SRI CHAITANYA-BHAGAVATA

Madhya-khanda

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Madhya-khanda

Chapter 1 The Beginning of the Lord’s Manifestation and His Instructions on Krsna-sankirtana

The Beginning of the Lord’s Manifestation and His Instructions on Krsna-sankirtana

This chapter describes Mahaprabhu’s transformations of ecstatic love after His return from Gaya-dhama, His activities of explaining to His students all words in relation to Krsna, and His instructions on the congregational chanting of the holy names of Lord Krsna.

After returning from Gaya-dhama, the Lord began to manifest ecstatic symptoms resulting from feelings of separation from Krsna while describing the glories of Gaya. The Lord described topics regarding the holy place to the devotees. This chapter includes descriptions of the Lord’s meeting with devotees headed by Srivasa, Sriman, Gadadhara, and Sadasiva at the house of Suklambara Brahmacari; their astonishment and crying on seeing the Lord’s ecstasy in separation from Krsna; the Lord’s visit to the houses of Gangadasa Pandita and Mukunda Sanjaya; mother Sacis anxiety for her son and her prayers to Krsna on His behalf; the Lord’s explanation to His students that the name of Krsna is the only purport of all words and scriptures; the Lord’s taking bath in the Ganges; the Lord’s glorification to His mother, while eating, that all scriptures are related to Krsna; the Lord’s description of the godless conditioned soul’s pathetic condition within the womb; the Lord’s explanation to His students that everything is related to Krsna; the Lord’s

boasting during His conversation with Gangadasa Pandita that His explanations on the scriptures are incomprehensible to logicians; the Lord's manifestation of ecstatic symptoms upon hearing Ratnagarbha Acarya recite with devotion a verse in glorification of Krsna; the Lord's explanation to His students that verbs are the energies of Lord Krsna; the Lord's blessing and the students' crying when the Lord thereafter bids them goodbye; the author's lamentation on remembering all these pastimes of Gaura; and, finally, the Lord's instructions to His students on the process for performing krsna-sankirtana.

Text 1

ajanu-lambita-bhujau kanakavadatau

sankirtanaika-pitarau kamalayataksau

visvambharau dvija-varau yuga-dharma-palau

vande jagat priya-karau karunaatarauv//CB, Madhya 1.001//

TRANSLATION

I offer my respectful obeisances unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have complexions like molten gold, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower. They are the maintainers of the living entities, the best of the brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

COMMENTARY

See Adi-khanda, Chapter One, verse 1.

Text 2

namas trikala satyaya jagannatha sutaya ca

sa-bhrtyaya sa-putraya sa-kalatraya te namah//CB, Madhya 1.002//

TRANSLATION

O my Lord, You are eternally existing—in the past, present, and future—yet You are the son of Sri Jagannatha Misra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvami disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Visnupriya, who is Bhu-sakti; Laksmipriya, who is Sri-sakti; and Navadvipa, which is Nila, Lila, or Durga; or who, according to devotional principles, refer to the two Gadadharas, Narahari, Ramananda, Jagadananda, and others).

COMMENTARY

See Adi-khanda, Chapter One, verse 2.

Text 3

jaya jaya jaya visvambhara dvija-raja

jaya visvambhara-priya vaisnava samaja//CB, Madhya 1.003//

TRANSLATION

All glories to Visvambhara, the king of the brahmanas! All glories to the society of devotees, who are dear to Visvambhara!

COMMENTARY

The phrases visvambhara 'dvija-raja' and visvambhara-priya 'vaisnava samaja' are explained as follows: Although Sri Gaurasundara is Himself the full manifestation of the brahmanas' worshipable Lord, He is the best of the brahmanas; and the society of devotees, or the paramahamsa gurus of all varnas and asramas, are most dear to Him. Persons who have not undergone samskaras, or purificatory processes, are known as once-born sudras, and persons who have undergone samskaras are known as dvija, or twice-born. Although ksatriyas and vaisyas are also known as twice-borns, the phrase dvija-raja can refer only to a brahmana. Conditioned souls in this material world are eligible for being entangled in sinful activities as a result of the seed and womb from which they were born, therefore all embodied souls must undergo purificatory processes to counteract their naturally inherited sinful reactions. Lord Visvambhara was indifferent to samskaras; He neither encouraged nor opposed their observance. He was partial to daiva-varnasrama principles

favorable to devotional service; non-Vaisnava, or adaiva-varnasrama, principles were not appreciated by Him. He accepted those actual asramas and those varnas based on occupations favorable to devotional service as daiva-varnasrama. That is why the society of devotees is dear to Him. In the society of nondevotees there is special stress given to karma-kanda and impersonalism, but long before the appearance of the Lord the society of Sri Vaisnavas and the society of Tattvavadi Vaisnavas were prominent in South India. The Lord considered the bona fide society of devotees, or the Madhva-Gaudiya-samaja, as most dear. He established Madhva-Gaudiya brahmanas like Sri Sanatana and Sri Rupa Prabhus, who were born in a brahmana family belonging to the bona fide Vaisnava society of Karnataka, as His own beloved Vaisnava acaryas. Moreover, He accepted the two Prabhus, Sripada Prabodhananda and Sripada Gopala Bhatta, from the society of Sri Vaisnavas and established them as His dear devotees. Although the Sri-sampradaya and the Brahma-sampradaya of South India are dear to Sri Gaurasundara, His own Sri Gaudiya-sampradaya is most dear. As time passed, the course and practice of Gaudiya Vaisnava society was greatly disturbed by the considerations of smartas like the pancopasakas, the worshipers of five gods. That is why the Lord ordered Srimat Sanatana Gosvamipada, who was born in the Sri Madhva brahmana society, to compile the Vaisnava smrti named Hari-bhakti-vilasa. Since Sripada Gopala Bhatta Gosvami, who appeared in the Sri Ramanuja Vaisnava society, was very dear to both Srimat Sanatana and Rupa Prabhus, Srimat Sanatana Gosvami gave his own compilation of Hari-bhakti-vilasa to him for expanding and editing. Therefore Sri Hari-bhakti-vilasa and, in pursuance, Sat-kriya-sara-dipikaand Samskara-dipikaare accepted as Gaudiya Vaisnava smrtis and Gaudiya Vaisnava scriptures on social codes. In the Vaisnava society following Sri Gaurasundara we find a few special characteristics. Since the doctrine of the smartas has created various obstacles on the path of Vaisnava smrtis, Sri Dhyanacandra, Sri Rasikananda, and, more recently, Sri Srimad Bhaktivinoda Thakura Mahasaya have aspired for the actual eternal benefit of the Gaudiya Vaisnava society in the line of Sri Gaura.

The Gaudiya-Vaisnava-samaja was established by Srimad Bhaktivinoda Thakura in the city of Calcutta in the beginning of the fifth century of the Caitanya era. Even then the so-called Gaudiyas in Bengal had not yet begun to discuss topics of their own sampradaya. Within a short time,

however, the Gauranga-samaja, a newly concocted sampradaya devoid of subservience to eternal Vedic injunctions, was established in Calcutta. Gaudiya-Vaisnava-samaja is a branch of the Visva-vaisnava Raja-sabha. Because of their shortsightedness, the modern logicians say that there is no mention of the word Vaisnava-samaja in ancient literature; but if they study this particular portion of the present book, then they will realize and rectify their ignorance. The special characteristics of the Gaudiya Vaisnava society are that they have fully accepted the principles of being unalloyed; of being devoted to Krsna; of accepting subordination to the Lord, who is full of all potencies; and of developing a relationship with the Lord, as propagated by the four previous Vaisnava acaryas. Moreover, they have preached the beauty of causeless worship in this world. Opposition to dry impersonal knowledge devoid of service to the eternal supreme controller, acceptance of Vaisnavism on the basis of qualities rather than birth, acceptance of the supremacy of devotional scriptures, rejection of the unauthorized process of pancopasana covered by karma and jnana, and many other characteristics that were not preached by acaryas of the medieval age are found in Gaudiya Vaisnava teachings. But the most sorrowful topic is that the pride and envy of persons averse to pure devotional service have more or less created obstacles in pure Vaisnava behavior.

Vaisnava-samratSrila Jagannatha dasa and his follower Sri Srimad Bhaktivinoda Thakura Mahasaya have totally removed many discrepancies that had entered Gaudiya Vaisnava society. Therefore, at present, these pure exalted Vaisnavas and their nonduplicitous beloved followers can be addressed as visvambhara-priya vaisnava samaja—“the society of devotees who are dear to Visvambhara.” Those hostile persons who are unfavorable to this society create unlimited inauspiciousness for the Gaudiya Vaisnava society; in other words, they are disliked, being opponents of Sri Gaurasundara’s dear ones.

Text 4

gauracandra jaya dharma-setu maha-dhira

jaya sankirtana-maya sundara-sarira//CB, Madhya 1.004//

TRANSLATION

All glories to the most sober Gauracandra, who is the bridge to religion!

All glories to His most attractive form, which is the embodiment of the congregational chanting of the holy names!

COMMENTARY

The word dharma-setu is explained as follows: There is a great difference between worldly or secular duties and transcendental or spiritual duties. That is why Lord Gaurasundara took the position of the topmost jagad-guru and became the bridge for worldly pious people to enter Vaikuntha. We find that Gaurasundara was the original propounder of the acintya-bhedabheda philosophy, which reconciles the differences between the impersonalists and the Vaisnavas. Gaurahari has not introduced any arrangement for entering the kingdom of religiosity by following any principles that are immoral, concocted, or opposed to one's constitutional duties. The prakrta-sahajiyaphilosophy based on maintaining irreligiosity and material sense gratification freely indulged in under the name of religion are both mundane or worldly; in other words, they are both based on materialistic external knowledge. Lord Gaurahari, the protector of sanatana-dharma, taught everyone how to cross beyond worldly considerations and attain the service of Adhoksaja by building a bridge in the form of preaching the congregational chanting of the holy names of Hari.

The word maha-dhira is explained as follows: Gaurasundara did not follow the path of argument; rather, He reestablished the path of the Vedas. He did not preach or display the restlessness of mental speculation based on sense gratification like an ordinary karmi; in other words, He did not instruct anyone to achieve temporary, mundane, perishable happiness. To conquer the urges of one's tongue, belly, and genitals is called dhrti, or self-control, or acceptance of tridanda-sannyasa. Restless persons devoid of such self-control—in the form of controlling the urges of the body, mind, and speech—cannot understand anything about the transcendental topics of devotional service to Hari. Thus they invite various false arguments through the help of their mundane knowledge. Since Gaurasundara did not encourage such false arguments, He is most sober and is worshipable by the sober sannyasis. Although attached householders and the immoral gaura-nagaris impudently consider that Gaurasundara was an uncontrolled attached householder engaged in amorous affairs, He is situated far beyond their concocted ideas and is therefore called maha-dhira.

The word sankirtana-maya is explained as follows: Although Gaurasundara is Himself the Supreme Personality of Godhead Krsna, He is the personification of chanting the holy names of Krsna, and He has manifested His Gaura pastimes in the role of a maha-bhagavata. He is the Supreme Brahman and the personification of worshipable sound in the sacrifice of chanting the holy names.

Text 5

jaya nityanandera bandhava dhana prana

jaya gadadhara-advaitera prema-dhama//CB, Madhya 1.005//

TRANSLATION

All glories to the Lord, who is the friend, wealth, and life of Nityananda! All glories to the abode of Gadadhara and Advaita’s love!

Text 6

jaya sri jagadananda-priya-atisaya

jaya vakresvara-kasisvarera hrdaya//CB, Madhya 1.006//

TRANSLATION

All glories to the Lord, who is most dear to Jagadananda! All glories to the heart and soul of Vakresvara and Kasisvara!

Text 7

jaya jaya srivasadi priya-varga-natha

jiva-prati kara’ prabhu! subha-drsti-pata//CB, Madhya 1.007//

TRANSLATION

All glories to the Lord of the devotees headed by Srivasa! O Lord, please bestow Your merciful glance on the living entities!

Text 8

madhya-khanda-katha yena amrtera khanda

ye kathasunile ghuce antara-pasanda//CB, Madhya 1.008//

TRANSLATION

The topics of Madhya-khanda are just like drops of nectar. Atheism will be vanquished from the heart of anyone who hears these narrations.

Text 9

madhya-khanda-katha, bhai, suna eka-citte

sankirtana arambha haila yena mate//CB, Madhya 1.009//

TRANSLATION

O dear brothers, please hear attentively the topics of Madhya-khanda, wherein the inauguration of the sankirtana pastimes is described.

Text 10

gaya kari’ ailena sri-gaurasundara

paripurna dhvani haila nadiya-nagara//CB, Madhya 1.010//

TRANSLATION

As soon as Sri Gaurasundara returned from Gaya, the entire city of Nadia was filled with the news.

Text 11

dhailena yata saba apta-varga ache

keha age, keha majhe, keha ati pache//CB, Madhya 1.011//

TRANSLATION

All the Lord's friends and relatives came running to see Him. Some came early, some came in between, and some came later.

Text 12

yatha-yogya kaila prabhu sabare sambhasa

visvambhare dekhi' sabe haila ullasa//CB, Madhya 1.012//

TRANSLATION

The Lord spoke befittingly with everyone, and they all became jubilant on seeing Visvambhara.

Text 13

aguvadi' sabe anilena nija-ghare

tirtha-katha sabare kahena visvambhare//CB, Madhya 1.013//

TRANSLATION

They all greeted the Lord and accompanied Him home, where Visvambhara narrated topics of His pilgrimage.

COMMENTARY

The word aguvadi' means "coming before to greet" or "arriving before."

Text 14

prabhu bale,—"toma sabakara asirvade

gaya-bhumi dekhiya ainu nirvirodhe"//CB, Madhya 1.014//

TRANSLATION

The Lord said, "By the blessings of all of you, I have visited the abode of Gaya without any difficulty."

Text 15

parama sunamra hai’ prabhu katha kaya

sabe tusta haila dekhi’ prabhura vinaya//CB, Madhya 1.015//

TRANSLATION

The Lord spoke with such great humility that everyone became fully satisfied.

Text 16

sire hasta diya keha ‘cirajivi kare

sarva-ange hasta diya keha mantra pade//CB, Madhya 1.016//

TRANSLATION

Some persons placed their hands on the Lord’s head and said, “Live a long life.” Others touched His various limbs while chanting mantras.

Text 17

keha vakse hasta diya kare asirvada//CB, Madhya 1.017//

TRANSLATION

“govinda sitalananda karuna prasada”

COMMENTARY

Some placed their hands on the Lord’s chest and blessed Him with the words: “May Govinda bestow soothing blissful mercy on You.”

Text 18

haila ananda-mayisaci bhagyavati

putra dekhi’ harise na jane ache kati//CB, Madhya 1.018//

TRANSLATION

The most fortunate mother Saci was filled with joy and forgot herself while seeing her son.

Text 19

laksmira janaka kule ananda uthila

pati-mukha dekhiya laksmira duhkha gela//CB, Madhya 1.019//

TRANSLATION

The family of Laksmis father became most happy, and Laksmis distress was vanquished as she looked at the face of her husband.

Text 20

sakala vaisnava-gana harisa hailadekhite

o sei-ksane keha keha gela//CB, Madhya 1.020//

TRANSLATION

All the Vaisnavas became pleased. Some of them immediately went to see the Lord.

Text 21

sabakare kari’ prabhu vinaya-sambhasa

vidaya dilena sabe gela nija-vasa//CB, Madhya 1.021//

TRANSLATION

After the Lord humbly spoke with everyone, He bid them goodbye and they all returned to their homes.

Text 22

visnu-bhakta guti-dui-cari-jana

laiyarahah-katha kahibare vasilena giya//CB, Madhya 1.022//

TRANSLATION

The Lord then took a few devotees to a solitary place to discuss some confidential topics.

COMMENTARY

The word guti means “a small number.” There are two kinds of people in this world—the majority become indifferent to the service of Visnu while trying to enjoy sense gratification in the guise of masters of the material energy and the minority engage in the service of the Supreme Lord. The latter are called Vaisnavas, or devotees of Visnu. Sri Gaurasundara began to discuss the topics of Hari in a solitary place with a few of such Vaisnavas.

Text 23

prabhu bale,—“bandhu-saba suna,

kahi kathakrsnera apurva ye dekhilun yatha yatha//CB, Madhya 1.023//

TRANSLATION

The Lord said, “O friends, please hear about the wonders of Krsna that I have seen.

Text 24

gayara bhitara matra hailana pravesa

prathamei sunilana mangala visesa//CB, Madhya 1.024//

TRANSLATION

“As soon as I entered the abode of Gaya, I heard the most auspicious sounds.

Text 25

sahasra sahasra vipra pade veda-dhvani

‘dekha dekha visnu padodaka tirtha-khani’//CB, Madhya 1.025//

TRANSLATION

“Thousands and thousands of brahmanas were reciting prayers from the Vedas. They said, ‘Come and see the holy spot where Lord Visnu washed His lotus feet.’

Text 26

purve krsna yabe kaila gaya-agamana

sei-sthane rahi’ prabhu dhuila carana//CB, Madhya 1.026//

TRANSLATION

“When Krsna previously visited Gaya, He washed His feet at that place.

Texts 27-28

yanra padodaka lagi’ gangara mahattva

sire dhari’ siva jane padodaka-tattva

se carana-udaka-prabhave sei sthana

jagate haila ‘padodaka-tirtha’ nama”

“The Ganges became glorious as a result of being touched by the lotus feet of the Lord, and Lord Siva realized the glories of that water by holding it on his head. By the influence of the water that washed the Lord’s lotus feet that place has become famous by the name Padodaka-

tirtha."

In the Srimad Bhagavatam (1.18.21) it is stated:

athapi yat-pada-nakhavasrstam

jagad virincopahrtarhanambhah

sesam punaty anyatamo mukundat

ko nama loke bhagavat-padarthah

"Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Sri Krsna? Brahmaji collected the water emanating from the nails of His feet in order to award it to Lord Siva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Siva."

In the Srimad Bhagavatam (3.28.22) it is stated:

yac-chauca-nihsrta-sarit-pravarodakena

tirthena murdhny adhikrtena sivah sivo 'bhut

dhyatur manah-samala-saila-nisrsta-vajram

dhyayec ciram bhagavatas caranaravindam

"The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time."

Text 29

pada-padma-tirthera laite prabhu nama

ajhare jharaye dui kamala-nayana//CB, Madhya 1.029//

TRANSLATION

As soon as the Lord repeated the name of Pada-padma-tirtha, tears

began to incessantly flow from His eyes.

Text 30

sese prabhu hailena bada asambara

‘krsna’ bali’ kandite lagila bahutara//CB, Madhya 1.030//

TRANSLATION

Eventually the Lord lost all composure and began to cry profusely as He called out the name of Krsna.

COMMENTARY

The word asambara means “being unable to control oneself,” in other words, “to lose all patience” or “to conceal oneself.”

Text 31

bharila puspera vana mahaprema-jale

mahasvasa chadi’ prabhu ‘krsna krsna’ bale//CB, Madhya 1.031//

TRANSLATION

The flower garden became inundated with tears of love, and the Lord sighed deeply while chanting the name of Krsna.

Text 32

pulake purnita haila sarva-kalevara

sthira nahe prabhu kampa-bhare thara-thara//CB, Madhya 1.032//

TRANSLATION

The Lord’s entire body was decorated with hairs standing on end, and He was unable to remain still as His body began to intensely shiver.

Text 33

sriman pandita-adi yata bhakta-gana

dekhena apurva krsna-premera krandana//CB, Madhya 1.033//

TRANSLATION

Sriman Pandita and the other devotees all watched as the Lord cried out of intense love for Krsna.

Text 34

catur-dike nayane bahaye prema-dhara

ganga yena asiya karila avatara//CB, Madhya 1.034//

TRANSLATION

Tears of love flowed from the Lord's eyes in all directions as if the Ganges had appeared there.

Text 35

mane mane sabei cintena camatkara

"e-mata ihane kabhu nahi dekhi ara//CB, Madhya 1.035//

TRANSLATION

Everyone there was struck with wonder and thought, "We have never before seen Him like this.

Text 36

sri-krsnera anugraha haila ihane

ki vaibhava pathe va haila darasane"//CB, Madhya 1.036//

TRANSLATION

“He must have received the mercy of Lord Krsna, or perhaps He has seen something wonderful on the way.”

Text 37

bahya-drsti prabhura haila kata-ksane

sese prabhu sambhasa karila saba sane//CB, Madhya 1.037//

TRANSLATION

After a short while, the Lord regained His external consciousness and began to speak to everyone present there.

Text 38

prabhu kahe,—“bandhu saba! aji ghare yaha

kali yatha bali’ tatha asibare caha//CB, Madhya 1.038//

TRANSLATION

The Lord said, “O friends, please return home today. I will tell you where to come so that we may meet tomorrow.

Text 39

toma saba sahita nibhrta eka sthane

mora duhkha sakala kariba nivedane//CB, Madhya 1.039//

TRANSLATION

“I wish to tell you about My miseries in a solitary place.

COMMENTARY

“I will relate to you the topics of My distress resulting from love of Krsna in a solitary place, devoid of materialistic people. No materialistic person

will understand the distress I feel due to separation from Krsna. That is why I will open the doors of My wounded heart and reveal the pain I feel due to separation from Krsna to intimate devotees like you.”

Text 40

kali sabe suklambara-brahmacari ghare

tumi ara sadasiva asiha satvare”//CB, Madhya 1.040//

TRANSLATION

“You and Sadasiva should come early tomorrow to Suklambara Brahmacaris house.”

COMMENTARY

If the word tumi in this verse is accepted as singular, then it must refer to Sriman Pandita (see the following verse 70).

Text 41

sambhasa kariya sabe karila vidaya

yatha-karye rahilena visvambhara-raya//CB, Madhya 1.041//

TRANSLATION

After speaking to everyone, Visvambhara bid them goodbye and then performed His duties.

Text 42

niravadhi krsnavesa prabhura sarire

maha-viraktera praya vyavahara kare//CB, Madhya 1.042//

TRANSLATION

Ecstatic love of Krsna was constantly visible in the body of the Lord, and He became most renounced in His dealings.

COMMENTARY

Love of Krsna in the mood of adhirudha-mahabhava was always found in the body of the Lord. Therefore, following in the footsteps of a topmost renunciant and being absorbed in the mood of a devotee, He gave up all desires for enjoying personal happiness and, as the personification of pure renunciation, He displayed intense eagerness for being attracted to an enchanting tamala-tree-blackish personality. Regarding the simultaneous presence of knowledge, renunciation, and devotion, one should discuss the following verse from Srimad Bhagavatam (11.2.42):

bhaktih paresanubhavo viraktir

anyatra caisa trika eka-kalah

prapadyamanasya yathasnatah syus

tustih pustih ksud-apayo 'nu-ghasam

"Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment, and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating."

Text 43

bujhite na pare ai putrera carita

tathapiha putra dekhi' maha-anandita//CB, Madhya 1.043//

TRANSLATION

Mother Saci could not understand the conduct of her son, yet she was overjoyed to see Him.

Text 44

‘krsna krsna bali’ prabhu karaye krandana

ai dekhe,—asru-jale bharila angana//CB, Madhya 1.044//

TRANSLATION

As the Lord wept, He cried out the name of Krsna. His mother saw that the courtyard had become flooded with tears.

Text 45

“kotha krsna! kotha krsna!”balaye thakura

balite balite prema badaye pracura//CB, Madhya 1.045//

TRANSLATION

The Lord cried out, “Where is Krsna? Where is Krsna?” While calling out in this way, His love incessantly increased.

Text 46

kichu nahi bujhe ai kon va karana

kara-yode laila ai govinda-sarana//CB, Madhya 1.046//

TRANSLATION

His mother could not understand anything, therefore she sought the protection of Govinda with folded hands.

Text 47

arambhila mahaprabhu apana-prakasa

ananta brahmanda-maya haila ullasa//CB, Madhya 1.047//

TRANSLATION

As the Supreme Lord began to manifest Himself, innumerable universes rejoiced.

Text 48

‘prema-vrsti karite prabhura subharambha’

dhvani suni’ yaya yatha bhagavata-vrnda//CB, Madhya 1.048//

TRANSLATION

Devotees immediately came when they heard about the auspicious beginning of the Lord’s distribution of love.

COMMENTARY

Being compassionate to the living entities, the Lord began to shower love of God at an auspicious moment. As soon as this news was circulated, the devotees immediately came to see Him.

Text 49

ye-saba vaisnava gela prabhu-darasane

sambhasa karila prabhu tan sabara sane//CB, Madhya 1.049//

TRANSLATION

All the Vaisnavas who came to see the Lord were warmly greeted by Him.

Text 50

“kali suklambara-ghare miliba

asiyamora duhkha nivedimu nibhrte vasiya”//CB, Madhya 1.050//

TRANSLATION

“Meet tomorrow at Suklambara’s house, where I will submit My sorrows to you in seclusion.”

Text 51

harise purnita hailasriman-pandita

dekhiya adbhuta prema maha harasita//CB, Madhya 1.051//

TRANSLATION

Sriman Pandita was filled with joy. He was delighted to see the Lord’s wonderful manifestation of love.

Text 52

yatha krtya kari’ usah-kale saji

laiyacalila tulite puspa harasita haiya//CB, Madhya 1.052//

TRANSLATION

After performing his duties early the next morning, he took a basket and happily went to collect flowers.

Text 53

eka kunda gacha ache srivasa-mandire

kunda-rupe kiba kalpa-taru avatare//CB, Madhya 1.053//

TRANSLATION

In the house of Srivasa there was a kunda flower tree that appeared like the incarnation of a kalpa-vrksa.

Text 54

yateka vaisnava tole tulite na pare

aksaya avyaya puspa sarva-ksana dhare//CB, Madhya 1.054//

TRANSLATION

The Vaisnavas picked from that tree as many flowers as they liked, but the supply of flowers always remained inexhaustible and undiminished.

Text 55

usah-kale uthiya sakala bhakta-gana

puspa tulibare asi' haila milana//CB, Madhya 1.055//

TRANSLATION

After rising in the morning, all the devotees would regularly meet there to gather flowers.

Text 56

sabei tolena puspa krsna-katha rase

gadadhara, gopinatha, ramani, srivase//CB, Madhya 1.056//

TRANSLATION

Gadadhara, Gopinatha, Ramai, and Srivasa all enjoyed transcendental mellows while discussing topics of Krsna as they picked flowers.

Text 57

henai samaye asi' sriman-pandita

hasite hasite asi' haila vidita//CB, Madhya 1.057//

TRANSLATION

At that moment, Sriman Pandita arrived there with a smile on his face.

Text 58

sabei balena,—“aji bada dekhi hasya?”

sriman kahena,—“ache karana avasya”//CB, Madhya 1.058//

TRANSLATION

They all said, “It seems you are very happy today?” Sriman Pandita replied, “There is, of course, a good reason.”

Text 59

“kaha dekhi”balilena bhagavata-gana

sriman-pandita bale,—“sunaha karana//CB, Madhya 1.059//

TRANSLATION

The devotees said, “Please explain.” Sriman Pandita then said, “Please hear the reason.

Text 60

parama-adbhuta katha, maha asambhava

‘nimai-pandita haila parama vaisnava’//CB, Madhya 1.060//

TRANSLATION

“A most wonderful and most impossible incident has occurred: Nimai Pandita has become the greatest Vaisnava.

COMMENTARY

“The same Nimai Pandita who a few days before was the crest jewel of logicians and who ridiculed the Vaisnavas with caricatures and teasing

words has now become a great Vaisnava.”

Text 61

gaya haite ailena sakala kusale

suni’ ami sambhasite gelana vikale//CB, Madhya 1.061//

TRANSLATION

“Hearing that He has happily returned from Gaya, I went to greet Him yesterday afternoon.

Text 62

parama-virakta-rupa sakala sambhasa

tilardheka auddhatyera nahika prakasa//CB, Madhya 1.062//

TRANSLATION

“Everything He said revealed His utmost aversion to the world. He did not display any arrogance for even a moment.

Text 63

nibhrte kahite lagilena krsna-kathaye

ye sthane dekhilena ye apurva yatha//CB, Madhya 1.063//

TRANSLATION

“In a secluded place He began to speak about Krsna and the wonders that He had witnessed at various places.

Text 64

pada-padma-tirthera laite matra nama

nayanera jale saba purna haila sthana//CB, Madhya 1.064//

TRANSLATION

“As soon as He mentioned the name Pada-padma-tirtha, the area around Him became filled with His tears.

Text 65

sarva anga maha-kampa pulake purnita

‘ha krsna!’ baliya matra padila bhumita//CB, Madhya 1.065//

TRANSLATION

“His entire body began to tremble and all the hairs on His body stood on end. Calling out, ‘O Krsna!’ He fell to the ground.

Text 66

sarva ange dhatu nahi, haila murchita

kata-ksane bahya-drsti haila camakita//CB, Madhya 1.066//

TRANSLATION

“When He fell unconscious, there was no sign of life in His body. After a while He regained His external consciousness with a startled motion.

Text 67

sese ye baliya‘krsna’ kandite lagilahena

bujhi,—gangadeviasiya milila//CB, Madhya 1.067//

TRANSLATION

“Then finally He began to shed tears as He called out the name of Krsna. It appeared as if Ganga herself was flowing from His eyes.

Text 68

ye bhakti dekhilu ami tahana nayane

tahane manusya-buddhi nahi ara mane//CB, Madhya 1.068//

TRANSLATION

“By the devotion that I have seen in Him, I no longer consider Him an ordinary human being.

Text 69

sabe ei katha kahilena bahya haile//CB, Madhya 1.069//

TRANSLATION

“suklambara-ghara kali miliba sakale

COMMENTARY

“On regaining external consciousness, He said only, ‘Let us meet at Suklambara’s house early tomorrow morning.’

Text 70

tumi ara sadasiva pandita murari

toma saba sthane duhkha kariba gohari//CB, Madhya 1.070//

TRANSLATION

“I wish to reveal My distress to you, Sadasiva, and Murari Pandita.’

COMMENTARY

The word gohari (derived from the Sanskrit word gocara) generally means “expressing,” “submitting,” or “praying for sympathy,” but in Bihar and Orissa it refers to weeping.

Text 71

parama mangala ei kahilana kathaavasya

karana ithe achaye sarvatha”//CB, Madhya 1.071//

TRANSLATION

“There is every reason to believe this most auspicious news that I have given you.”

Text 72

srimanera vacana suniya bhakta-gane

‘hari’ bali’ mahadhvani karila takhane//CB, Madhya 1.072//

TRANSLATION

On hearing this news from Sriman Pandita, the devotees triumphantly chanted the name of Hari.

Text 73

prathamei balilena srivasa udara//CB, Madhya 1.073//

TRANSLATION

“gotra badauna krsna ama sabakara”

COMMENTARY

The magnanimous Srivasa was the first to speak, “May Krsna increase our family.”

The word gotra means “family” or “assembly.”

Text 74

gotram nu vardhatam iti//CB, Madhya 1.074//

TRANSLATION

May our family increase.

Text 75

anande karena sabe krsna-samkathana

uthila mangala-dhvani parama-mohana//CB, Madhya 1.075//

TRANSLATION

As all the devotees happily discussed topics of Krsna, a most auspicious and enchanting sound vibration arose.

Text 76

'tathastu' 'tathastu' bale bhagavata-gana

`sabei bhajuka krsnacandrera carana'//CB, Madhya 1.076//

TRANSLATION

All the devotees repeatedly exclaimed, "May it be so. Let every-one worship the lotus feet of Krsnacandra."

COMMENTARY

The word tathastu is used by smartas as a blessing during offerings of oblations to forefathers in the sraddha ceremony.

"Let everyone, from Brahma down to the ant, serve the lotus feet of Krsna and thus increase our family." Hearing this statement from the mouth of Srivasa, all the assembled devotees immediately approved by saying, "So be it."

Text 77

hena-mate puspa tuli’ bhagavata-gana

puja karibare sabe karila gamana//CB, Madhya 1.077//

TRANSLATION

In this way, after picking flowers, all the devotees returned to their homes to perform their daily worship.

Text 78

sriman-pandita calilena ganga-tire

suklambara-brahmacaritahana mandire//CB, Madhya 1.078//

TRANSLATION

Sriman Pandita went to the house of Suklambara Brahmacari on the bank of the Ganges.

Text 79

suniya e-saba katha prabhu-gadadhara

suklambara grha-prati calila satvara//CB, Madhya 1.079//

TRANSLATION

After Gadadhara Prabhu heard the news, he quickly went to the house of Suklambara.

Text 80

‘ki akhyana krsnera kahena suni giya’

thakilena suklambara-grhe lokaiya//CB, Madhya 1.080//

TRANSLATION

Thinking, “Let me hear what topics of Krsna He will relate,” Gadadhara hid inside Suklambara’s house.

Text 81

sadasiva, murari, sriman, suklambara

milila sakala yata prema-anucara//CB, Madhya 1.081//

TRANSLATION

Soon devoted companions of the Lord like Sadasiva, Murari, Sriman, and Suklambara all gathered there.

Text 82

henai samaye visvambhara dvija-raja

asiya milila hetha vaisnava-samaja//CB, Madhya 1.082//

TRANSLATION

At that time Visvambhara, the king of the twice-born, arrived there to meet the assembled Vaisnavas.

Text 83

parama-anande sabe karena sambhasa

prabhura nahika bahya-drsti-parakasa//CB, Madhya 1.083//

TRANSLATION

They all greeted Him in great happiness, but the Lord did not manifest any external vision.

Text 84

dekhilena matra prabhu bhagavata-gana

padite lagilasloka bhaktira laksana//CB, Madhya 1.084//

TRANSLATION

As soon as the Lord saw the devotees, He began to recite verses glorifying the characteristics of devotional service.

COMMENTARY

After seeing the eagerness of the devotees at the house of Suklambara, the Lord, who was overwhelmed with love of Krsna, recited the following verses glorifying the characteristics of pure devotional service:

sarvopadhi-vinirmuktam tat-paratvena nirmalam

hrsikena hrsikesa- sevanam bhaktir ucyate

“Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one’s senses are purified.’

anyabhilasita-sunyam jnana-karmady-anavrtam

anukulyena krsnanu- silanam bhaktir uttama

“One should render transcendental loving service to the Supreme Lord Krsna favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” He also recited the following verse spoken by Sri Madhavendra Puri, which is the purport to the following verse 85: painu, isvara mora kon dike gela?—“I attained My Lord, but, oh, where has He gone?”

ayi dina-dayardra natha he

mathura-natha kadavalokyase

hrdayam tvad-aloka-kataramdayita

bhramyati kim karomy aham

“O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?” This verse indicates the mood of separation from the Lord.

Text 85

“painu, isvara mora kon dike gela?”

eta bali’ stambha kole kariya padila//CB, Madhya 1.085//

TRANSLATION

“I attained My Lord, but, oh, where has He gone?” Saying this, the Lord fell to the ground while holding a pillar.

COMMENTARY

“Alas, I attained Krsna, but now He has left Me.” While speaking in this way, the Lord tightly embraced a pillar of the house out of love for Krsna.

Text 86

bhangila grhera stambha prabhura avese

‘kotha krsna?’ baliya padila mukta kese//CB, Madhya 1.086//

TRANSLATION

The pillar of the house broke under the pressure of the Lord. As He fell to the ground, His hair scattered and He lamented, “Where is Krsna?”

Text 87

prabhu padilena matra ‘ha krsna’

baliyabhakta saba padilena dhaliyadhaliya//CB, Madhya 1.087//

TRANSLATION

As soon as the Lord fell to the ground exclaiming, “O Krsna,” all the devotees tottered and also fell to the ground.

Text 88

grhera bhitare murcha gela gadadhara

keba kon dike pade, nahi parapara//CB, Madhya 1.088//

TRANSLATION

Gadadhara Pandita fell unconscious within the room. No one knew who fell on whom.

COMMENTARY

The word parapara is a combination of para (“other”) and apara (“own”) and means “distinction between oneself and others.”

Text 89

sabe haila krsna-prema-anande murchita

hasena jahnavi-devi haiya vismita//CB, Madhya 1.089//

TRANSLATION

All the devotees lost consciousness due to ecstatic love of Krsna, and the goddess Jahnavi smiled in amazement.

Text 90

kata-ksane bahya prakasiya visvambhara

‘krsna bali’ kandite lagila bahutara//CB, Madhya 1.090//

TRANSLATION

After some time Visvambhara regained His external consciousness and began to cry loudly and piteously while calling out the name of Krsna.

Text 91

“krsna re, prabhu re mora! kon dike gela?”

eta bali’ prabhu punah bhumite padila//CB, Madhya 1.091//

TRANSLATION

“O Krsna, O My Lord! Where have You gone?” Saying this, the Lord again fell to the ground.

Text 92

krsna-preme kande prabhu sacira nandana

catur-dike vedi’ kande bhagavata-gana//CB, Madhya 1.092//

TRANSLATION

The son of Saci cried out of love for Krsna, and all the devotees surrounding the Lord also cried loudly.

Text 93

achadera samuccaya nahika sri-ange

na jane thakura kichu nija-prema-range//CB, Madhya 1.093//

TRANSLATION

Again and again the Lord fell to the ground with great force, but due to ecstatic love He could not feel anything.

COMMENTARY

Being extremely overwhelmed with love of Krsna, the Lord repeatedly fell to the ground, yet there was no resulting injury to His transcendental body. He was fully absorbed in His internal mood, so He did not feel any external happiness or distress.

Text 94

uthila kirtana-rola premera krandana

prema-maya haila suklambarera bhavana//CB, Madhya 1.094//

TRANSLATION

The sounds of chanting and crying in ecstatic love combined to fill the house of Suklambara with love of God.

Text 95

sthira hai, ksaneke vasila visvambhara

tathapi ananda-dhara vahe nirantara//CB, Madhya 1.095//

TRANSLATION

After some time Visvambhara became pacified and sat down, yet the current of ecstatic love continued to flow.

Text 96

prabhu bale,—“kon jana grhera bhitara?”

brahmacari balena,—“tomara gadadhara”//CB, Madhya 1.096//

TRANSLATION

The Lord then inquired, “Who is inside the room?” Suklambara Brahmacari replied, “Your Gadadhara is inside.”

Text 97

henta matha kariya kandena gadadhara

dekhiya santosa bada prabhu visvambhara//CB, Madhya 1.097//

TRANSLATION

Gadadhara bent his head down and cried. Seeing this, Lord Visvambhara became greatly satisfied.

Text 98

prabhu bale,—"gadadhara! tumi se sukrti

sisu haite krsnete karila drdha-mati//CB, Madhya 1.098//

TRANSLATION

The Lord said, "O Gadadhara, you are indeed most fortunate. From your childhood you have firmly fixed your mind on Krsna.

Text 99

amara se hena janma gela vrtha-rase

painu amulya nidhi gela daiva-dose"//CB, Madhya 1.099//

TRANSLATION

"I have passed My time in useless endeavors. Although I obtained that priceless treasure, by the arrangement of providence I have lost it."

COMMENTARY

The Lord said to Gadadhara, "O Gadadhara, because you are inclined to the service of Krsna since your childhood, you are most fortunate. I did not have the strong determination for serving Krsna like you. I have uselessly wasted My time studying books on logic. Although I found My

lost wealth, Krsna, due to My misfortune I am now bereft of Him.”

Text 100

eta bali’ bhumite padila visvambhara

dhulaya lotaya sarva-sevya kalevara//CB, Madhya 1.100//

TRANSLATION

After saying this, Visvambhara again fell to the ground, and His entire body, which is worshipable to everyone, became covered with dust.

COMMENTARY

The transcendental body of Sri Gaura is worshipable by all subordinates within the fourteen material worlds and the transcendental spiritual abodes of Vaikuntha and Goloka-Vrndavana.

Text 101

punah-punah haya bahya, punah-punah pade

daive raksa paya naka-mukha se achade//CB, Madhya 1.101//

TRANSLATION

The Lord repeatedly regained consciousness and repeatedly fell unconscious. Although He hit the ground with His nose and face, He was protected by providence.

Text 102

melite na pare dui caksu prema-jale

sabe eka ‘krsna krsna’ sri-vadane bale//CB, Madhya 1.102//

TRANSLATION

He could not open His eyes due to excessive tears of love. Other than the name of Krsna, nothing issued from His beautiful mouth.

Text 103

dhariya sabara gala kande visvambhara//CB, Madhya 1.103//

TRANSLATION

“krsna kotha?—bhai saba! balaha satvara”

COMMENTARY

Grasping the necks of those present, Visvambhara wept and asked, “O brothers, tell Me quickly, where is Krsna?”

Text 104

prabhura dekhiya arti kande bhakta-gana

karo mukhe ara kichu na sphure vacana//CB, Madhya 1.104//

TRANSLATION

Seeing the earnest longing of the Lord, all the devotees cried. They were all unable to speak.

Text 105

prabhu bale,—“mora duhkha karaha khandana

ani’ deha’ more nanda gopendra-nandana”//CB, Madhya 1.105//

TRANSLATION

The Lord said, “Please relieve My distress. Bring Me the son of Maharaja Nanda.”

Text 106

eta bali’ svasa chadi’ punah-punah kande

lotaya bhumite kesa, taha nahi bandhe//CB, Madhya 1.106//

TRANSLATION

After saying this, the Lord sighed deeply and wept repeatedly. His hair was unbound and trailed on the ground.

Text 107

ei sukhe sarva-dina gela ksana-praya

kathancit saba-prati haila vidaya//CB, Madhya 1.107//

TRANSLATION

The whole day passed like a moment in this blissful state. Then the Lord took leave of the devotees for a short time.

COMMENTARY

In spite of feeling intense distress because of separation from Krsna, Gaurasundara, who was absorbed in the mood of a devotee, passed the entire day, consisting of twelve hours, in the happiness of love for Krsna. Thus the day appeared to be only a moment in duration. Being intoxicated by the beverage of love for Krsna and remaining half-conscious, the Lord took leave from the devotees with great difficulty.

Text 108

gadadhara, sadasiva, sriman pandita

suklambara-adi sabe haila vismita//CB, Madhya 1.108//

TRANSLATION

The devotees headed by Gadadhara, Sadasiva, Sriman Pandita, and Suklambara were all filled with amazement.

Text 109

ye ye dekhilena prema, sabei avakya

apurva dekhiya karo dehe nahi bahya//CB, Madhya 1.109//

TRANSLATION

They were all speechless and even lost external consciousness after seeing the transformations of ecstasy displayed by the Lord.

COMMENTARY

After seeing the Lord’s most wonderful never-before-seen display of transformations of ecstatic love belonging to the category of mahabhava, all the devotees were speechless.

Text 110

vaisnava-samaje sabe, aila harise

anupurvi kahilena asesa-visese//CB, Madhya 1.110//

TRANSLATION

They all joyfully went to the community of Vaisnavas and narrated in detail the entire incident.

Text 111

suniya sakala maha-bhagavata-gana

‘hari hari’ bali’ sabe karena krandana//CB, Madhya 1.111//

TRANSLATION

Hearing the news, all the great devotees chanted, “Hari, Hari,” and began to cry.

Text 112

suniya apurva prema sabei vismita

keha bale,—“isvara va haila vidita”//CB, Madhya 1.112//

TRANSLATION

They were all amazed to hear about the wonderful display of love. Some of them said, “Maybe the Supreme Lord has manifested.”

Text 113

keha bale,—“nimai pandita bhala haile”

pasandira munda chindibare pari hele”//CB, Madhya 1.113//

TRANSLATION

Others said, “If Nimai Pandita becomes a good devotee, then we can easily tear off the heads of the atheists.”

Text 114

keha bale,—“haibeka krsnera rahasya

sarvatha sandeha nai, janiha avasya”//CB, Madhya 1.114//

TRANSLATION

Some of them said, “Know for certain that this is one of Krsna’s mysteries. There is no doubt about it.”

COMMENTARY

Some devotees said, “Everyone will certainly understand the mystery of Krsna’s unknown pastimes from this Nimai Pandita. There is no doubt about it.”

Text 115

keha bale,—“isvara purira sanga haite

kiba dekhilena krsna prakasa gayate”//CB, Madhya 1.115//

TRANSLATION

Others said, “By associating with Isvara Puri, He must have seen some manifestation of Krsna at Gaya.”

Text 116

ei-mata anande sakala bhakta-gana

nana jane nana katha karena kathana//CB, Madhya 1.116//

TRANSLATION

In this way, all the devotees happily discussed various topics among themselves.

Text 117

sabe meli’ karite lagila asirvada//CB, Madhya 1.117//

TRANSLATION

“hauka hauka satya krsnera prasada”

COMMENTARY

They all jointly blessed the Lord with the words, “May He be the object of Krsna’s mercy.”

Text 118

anande lagila sabe karite kirtana

keha gaya, keha nace, karaye krandana//CB, Madhya 1.118//

TRANSLATION

All the devotees began to perform kirtana in ecstasy. Some of them sang, some danced, and some cried.

Text 119

hena mate bhakta-gana achena harise

thakura avista hai' achena nija-rase//CB, Madhya 1.119//

TRANSLATION

In this way all the devotees happily passed their time, as the Lord remained absorbed in His own mood.

Text 120

kathancit bahya prakasiya visvambhara

calilena gangadasa panditera ghara//CB, Madhya 1.120//

TRANSLATION

Returning to partial external consciousness, Visvambhara went to the house of Gangadasa Pandita.

Text 121

gurura karila prabhu carana vandana

sambhrame uthiya guru kaila alingana//CB, Madhya 1.121//

TRANSLATION

The Lord offered His obeisances at the feet of His teacher, who immediately got up with respect and embraced the Lord.

Text 122

guru bale,—"dhanya bapa! tomara jivana

pitr-kula matr-kula karila mocana//CB, Madhya 1.122//

TRANSLATION

His guru said, "Glorious is Your life, my dear. You have delivered both Your father's and mother's families.

Text 123

tomara paduya saba—tomara avadhi

punthi keha nahi mele, brahma bale yadi//CB, Madhya 1.123//

TRANSLATION

"Your students know only You as their teacher; they would not open their books for even Lord Brahma.

COMMENTARY

The word avadhi ("the border," "the end," "the limit") means "to advance or progress under guidance" or "too much 'great.'"

Text 124

ekhane aila tumi sabara prakasa

kali haite padaiba aji yaha vasa"//CB, Madhya 1.124//

TRANSLATION

"Now that You have returned, You should begin teaching from tomorrow.

Today go home.”

COMMENTARY

The phrase sabara prakasa indicates the Lord, who manifests the beauty and bliss in everyone’s heart, who revives the illuminating mood of awe and reverence, and who unfolds the real truth.

Text 125

guru namaskariya calila visvambhara

catur-dike paduya vestita sasadhara//CB, Madhya 1.125//

TRANSLATION

After offering obeisances to His guru, Visvambhara departed. Surrounded by His students, He appeared like the moon amidst the stars.

Text 126

ailena sri-mukunda-sanjayera ghare

asiya vasila candi-mandapa-bhitare//CB, Madhya 1.126//

TRANSLATION

The Lord then went to the house of Mukunda Sanjaya, where He sat down within the Candi-mandapa.

Text 127

gosthi-sange mukunda-sanjaya punyavanta

ye haila ananda, tahara nahi anta//CB, Madhya 1.127//

TRANSLATION

Accompanied by his relatives, the most pious Mukunda Sanjaya

experienced unlimited happiness.

Text 128

purusottama-sanjayere prabhu kaila kole

sincilena anga tana nayanera jale//CB, Madhya 1.128//

TRANSLATION

The Lord embraced Purusottama Sanjaya and drenched his body with tears.

Text 129

jayakara dite lagilena nari-gana

parama-ananda haila mukunda-bhavana//CB, Madhya 1.129//

TRANSLATION

All the ladies made auspicious sounds, and the house of Mukunda became the abode of supreme happiness.

Text 130

subha drstipata prabhu kari’ sabakare

ailena mahaprabhu apana-mandire//CB, Madhya 1.130//

TRANSLATION

After glancing mercifully on everyone, Mahaprabhu returned to His house.

Text 131

asiya vasila visnu-grhera duyare

priti kari' vidaya dilena sabakare//CB, Madhya 1.131//

TRANSLATION

Upon arriving at His house, the Lord sat at the doorstep of His Visnu temple, where He affectionately bid farewell to His students.

Text 132

ye-ye-jana aise prabhure sambhasite

prabhura caritra keha na pare bujhite//CB, Madhya 1.132//

TRANSLATION

Everyone who came to greet the Lord was unable to understand His characteristics.

Text 133

purva-vidya-auddhatya na dekhe kona jana

parama virakta-praya thake sarva-ksana//CB, Madhya 1.133//

TRANSLATION

They found none of the arrogance that the Lord had previously exhibited, rather they found Him always in a renounced mood.

Text 134

putrera caritra saci kichui na bujhe

putrera mangala lagi' ganga-visnu puje//CB, Madhya 1.134//

TRANSLATION

Mother Saci was unable to understand anything of her son’s behavior, she simply worshiped the Ganges and Lord Visnu for her son’s welfare.

Text 135

“svami nila krsnacandra! nila putra-gana

avasista sabe-matra ache eka-jana//CB, Madhya 1.135//

TRANSLATION

She prayed, “O Krsnacandra, You took away my husband, and You took away my son! Now I have only this one son left.

Text 136

anathini more, krsna! ei deha’ vara

sustha-citte grhe mora rahu visvambhara”//CB, Madhya 1.136//

TRANSLATION

“O Krsna, I have no one to protect me! Please give me the benediction that Visvambhara may peacefully remain at home.”

Text 137

laksmire anina putra-samipe vasaya

drstipata kariya o prabhu nahi caya//CB, Madhya 1.137//

TRANSLATION

Mother Saci purposely brought Visnupriya and had her sit in front of her son. Although the Lord gazed in her direction, He did not actually see her.

COMMENTARY

The word laksmi in this verse [and in verse 19] refers to Visnupriya-devi.

Seeing Nimai's indifference towards everything not related to Krsna, Saci acted like an ordinary worldly mother fond of increasing her son's family attachment while thinking as follows: "If I create opportunities for my son to engage in intimate conversations with my daughter-in-law, Sri Visnupriya-devi, then perhaps my son's strong tendency and attachment for Krsna's worship, which is just contrary to material enjoyment, will diminish." Following common worldly consideration, conditioned souls in their youth try to enjoy their wives, thinking of them as objects of enjoyment, and thus they become attached to material existence and grhamedhi family life, but such consideration never arose in the Lord. Although while maintaining indifference and being afflicted by separation from Krsna He gave Visnupriya a token glance, He did not become enthusiastic to see the personification of servitude, Visnupriya-devi, as an object of enjoyment.

Text 138

niravadhi sloka padi' karaye rodana//CB, Madhya 1.138//

TRANSLATION

"kotha krsna! kotha krsna!" bale anuksana

COMMENTARY

The Lord constantly recited verses and cried as He continually implored, "Where is Krsna? Where is Krsna?"

Text 139

kakhano kakhano yeba hunkara karaya

dare palayena laksmi, saci paya bhaya//CB, Madhya 1.139//

TRANSLATION

Sometimes He roared loudly in such a way that Visnupriya-devi ran away in fear and Saci became frightened.

Text 140

ratrye nidra nahi yana prabhu krsna-rase

virahe na paya svasthya, uthe, pade, vaise//CB, Madhya 1.140//

TRANSLATION

Due to feelings of separation from Krsna, the Lord could not sleep at night. He would feel so uncomfortable that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

COMMENTARY

Being merged in vipralambha-rasa, the mood of separation, the Lord's feelings of separation became so intense that He regularly passed sleepless nights. He became so agitated by the pain of intense separation that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

Text 141

bhinna loka dekhile karena sambarana

usah-kale ganga-snane karaye gamana//CB, Madhya 1.141//

TRANSLATION

As soon as the Lord saw a materialistic person, He would conceal His internal mood. Every morning He would go take bath in the Ganges.

COMMENTARY

Whenever the Lord saw ignorant, materialistic nondevotees who were devoid of the propensity for serving Krsna, He would consider them mundane and therefore control and conceal His transformations of ecstatic love arising from intense feelings of separation from Krsna.

Text 142

ailena matra prabhu kari’ ganga-snana

paduyara varga asi’ haila upasthana//CB, Madhya 1.142//

TRANSLATION

As soon as the Lord returned from taking bath in the Ganges, His students would assemble there.

Text 143

‘krsna’ vinathakurera na aise vadane

paduya-sakala iha kichui na jane//CB, Madhya 1.143//

TRANSLATION

The Lord did not explain anything other than Krsna, so the students could not understand anything.

COMMENTARY

The Lord, who was engaged in the loving service of Krsna in the mood of separation, did not explain any word apart from Krsna, but His students could not at all understand the current condition of their teacher, Nimai Pandita.

Text 144

anurodhe prabhu vasilena padaite

paduya-sabara sthane prakasa karite//CB, Madhya 1.144//

TRANSLATION

By the students’ request, the Lord began to reveal the glories of the Supreme Lord to them.

Text 145

‘hari’ bali’ punthi melilena sisya-gana

sunina ananda hailasri-sacinandana//CB, Madhya 1.145//

TRANSLATION

The students opened their books while chanting the name of Hari. The son of mother Saci was greatly pleased to hear this.

Text 146

bahya nahi prabhura sunina hari-dhvani

subha-drsti sabare karila dvija-mani//CB, Madhya 1.146//

TRANSLATION

On hearing the name of Hari, the Lord lost all external consciousness. Then the jewel of the twice-born cast His merciful glance on everyone there.

Text 147

avista haiya prabhu karena vyakhyana

sutra-vrtti-tikaya, sakala hari-nama//CB, Madhya 1.147//

TRANSLATION

Being fully absorbed in Krsna, the Lord explained the names of Hari in all the sutras, aphorisms, and commentaries.

COMMENTARY

As a teacher fully absorbed in love of Krsna, Nimai explained in the course of teaching that the name of Hari was the only purport of all sutras, aphorisms, and commentaries. The conventional meaning of every word may be understood from three angles—vidvad-rudhi, the conventional meaning according to enlightened persons, sadharana-

rudhi, the conventional meaning according to ordinary persons, and ajna-rudhi, the conventional meaning according to unenlightened persons. At that time, being induced by ajna-rudhi, the mundane teachers of grammar who were attached to sense gratification explained every word as conducive to sense enjoyment. Because of their enjoying propensity, they could not understand that every syllable and word stimulate Krsna consciousness and are therefore nondifferent from the Absolute Truth. Gaurasundara explained to His students that one can derive the real meaning of a book by discussing and studying through vidvad-rudhi. He further explained that it is totally prohibited to consider that there is a difference between the Supreme Lord Visnu and His transcendental holy name. Whenever one sees a distinction between the Lord and His name it is to be understood that he is compelled by ajna-rudhi and bewildered by the illusory energy of the Lord. At that time Visvambhara had no realization of word meanings other than their being indicative of the transcendental holy names situated in the spiritual sky. From the pure, transcendental vidvad-rudhi, every sound unfolding in the spiritual sky of Krsna's service is completely nondifferent from the Lord and His holy names.

Text 148

prabhu bale,—"sarva-kala satya krsna-nama

sarva-sastre 'krsna' bai na balaye ana//CB, Madhya 1.148//

TRANSLATION

The Lord said, "The holy names of Krsna are the eternal Truth. All scriptures explain Krsna and nothing else.

COMMENTARY

The holy names of Krsna are not temporary objects subject to creation and annihilation within the jurisdiction of time. Since there is no material difference between the names of Krsna and Krsna Himself, the form of Krsna, which is the personified source of time, and His holy names are at all times the undivided Truth. All Vaisnava literatures have no aim other than Krsna. As stated in the Hari-vamsa:

vede ramayane caiva

purane bharate tatha adav

ante ca madhye ca

harih sarvatra giyate

"In the Vedic literature, including the Ramayana, Puranas, and Mahabharata, from the very beginning (adau) to the end (ante ca), as well as within the middle (madhye ca), only Hari, the Supreme Personality of Godhead, is explained."

Text 149

harta karta palayita krsna se isvara

aja-bhava-adi, saba—krsnera kinkara//CB, Madhya 1.149//

TRANSLATION

"Krsna is the supreme controller, the creator, the maintainer, and the annihilator. Everyone beginning from Lord Brahma and Lord Siva is His servant.

COMMENTARY

Krsna is the Supreme Personality of Godhead and the cause of all causes. He is the original creator, maintainer, and annihilator of all universes. Wherever Lord Brahma and Lord Rudra are described as the creator and the annihilator it is to be understood that they are empowered secondary agents under the instructions of Krsna, and therefore they are established as predominating deities of the modes of passion and ignorance.

Text 150

krsnera carana chadi' ye ara vakhane

vrtha janma yaya tara asatya-vacane//CB, Madhya 1.150//

TRANSLATION

“The life of anyone who gives up the lotus feet of Krsna and explains things as separate from Him is useless as a result of his false statements.

COMMENTARY

Krsna alone is the cause of all causes and the original source of everything. Proud, asslike, ignorant people who give up the service of His lotus feet and take shelter of ajna-rudhi distort the meaning of the scriptures with superficial explanations. Thus they waste their rarely attained meaningful human form of life. In other words, as stated in the Srimad Bhagavatam, they are actually jivan-mrta (living dead), jivan-chava (dead bodies), or svasan-sava (dead although breathing).

Text 151

agama-vedanta-adi yata darasana

sarva-sastre kahe ‘krsna-pade bhakti-dhana’//CB, Madhya 1.151//

TRANSLATION

“The philosophies in all scriptures headed by the agamas and Vedanta describe the wealth of devotion to the lotus feet of Krsna.

COMMENTARY

The agamas, or Pancaratras, which are expansions of the Vedas; the Upanisads, which are the head of the Vedas; and Vedanta, which is the essence of the Upanisads; as well as various philosophical scriptures all point out that service to the lotus feet of Krsna is the goal of life.

Text 152

mugdha saba adhyapaka krsnera mayaya

chadiya krsnera bhakti anya pathe yaya//CB, Madhya 1.152//

TRANSLATION

“Teachers bewildered by the illusory energy of Krsna give up the devotional service of Krsna and take to other paths.

Text 153

karuna-sagara krsna jagat-jivana

sevaka-vatsala nanda-gopera nandana//CB, Madhya 1.153//

TRANSLATION

“Lord Krsna is the ocean of mercy, the life and soul of the universe, the lover of His servants, and the darling son of the cowherd Nanda.

Text 154

hena krsna-name yara nahi rati-mati

padiya o sarva-sastra, tahara durgati//CB, Madhya 1.154//

TRANSLATION

“Even if one studies all the scriptures, if he has no affection or inclination for the name of Krsna, he is certainly degraded.

COMMENTARY

By giving up vidvad-rudhi and accepting ajna-rudhi, a learned scholar, in spite of having studied all the scriptures, does not develop any taste for the transcendental names of Krsna. Such a proud, self-proclaimed scholar is simply an unfortunate asslike traveler to hell rather than a swanlike person.

Text 155

daridra adhama yadi laya krsna-nama

sarva dosa thakile o yaya krsna-dhama//CB, Madhya 1.155//

TRANSLATION

“If a poor fallen person takes to chanting the holy names of Krsna, he attains the abode of Krsna in spite of having many faults.

Text 156

ei-mata sakala-sastera abhipraya

ihate sandeha yara, se-i duhkha paya//CB, Madhya 1.156//

TRANSLATION

“This is the purport of all scriptures. Anyone who doubts this fact suffers.

Text 157

krsnera bhajana chadi’ ye sastra vakhane

se adhama kabhu sastra-marma nahi jane//CB, Madhya 1.157//

TRANSLATION

“Anyone who explains the scriptures without referring to the worship of Krsna is a fallen soul who does not know the purport of the scriptures.

COMMENTARY

Those who have accumulated heaps of impious activities in previous lives and thus give up Krsna’s worship, which is the only purport of all scriptures, and do not explain the scriptures based on devotional service—in other words, those who accept the unfavorable nondevotional processes of anyabhilasa, karma, jnana, and yoga as processes for achieving the goal of life and dharma, artha, kama, and moksa as the goals of life—such persons are actually ignorant of the real purport or intention of the scriptures. One should carefully discuss the following verses from the srutis, smrtis, and Puranas.

The Chandogya Upanisad (6.14.2) states: acaryavan puruso veda—“One who follows the disciplic succession of acaryas knows things as they are.”

The Svetasvatara Upanisad (6.23) states:

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

The Katha Upanisad (1.2.23) states:

nayam atma pravacanena labhyo

na medhaya na bahunasrutena

yam evaisa vrnute tena labhyas

tasyaisa atma vivrnute tanum svam

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

In the Srimad Bhagavatam (11.11.18) it is stated:

sabda-brahmani nisnato na nisnayat pare yadi

sramas tasya srama-phalo hy adhenum iva raksatah

“If one is learned in Vedic literature but is not a devotee of Lord Visnu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk.”

The Srimad Bhagavatam (10.14.29) further states:

athapi te deva padambuja-dvaya-

prasada-lesanugrhita eva hi

janati tattvam bhagavan-mahimno

na canya eko ‘pi ciram vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

Text 158

sastrera na jane marma, adhyapana kare

gardabhera praya yena sastra vahi’ mare//CB, Madhya 1.158//

TRANSLATION

“Those who do not know the purport of the scriptures yet teach them to others are simply like asses, carrying the load of the scriptures.

COMMENTARY

Those who study the scriptures are of two types: one group consists of those who carry the burden of the scriptures like cows or asses and the other group consists of those who extract the essence of the scriptures like honey bees. The purport is that to gratify their material senses, asslike teachers induced by ajna-rudhi and ignorant of the actual purport of the scriptures do not explain that the goal of life is unalloyed service to Lord Krsna, the husband of Sarasvati, the goddess of transcendental knowledge. Just as cows and asses are unable to relish the sweetness of honey or sugar kept in a jar, the study and teaching of the Vedas by such asslike, proud, so-called learned scholars who uselessly labor hard like foolish animals is completely useless and meaningless. Being bewildered by maya, those foolish persons then mistakenly accept other equally qualified asslike people as learned. But actually for intelligent swanlike devotees who know the causes of bondage and liberation to be addressed as learned scholars is most befitting and appropriate.

In Srimad Bhagavatam (4.29.44) Narada Muni speaks to the saintly King Pracinabarhi as follows:

adyapi vacas-patayas

tapo-vidya-samadhibhih

pasyanto 'pi na pasyanti

pasyantam paramesvaram

“Although expert speakers continually deliberated on the strength of austerity, knowledge, and samadhi, they could not fully know the Supreme Personality of Godhead, who witnesses all things.”

Text 159

padina-sunina loka gela chare-khare

krsna maha-mahotsave vancila tahare//CB, Madhya 1.159//

TRANSLATION

“People obtain death and destruction through such study of the Vedas, and as a result they are deprived of the festivals of Lord Krsna.

Text 160

putanare yei prabhu kaila mukti-dana

hena krsna chadi’ loke kare anya dhyana//CB, Madhya 1.160//

TRANSLATION

“The Lord awarded liberation to Putana, yet people still leave aside Krsna to meditate on others.

COMMENTARY

In spite of the hellish mentality of Putana, who was the personification of deceit and who desired to kill Krsna, the Lord delivered her from that mentality, which was born of enmity to Krsna, and awarded her the rarely attained spiritual abode. Only those who are fortunate enough to consider the glories of the matchless and causeless mercy of Krsna can

understand that no comparison or limit to that mercy may be found in either the material worlds or the transcendental spiritual worlds. Therefore no one other than the most unfortunate, unintelligent, foolish, hellish person gives up service to the lotus feet of Krsna, which is the topmost occupational duty, and contemplates or endeavors for anything else.

In the Srimad Bhagavatam (3.2.23) Sri Uddhava speaks to Vidura as follows:

aho baki yam stana-kala-kutam

jighamsayapayayad apy asadhvi

lebhe gatim dhatry-ucitam tato 'nyam

kam va dayalum saranam vrajema

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

Uddhava offers the following prayer to Lord Krsna in the Srimad Bhagavatam (10.48.26):

kah panditas tvad aparam saranam samiyad

bhakta-priyad rta-girah suhrdah krta-jnat

sarvan dadati suhrdo bhajato 'bhikaman

atmanam apy upacayapacayau na yasya

“What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.”

In the Caitanya-caritamrta (Madhya 22.95 and 97) it is stated:

bhakta-vatsala, krtajna, samartha, vadanya

hena krsna chadi’ pandita nahi bhaje anya

vijna-janera haya yadi krsna-guna-jnana

anya tyaji’, bhaje, tate uddhava——pramana

“Lord Krsna is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Krsna to worship anyone else. Whenever an experienced person develops real knowledge of Krsna and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.”

Text 161

aghasura-hena papi ye kaila mocana

kon sukhe chade loka tanhara kirtana?//CB, Madhya 1.161//

TRANSLATION

“For what happiness will someone give up the glorification of He who delivered the most sinful Aghasura?

Text 162

ye krsnera name haya jagat pavitra

na bale duhkhita jiva tanhara caritra//CB, Madhya 1.162//

TRANSLATION

“The entire world is purified by the name of Krsna, yet wretched living entities abstain from chanting His glories.

Text 163

ye-krsnera mahotsave brahmadi vihvala

taha chadi nrtya-gite kare amangala//CB, Madhya 1.163//

TRANSLATION

“Even the demigods headed by Brahma are overwhelmed by Krsna’s festivals, yet people give up such festivals and take pleasure in inauspicious dancing and singing.

Text 164

ajamile nistarila ye-krsnera name

dhana-kula-vidya-made taha nahi jane//CB, Madhya 1.164//

TRANSLATION

“The holy names of Krsna delivered Ajamila, yet those who are intoxicated by wealth, good birth, and education do not know Him.

COMMENTARY

One should refer to the Srimad Bhagavatam, Sixth Canto, Chapter One, verses 21-68 and Chapter Two for a description of Ajamila’s deliverance through krsna-namabhasa, a glimpse of offenseless chanting of Krsna’s name.

The second line of this verse is confirmed in Kuntis prayer to Krsna in the Srimad Bhagavatam (1.8.26):

janmaisvarya-sruta-sribhir

edhamana-madah puman

naivarhaty abhidhatum vai

tvam akincana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

Text 165

suna bhai-saba, satya amara vacana

bhajaha amulya krsna-pada-padma-dhana//CB, Madhya 1.165//

TRANSLATION

“O brothers, please hear My truthful statement. Worship the invaluable wealth of Krsna’s lotus feet.

COMMENTARY

Prabodhananda Sarasvati has written in his Sri Caitanya-candramrta (90): “O devotees, give up all unfavorable bodily and mental activities that are contrary to the pleasure of Krsna’s senses and become attached to the lotus feet of Gauranga-candra.”

Text 166-167

ye-carana sevite laksmira abhilasa

ye-carana-sevinasankara suddha-dasa

ye-carana haite jahnavi-parakasa

hena pada-padma, bhai, sabe kara asa

“O brothers, may you all desire to attain the same lotus feet that Laksmi desires to serve, the same lotus feet by whose worship Lord Siva has became known as a pure servant, and the same lotus feet from which the Ganges emanated.

Text 168

dekhi,—kar sakti ache ei navadvipe

khanduka amara vyakhya amara samipe?”//CB, Madhya 1.168//

TRANSLATION

“Who in Navadvipa has the power to refute My explanations before Me?”

Text 169

param-brahma visvambhara sabda-murti-maya

ye-sabde ye vakhanena se-i satya haya//CB, Madhya 1.169//

TRANSLATION

Visvambhara is the Supreme Brahman and the personification of transcendental sound, therefore whatever He explains is the supreme truth.

COMMENTARY

Sri Visvambhara, the Lord of the spiritual world and the maintainer and nourisher of the animate and inanimate worlds, is directly the Supreme Brahman and personification of transcendental sound. Therefore He is the husband of Sarasvati, the goddess of transcendental knowledge. Any word that Lord Visvambhara explains through the eternal, pure, complete, eternally liberated, spiritual, and most important vidvad-rudhi as related to Krsna is reality and the Supreme Truth.

Text 170

mohita paduya saba sune eka-mane

prabhu o vihvala hai' satya se vakhane//CB, Madhya 1.170//

TRANSLATION

The students were captivated as they heard the Lord's explanations with undivided attention, and the Lord also became overwhelmed while He explained the Truth.

Text 171

sahajei sabda-matre ‘krsna satya’ kahe

isvara ye vakhanibe,—kichu citra nahe//CB, Madhya 1.171//

TRANSLATION

Every word inherently establishes Krsna as the Supreme Truth, so there is no wonder that the Lord should explain in this way.

COMMENTARY

Any word manifested from the pure spiritual sky and received by the eternally pure sense of hearing smeared with the ointment of love is certainly nondifferent from the eternal primeval Absolute Truth, Krsna. Therefore it is not very wonderful or astonishing that the Supreme Lord Sri Visvambhara, who is devoid of the four defects of mistakes, illusion, cheating, and imperfection that are found in living entities, will explain the meaning of every word through the eternal, pure, complete, eternally liberated, spiritual, and most important vidvad-rudhi.

Text 172

ksaneke haila bahya-drsti visvambhara

lajjita haiya kichu kahaye uttara//CB, Madhya 1.172//

TRANSLATION

After a while, Visvambhara regained His external consciousness. Feeling somewhat embarrassed, He began to inquire.

Text 173

“aji ami kemata se sutra vakhanilun?”

paduya-sakala bale—“kichu na bujhilun//CB, Madhya 1.173//

TRANSLATION

“How was My explanation of the sutras today?” The students replied, “We

have not understood anything.

Text 174

yata kichu sabde vakhanaha ‘krsna’ matra

bujhite tomara vyakhya ke va ache patra?”//CB, Madhya 1.174//

TRANSLATION

“You explained every word simply in relationship with Krsna, so who is the proper candidate for understanding Your explanations?”

Text 175

hasi’ bale visvambhara,—“suna saba bhai!

punthi bandha’ aji, cala ganga-snane yai”//CB, Madhya 1.175//

TRANSLATION

Visvambhara smiled and said, “Listen, brothers! Pack up your books for today and let us go take bath in the Ganges.”

Text 176

bandhila pustaka sabe prabhura vacane

ganga-snane calilena visvambhara-sane//CB, Madhya 1.176//

TRANSLATION

Being instructed by the Lord, the students packed up their books and went with Him to take bath in the Ganges.

Text 177

ganga-jale keli kare prabhu visvambhara

samudrera majhe yena purna-sasadhara//CB, Madhya 1.177//

TRANSLATION

As Lord Visvambhara sported in the Ganges, it appeared that the full moon was rising from the middle of the ocean.

COMMENTARY

The analogies and descriptions attributed to the Lord in this verse and in the following verses 182-184 reveal the poetic genius of the author.

Text 178

ganga-jale keli kare visvabhara-raya

parama-sukrti-saba dekhe nadiyaya//CB, Madhya 1.178//

TRANSLATION

Visvambhara’s sporting in the waters of the Ganges was seen by the most pious inhabitants of Nadia.

Text 179

brahmadira abhilasa ye rupa dekhite

hena prabhu vipra-rupe khele se jalete//CB, Madhya 1.179//

TRANSLATION

The same Lord that personalities such as Brahma desire to see was now sporting in the water in the form of a brahmana.

Text 180

ganga-ghate snana kare yata saba jana

sabai cahena gauracandrera vadana//CB, Madhya 1.180//

TRANSLATION

All those persons who were taking bath at the bathing ghatas of the Ganges gazed at the face of Gauracandra.

Text 181

anyo ‘nye sarva-jane kahaye vacana//CB, Madhya 1.181//

TRANSLATION

“dhanya mata pita,—yanra e-hena nandana”

COMMENTARY

They all remarked to one another, “Glorious are the father and mother of such a son.”

Text 182

gangara badila prabhu-parase ullasa

anande karena devi taranga-prakasa//CB, Madhya 1.182//

TRANSLATION

Being touched by the Lord, goddess Ganga became joyful, and out of delight, she manifested her agitation in waves.

Text 183

tarangera chale nrtya karena jahnaviananta-

brahmanda yanra pada-yuge-sevi//CB, Madhya 1.183//

TRANSLATION

Jahnavi thus danced in the form of waves to worship the Lord, whose feet are served by innumerable universes.

Text 184

catur-dike prabhure bediya jahnu-suta

tarangera chale jala dei alaksita//CB, Madhya 1.184//

TRANSLATION

The daughter of Jahnu encircled the Lord on all sides and showered Him with her waters while remaining unseen.

Text 185

vede matra e-saba lilara marma jane

kichu sese vyakta habe sakala purane//CB, Madhya 1.185//

TRANSLATION

The purport of these pastimes is known only to the Vedas, but later some of these pastimes will be revealed by the Puranas.

Text 186

snana kari' grhe ailena visvambhara

calila paduya-varga yatha yanra ghara//CB, Madhya 1.186//

TRANSLATION

After completing their bath, Visvambhara and His students returned to their own homes.

Texts 187-188

vastra parivarta' kari' dhuila carana

tulasire jala diya karila secana

yatha-vidhi kari’ prabhu govinda-pujana

asiya vasila grhe karite bhojana//CB, Madhya 1.187-188//

The Lord changed His clothes, washed His feet, and then offered water to tulasi. Then, after properly worshiping Govinda, the Lord came inside and sat down to take His meal.

Unless a person properly initiated in the chanting of Visnu mantras includes tulasi-manjaris in his offering of foodstuffs, Lord Visnu will not accept the offering, because Tulasi is the eternal maidservant of Krsna, and therefore her leaves and flowers, or manjaris, are certainly dear to Kesava. It is prescribed that one should offer tulasi-manjaris in worship to the Deity form of Sri Govinda, for Tulasi has incarnated in the form of a tree. The arrangement for offering tulasi-manjaris in worship to the Deity form of Lord Visnu is confirmed by all transcendental Vaisnava smrtis. After worshiping Sri Tulasi in her manifested worshipable form as tadiya by sprinkling water on her, Sri Gaurasundara worshiped His family Deity, Sri Govinda; in other words, He offered pure worship to the Deity form of Visnu. By performing this pastime, the Lord set the ideal example of mandatory daily duties for God-conscious householders. Every Vaisnava householder should follow this ideal example of the Lord by engaging in the worship of the Deity form of Lord Visnu and accepting with faith and humility the remnants of foodstuffs offered to the Lord.

Text 189

tulasira manjari-sahita divya anna

maye ani’ sammukhe karila upasanna//CB, Madhya 1.189//

TRANSLATION

Mother Saci brought fine cooked rice with a tulasi flower on top and placed it before the Lord.

Text 190

visvaksenere tabe kari’ nivedana

ananta-brahmanda-natha karena bhojana//CB, Madhya 1.190//

TRANSLATION

After offering foodstuffs to Visvaksena, the Lord of innumerable universes began to eat.

COMMENTARY

Visvaksena, or Visvaksena, is a four-armed associate of Lord Visnu who holds the Lord’s garlands.

In the Hari-bhakti-vilasa (8.84-87) it is stated: “Thereafter a sober person should offer one hundredth portion of the Lord’s prasada to Visvaksena.” And in the Srimad Bhagavatam (11.27.29, 43) it is stated: “With offerings such as proksana one should worship Durga, Vinayaka, Vyasa, Visvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord. Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord’s food to Visvaksena.” In his Bhavartha-dipika commentary on the quoted half of the latter verse, Sridhara Svamipada has stated: “One should meditate that the Lord has finished eating and then offer Him water for washing His hands and mouth. Thereafter one should offer the remnants of the Lord’s foodstuffs to Visvaksena, and after taking his permission one may then eat.” This is the scriptural injunction.

Text 191

sammukhe vasilasaci jagatera matagharera

bhitare dekhe laksmi pati-vrata//CB, Madhya 1.191//

TRANSLATION

Saci, the mother of the universe, sat before the Lord, and the most chaste Visnupriya watched from within the next room.

Text 192

maye bale,—“aji, bapa! ki punthi padila?

kahara sahita ki va kandala karila?”//CB, Madhya 1.192//

TRANSLATION

Mother Saci asked, “My dear son, what books did You study today? Did You quarrel with anyone?”

Texts 193-194

prabhu bale,—“aji padilana krsna-nama

satya krsna-carana-kamala guna-dhama

satya krsna-nama-guna-sravana-kirtana

satya krsnacandrera sevaka ye-ye-jana//CB, Madhya 1.193-194//

TRANSLATION

The Lord replied, “Today I read about the names of Krsna. The lotus feet of Krsna are in fact the reservoirs of transcendental qualities. Hearing and chanting about the qualities and names of Krsna is the Truth, and the servants of Krsnacandra are also the Truth.

In answer to Sacidevis inquiry, the Lord said, “The lotus feet of Krsna are alone the original shelter or source of all transcendental qualities. They are eternal, pure, primeval objects. The eternal occupational duty of all controlled living entities is to hear and chant about the Lord’s transcendental names, forms, qualities, associates, and pastimes, which are completely nondifferent from the person indicated by those names, possessing those forms, exhibiting those qualities, accompanied by those associates, and performing those pastimes. Those devotees who hear and chant Krsna’s names, forms, qualities, associates, and pastimes are the eternal Truth.

Text 195

se-i sastra satya—krsna-bhakti kahe yaya

anyatha haile sastra pasandatva paya//CB, Madhya 1.195//

TRANSLATION

“The literatures that glorify devotional service to Krsna are true scriptures, others are simply atheistic.

COMMENTARY

Those spiritual scriptures that dissipate the darkness of ignorance and glorify the devotional service of Krsna are true and establish supreme religious principles. If any literature does not glorify topics related to Krsna’s names, forms, qualities, associates, and pastimes; does not describe the topmost glories and eternal position of Krsna’s devotees; and does not describe devotional service to Krsna as the topmost process for attaining the goal of life; then, instead of calling it a scripture, it should be known as the useless babbling of atheists. One should never study such scriptures, understanding them as bad association.

In his commentary, Sri Madhvacarya quotes the following verses from the Skanda Purana:

rg-yajuh-samatharvas ca bharatam pancaratrakam

mula-ramayanam caiva sastram ity abhidhiyate

yac canukulam etasya tac ca sastram prakirtitam

ato’nya grantha vistaro naiva sastram kuvatma tat

“The Rg, Yajur, Sama, and Atharva Vedas, as well as the Mahabharata, the Narada-pancaratra, and the Ramayana, are certainly known as sastra. Those books that favorably follow in the footsteps of these authorized scriptures are also counted among the sastras. All other literatures simply lead one down the wrong path and can never be known as scriptures.”

The following verses from the Matsya Purana are quoted in the Tattva-sandarbha:

sattvikesu ca kalpesu mahatmyam adhikam h

arehrajasesu ca mahatmyam adhikam brahmano viduh

tad-vad agnes ca mahatmyam tamasesusivasya ca

sankirnesu sarasvatyah pitrnams ca nigadyate

“The Puranas in the mode of goodness glorify the Supreme Lord, Sri Krsna; those in the mode of passion promote the glories of Lord Brahma, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Siva, and Durga. In addition many other scriptures consisting of various mixtures of goodness, passion, and ignorance glorify the ancestors, the demigods, and demigoddesses like Sarasvati.”

Many ignorant asslike people who desire neither their own nor other’s welfare think that since literatures glorifying Krsna, the devotees of Krsna, and the devotional service of Krsna are critical of materially motivated persons attached to sense gratification, such literatures are therefore ever-conflicting and sectarian like their own literatures. But on the pretext of describing the glories of Krsna, the devotees of Krsna, and the devotional service of Krsna to His own mother, Sri Gaurasundara explained the supreme truth in order to deliver foolish, sensual-knowledge-dependent persons from their defective imaginations. Narrations of the glories of Krsna, the devotees of Krsna, and the devotional service of Krsna by spiritual literatures that dissipate the darkness of ignorance are not sectarian, ever-conflicting interpretations; rather, they are the only supreme auspicious conclusions for all living entities who desire the topmost good fortune. Those hellish narrow-minded people who are attached to material conceptions think that even Krsna, who is the source of Visnu and the Lord of lords, is an equal rival to the demigods or the worshipable Lord of a bigoted sect. But if one gives up the bad association of studying jnana-sastras, which are based impersonal considerations, and karma-sastras, which are full of interpretations, flowery language, and injunctions for worshiping many gods, and instead engages in the study of the Ekayana-sastras, which direct one to the devotional service of Krsna, then he will certainly receive the opportunity to achieve the ultimate perfection of life.

Text 196

yasmin sastre purane va hari-bhaktir na drsyate

srotavyam naiva tat sastram yadi brahma svayam vadet//CB, Madhya 1.196//

TRANSLATION

“One should never hear a scripture or a Purana that does not prominently describe the devotional service of Hari, even if it is recited by the four-headed Lord Brahma.

Text 197

“candala ‘candala’ nahe—yadi ‘krsna’ bale

vipra ‘vipra’ nahe,—yadi asatpathe cale”//CB, Madhya 1.197//

TRANSLATION

“A candala is not a candala if he chants the name of Krsna, and a brahmana is not a brahmana if he engages in sinful activities.”

COMMENTARY

Even if a devotee of Krsna is born in the family of dog-eaters, he is actually the topmost brahmana; and, according to sastra, an atheist who is sinful and devoid of devotion to Krsna, though born in a brahmana family, is certainly a dog-eater. Seeing either of them according to ordinary caste consideration is prohibited. Their varna should be ascertained according to their taste, occupation, and nature, or symptoms. This is the intention and conclusion of all scriptures, beginning with the srutis, smrtis, Puranas, Itihasas, and Pancaratras.

In his commentary on the Chandogya Upanisad, Sri Madhvacarya quotes from the Sama-samhitaas follows:

arjavam brahmane saksat

sudro ‘narjava-laksanahgautamas

tv iti vijnaya satyakamam upanayat

“A brahmana possesses the quality of simplicity, and a sudra possesses the quality of crookedness. Knowing this fact, Gautama awarded sacred thread initiation to Satyakama and made him a first-class brahmana.”

In the Brahma-sutra (1.3.34) it is stated: sug asya tad-anadara-sravanat tad-adravanat sucyate hi—“Pautrayana was addressed as a sudra because he had approached Raikva while overwhelmed with sorrow after hearing disrespectful words spoken about himself.” Sri Purnaprajna Madhvacarya has stated in his commentary on this sutra: nasau pautrayanahsudrahsucad-dravanam eva hi sudatvam—“King Pautrayana was not a sudra at birth, but because he was lamenting he was considered a sudra.” In other words, “One who is affected by lamentation is called a sudra.” In the Padma Purana it is stated:

raja pautrayanahsokac-

chudreti muninoditahprana-vidyam

avapyasmat param dharmam avaptavan

“King Pautrayana was a ksatriya, yet because of his lamentation, Raikva Muni called him a sudra. Later the king attained the goal of life after learning confidential meditation on prana from Raikva.”

In the Mahabharata (Vana-parva 180.26) it is stated:

yatraital laksyate sarpa

vrttam sa brahmanah smrtahyatraitan

na bhavet sarpa

tamsudram iti nirdiset

“O snake, only a person endowed with the characteristics of a brahmana can be called a brahmana, otherwise he is a sudra.”

In his commentary on Mahabharata (Vana-parva 180.23-26) Sri Nilakantha has written: “In the same way, if a sudra has qualities like truthfulness, then he is a brahmana. The symptoms of a sudra, such as lust, are not present in a brahmana, and the symptoms of a brahmana, such as peacefulness, are not present in a sudra. If someone born as a sudra has qualities like peacefulness, then he is a brahmana. And if

someone born as a brahmana has qualities like lust, then he is a sudra. There is no doubt about it.”

In the Mahabharata (Santi-parva 189.8) it is stated:

sudre caitad bhavel laksyam dvije tac ca na vidyate

na vai sudro bhavec chudro brahmano brahmano na ca

“If the symptoms of a brahmana are found in a sudra and if the symptoms of a sudra are found in a brahmana, then the sudra should not be called a sudra and the brahmana should not be called a brahmana.”

In the Mahabharata (Vana-parva 215.13-15) it is stated:

brahmanah pataniyesu vartamano vikarmasu

dambhiko duskrtah prajnah sudrena sadrso bhavet

yas tu sudro dame satye dharme ca satatotthitah

tam brahmanam aham manye vrttena hi bhaved dvijah

“After all, a brahmana who is proud and engaged in various sinful activities that result in his falling down into the degradation of being contaminated by impure karma is equal to a sudra. And I consider a sudra who is self-controlled, truthful, and always enthusiastic about executing his religious duties to be a brahmana. Indeed, the only criteria for being a brahmana is to possess pure behavior in the form of worshiping Hari.”

In the Mahabharata (Santi-parva 188.13 and 189.7) it is stated:

himsanrta-priya lubdhah

sarva-karmopajivinahkrsnahsauca-paribhrastas

te dvijahsudratam gatah

sarva-bhaksa-ratir nityam

sarva-karma-karo

‘sucihtyakta-vedas tv anacarah

sa vai sudra iti smrtah

“When brahmanas commit violence, speak lies, become greedy, earn their livelihood by any and all means, and lose their purity by engaging in sinful activities, then they become degraded into sudras. One who is attached to eating all kinds of foods and performing all kinds of activities, who is impure, deviant from the principles of Vedic culture, and ill-behaved is known as a sudra.”

In the Mahabharata (Anusasana-parva 143.50-51) it is stated:

na yonir napi samskaro na srutam na ca s

antatihkaranani dvijatvasya vrttam eva tu karanam

sarvo ‘yam brahmano loke vrttena tu vidhiyate

vrtte sthitas tu sudro ‘pi brahmanatvam niyacchati

“Birth, purificatory processes, study of the Vedas, and good birth are not the criterion for being a brahmana. The only criterion is one’s occupation. A person is born as a brahmana in this world simply as a result of his nature. A sudra situated in the occupation of a brahmana also becomes a brahmana.”

The Hari-bhakti-vilasa (Tenth Vilasa) quotes from the Padma Purana as follows:

na sudra bhagavad-bhaktas te tu bhagavata matahsarva-varnesu te sudra ye na bhakta janardane

“Devotees of the Lord are never sudras, rather they are all first-class bhagavatas. But if one is not a devotee of Lord Krsna, he should be considered a sudra even if he was born in a brahmana, ksatriya or vaisya family.”

In the Atri-samhita (372) it is stated:

brahma-tattvam na janati brahma-sutrena garvitahtenaiva sa ca papena viprah pasur udahrtah

“A person born in a brahmana family who proudly advertises himself as a sanctified brahmana but is ignorant of the Absolute Truth is because of

this sin called an animal.”

In the Brhad-aranyaka Upanisad (3.9.10) it is stated:

etad aksaram gargi viditvasmal lokat praiti sa brahmanah

“O Gargi, one who is acquainted with that infallible truth by which one transcends death is a brahmana.”

In the Brhad-aranyaka Upanisad (4.4.21) it is stated:

tam eva dhiro vijnaya prajnam kurvita brahmanah

“A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a brahmana.”

In the Padma Purana (Uttara-khanda, Chapter 39) it is stated:

visnor ayam yato hy asit tasmad-vaisnava ucyate

sarvesam caiva varnanam vaisnavahsresthah ucyate

“One who is related to Visnu through devotion is known as a Vaisnava. A genuine Vaisnava is superior to all the varnas and is the best of all.”

In the Padma Purana (Svarga-khanda, Adi 24) it is stated:

sakrt pranami krsnasya matuh stanyam piben na hi

hari-pade mano yesam tebhyo nityam namo namah

pukkasahsvapaco vapi ye canye mleccha-jatayahte

‘pi vandya mahabhaga hari-padaika-sevakah

“One who even once completely gives up his false ego and offers obeisances to the lotus feet of Krsna will never again drink mother’s breast milk. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a dog-eater or a mleccha, if he takes shelter of the lotus feet of Sri Hari with pure devotion and serves Him with attachment, he is to be considered most fortunate and highly worshipable.”

It is stated in the Skanda Purana:

na me ‘bhaktas catur-vedi mad-bhaktahsvapacah

priyahtasmai deyam tato grahyam sa ca pujyo yatha hy aham

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.”

In the Srimad Bhagavatam (3.33.7) it is stated:

aho bata sva-paco 'to ga vriyan

yaj-jihvagre vartate nama tubhyam

tepus tapas te juhuvuh sasnur arya

brahmanucur nama grnanti ye te

“Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.”

The Bhakti-sandarbha (117) quotes the following verses from the Garuda Purana:

brahmananam sahasrebhyah satra-yaji visisyate

satra-yaji-sahasrebhyah sarva-vedanta-paragah

sarva-vedanta-vit-kotya visnu-bhakto visisyate

vaisnavanam sahasrebhya ekanty eko visisyate

“It is said that out of thousands of brahmanas, one is qualified to perform sacrifices, and out of many thousands of such qualified brahmanas expert in sacrificial offerings, one learned brahmana may have passed

beyond all Vedic knowledge. He is considered the best among all these brahmanas. And yet, out of thousands of such brahmanas who have surpassed Vedic knowledge, one person may be a visnu-bhakta, and he is most famous. Out of many thousands of such Vaisnavas, one who is completely fixed in the service of Lord Krsna is most famous."

Text 198

kapilera bhave prabhu jananira sthane

ye kahila, tai prabhu kahaye ekhane//CB, Madhya 1.198//

TRANSLATION

Whatever the Lord as Kapila had previously instructed His mother, He now instructed to His mother again in the same mood.

COMMENTARY

For a description of the conversation between Kapila and Devahuti, one should see the Srimad Bhagavatam, Canto Three, Chapter Twenty-five, verses 7 to 44 as well as Chapters Twenty-six through Thirty-two.

Texts 199-201

"suna suna, mata! krsna-bhaktira prabhava

sarva-bhave kara mata! krsne anuraga

krsna-sevakera mata! kabhu nahi nasa

kala-cakra daraya dekhiya krsna-dasa

garbha-vase yata duhkha janme va marane

krsnera sevaka, mata, kichui na jane//CB, Madhya 1.199-201//

TRANSLATION

"O mother, please hear the glories of devotional service to Krsna. Be attached to Krsna in all respects! O mother, the servants of Krsna are

never destroyed. Even the wheel of time is frightened by the sight of Krsna's devotees. O mother, Krsna's servants do not undergo the tribulations of residing in a womb, taking birth, or dying.

COMMENTARY

For a description of the glories of devotional service to Krsna and the devotees of Krsna, one should refer to the statements of Lord Kapiladeva to His mother, Devahuti, recorded in the Srimad Bhagavatam (3.25.32-44).

One who worships Krsna is not subjected like the conditioned souls to birth, sustenance, and death, which are effects of the material time factor. Actually, the devotees of the Lord are never vanquished by the influence of time; they lead a life of devotional service and eternally engage in the service of Hari. The formidable wheel of time, which brings about birth, sustenance, and death to everyone, including the demigods, is frightened by seeing the influence of the devotees' devotional service. The formidable wheel of time forces the conditioned souls, or persons averse to Krsna, to wander through various species of life; in other words, it forces them to take birth and eventually kills them. But since the devotees of the Lord are eternal, spiritual, and self-realized, such a formidable wheel of time cannot touch them; rather, it follows them like an obedient servant.

In the Srimad Bhagavatam (3.25.43) Lord Kapiladeva speaks to His mother, Devahuti, as follows:

jnana-vairagya-yuktena

bhakti-yogena yoginah

ksemaya pada-mulam me

pravisanty akuto-bhayam

devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear."

Being decorated with the garland of birth and death, persons averse to and forgetful of Krsna suffer various tribulations in the wombs of their

mothers. The devotees of the Lord, however, do not feel any inconvenience or disgust while living in the wombs of their mothers; rather, by the will of the Lord, they remain indifferent to the miseries resulting from living in a womb and engage in the service of the Lord even in that state. In fact, the devotees of the Lord do not feel any kind of distress at any stage of life, either in the present or future life; they continually remain absorbed in the bliss of Krsna's service. The prime example of this fact is the constant remembrance of Krsna by the maha-bhagavata Sri Prahlada, while residing in the womb of his mother, Kayadhu.

Text 202

jagatera pitakrsna, ye na bhaje bapa

pitr-drohi patakira janma-janma tapa//CB, Madhya 1.202//

TRANSLATION

Krsna is the father of the entire universe, and anyone who does not respect his father is rebellious and sinful and therefore subjected to miseries birth after birth.

COMMENTARY

Both the animate world of living entities and the inanimate world of matter emanate from Krsna. Therefore Krsna is the only father of the entire world. Just as it is the prime duty of the grateful son to serve and follow his father, every living entity, particularly the human beings, should understand that the lotus feet of Krsna are the original source of the entire creation; in other words, they are the source of everything and are meant to be always worshiped by everyone. Those living entities who are deprived of knowledge in the science of self-realization and devoid of devotional service to Krsna, who is the original Narayana and the father of the lotus-born Brahma, are in reality ungrateful sons and therefore subjected to the miseries of material existence. The three types of miseries in this world—adhyatmika, adhibhautika, and adhidaivika (miseries inflicted by the body and mind, those inflicted by other living entities, and those inflicted by natural disturbances)—have been arranged for the benefit of such ungrateful offensive sons who transgress the principles of religion.

In the Srimad Bhagavatam (11.5.3) Sri Camasa Muni, one of the Nava-yogendras, speaks to Nimi, the King of Videha, as follows:

ya esam purusam saksad atma-prabhavam isvaram

na bhajanty avajananti sthanad bhrastah patanty adhah

“If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

Text 203

citta diyasuna, mata! jivera ye gati

krsna na bhajile paya yateka durgati//CB, Madhya 1.203//

TRANSLATION

“Dear mother, please hear attentively about the destination of the individual soul and the volume of distress he suffers by not worshiping Krsna.

COMMENTARY

The pathetic condition of the living entities who are bereft of the service of Lord Krsna is described in the Caitanya-caritamrta (Madhya 20.117-118) as follows:

krsna bhuli’ sei jiva anadi-bahirmukha

ataeva maya tare deya samsara-duhkha

kabhu svarge uthaya, kabhu narake dubaya

dandya-jane raja yena nadite cubaya

“Forgetting Krsna, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by

submerging him in water and then raising him again from the water."

One should particularly discuss the statements of Lord Kapiladeva to His mother, Devahuti, found in the Srimad Bhagavatam, Third Canto, Chapter Thirty and Chapter Thirty-one, verses 1-31.

Text 204

mariya-mariya punah paya garbha-vasa

sarva-ange haya purva-papera prakasa//CB, Madhya 1.204//

TRANSLATION

"The living entity repeatedly dies and suffers the miseries of confinement within the womb. The reactions to his sinful activities manifest in every one of his limbs.

COMMENTARY

The statements of Lord Kapiladeva to His mother, Devahuti, found in Srimad Bhagavatam, Third Canto, Chapter Thirty and Chapter Thirty-one, verses 1-31, are as follows:

"The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

"Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

"The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

"The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

"The conditioned living entity is satisfied in his own particular species of

life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

“Such satisfaction with one’s standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

“Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

“He gives heart and senses to a woman, who falsely charms him with maya. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

“The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

“He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

“When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

“Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

“Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

“The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

“Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more.

“In that diseased condition, one’s eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

“In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

“Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

“At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

“As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadutas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

“While carried by the constables of Yamaraja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

“Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

“While passing on that road to the abode of Yamaraja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamaraja.

“Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

“He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

“His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

“Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

“Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tamisra, Andha-tamisra and Raurava.

“Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

“After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

“He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

“Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

“Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tamisra.

“Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to

human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

“The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

“On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

“In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

“Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

“Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

“Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

“Owing to the mother’s eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

“Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

“The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

“Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

“The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

“The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

“I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of maya. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

“I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

“The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord’s mercy, how can he again engage in the transcendental loving service of the Lord?

“No one other than the Supreme Personality of Godhead, as the localized Paramatma, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

“Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own body scorched by the mother’s gastric fire, the embodied soul, anxious to get out, counts his months and prays: O my Lord, when shall I, a wretched soul, be released from this confinement?

“My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

“The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

“Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother’s abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-maya, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

“Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Visnu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

“Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that

he may be born.

“Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

“The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of maya.

“After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

“Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

“In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

“In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

“With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

“By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

“For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.”—One should seriously discuss these degradations, miseries in the womb, and tortures by the wheel of

time experienced by conditioned souls who are averse to and forget of Krsna. [The purport up to this point applies to verses 204-236.]

In the course of time every object in the material world of birth, sustenance, and death successively takes birth, grows, stays for some time, produces by-products, and dies. Misusing his independence, the spiritual living entity gives up the worship of Krsna out of greed for material objects that are not related to Krsna. At that point his natural characteristics are transposed and the propensity for material enjoyment appears palatable to him. This is the reason for the living entity's misuse of independence and his suffering the resultant miseries of material existence. As a result of misusing his independence, the living entity is repeatedly covered by gross and subtle bodies and thrown into this perishable world. Forgetting his constitutional position and giving up the endeavor for worshiping Krsna, he then desires to either enjoy the fruits of his karma or renounce the fruits through jnana. Therefore, when he abandons the service of Krsna's lotus feet, he becomes bereft of and fallen from his constitutional position and repeatedly wears the garland of birth and death. When such a conditioned soul dies, his gross body gradually mixes with the five gross material elements and his subtle body, which is full of desires for material enjoyment, leaves behind the gross body and anxiously awaits another gross body. Under the direction of the Supreme Lord, who awards everyone the fruits of their activities, that subtle body again takes up residence in a particular type of gross body according to the fruits of his karma. Thus he actively engages in fulfilling his unsatiated desires. After death, when he takes a new gross body in the womb of his mother, his previously accumulated sinful reactions manifest in his gross body in the form of diseases or deformed limbs. In order to suffer the burden of his previously acquired sinful reactions in this new gross body, the conditioned soul obtains deformed limbs and diseased bodies as the result of his sins and then again indulges in gross sense gratification. Thereafter, as a result of past sins, the conditioned soul becomes either a father or mother of sons and daughters that he produces. Until his spiritual knowledge is awakened by the nonduplicitous mercy of the spiritual master and Krsna, his fructified and unfructified sinful reactions are not completely exhausted. When the characteristic of averseness to Krsna produces in the conditioned souls the mentality of accepting the body as the self, then the causelessly merciful Krsnacandra sometimes comes personally and sometimes sends His

dear associate as a teacher, preacher, or deliverer of the transcendental sounds of the spiritual world to revive the constitutional position of the unfortunate souls who have forgotten Krsna. While living in the womb of his mother, the conditioned soul suffers various miseries or distresses in the form of disease as punishment for his previous sinful activities, thus accounting for those previous sins.

Text 205

katu, amla, lavana—janani yata khaya

ange giya lage tara, maha-moha paya//CB, Madhya 1.205//

TRANSLATION

“All the bitter, sour, and salty preparations that the mother eats creates great inconvenience to the body of the child within the womb.

Text 206

mamsa-maya anga krmi-kule bedi’ khaya

ghucaite nahi sakti, maraye jvalaya//CB, Madhya 1.206//

TRANSLATION

“The worms within the mother’s stomach bite the tender flesh of the child. Yet the child is unable drive them away and continually burns with pain.

Text 207

nadite na pare tapta-panjarera majhe

tabe prana rahe bhavitavyatara kaje//CB, Madhya 1.207//

TRANSLATION

“Being encased within the hot ribs of his mother, the child cannot move. Yet he survives by the arrangement of providence.

COMMENTARY

The phrase bhavitavyatara kaje means “due to unseen or inevitable fortune.”

Text 208

kona ati-patakira janma nahi haya

garbhe garbhe haya punah utpatti-pralaya//CB, Madhya 1.208//

TRANSLATION

“Some most sinful persons do not even take birth; they repeatedly enter and die in womb after womb.

Text 209

suna suna mata, jiva-tattvera samsthana

sata-mase jivera garbhete haya jnana//CB, Madhya 1.209//

TRANSLATION

“O mother, please hear attentively about the fate of the living entity. At the end of seven months, the living entity develops consciousness.

Text 210

takhane se smariya kare anutapa

stuti kare krsnere chadiya ghana svasa//CB, Madhya 1.210//

TRANSLATION

“At that time the living entity remembers his previous sinful activities and repents. He sighs deeply and offers prayers to Krsna.

Text 211

“raksa, krsna! jagat-jivera prana-natha

toma bai duhkha—jiva nivedibe kata//CB, Madhya 1.211//

TRANSLATION

“O Krsna, O life and soul of the universe, please protect me! Other than You, to whom can a living entity submit his sorrows?

COMMENTARY

The word kata (the ancient Bengali words kutha, kotha, kathi, kata come from the Sanskrit word kutra) means “where,” “whom,” “with who,” or “at whose place.”

Text 212

ye karaye bandi, prabhu! chadaya se-i se

sahaja-mrtere, prabhu! maya kara’ kise//CB, Madhya 1.212//

TRANSLATION

“O Lord, one who binds someone can alone set him free. Therefore, O Lord, why do You deceive one who is dead by nature?

COMMENTARY

While living within the womb of his mother, a living entity in his seventh month pathetically prays to the Lord as follows: “The Supreme Lord’s illusory energy, who has bound me with the three ropes of goodness, passion, and ignorance as a prisoner within the prison house of material existence—in other words, the external material energy of the Lord by whom I, who am averse to and forgetful of Krsna, have been bewildered and who is constantly burning me with the threefold miseries by making me mad to enjoy material happiness—this same illusory energy of the Lord, on seeing my inclination towards the service of the Lord that I receive by the mercy of Guru and Krsna, can, in her form as the internal spiritual potency, deliver me from the miseries of the material prison. O Lord, the moment I forgot You and became averse to You by not accepting You as my eternally worshipable Lord and the cause of all

causes and the moment I became absorbed in illusory objects not related to You, from that moment, as a result of my perverted intelligence, I have become like a dead body, though breathing. In other words, as a result of identifying myself as the enjoyer and becoming the servant of unconscious matter, and I am no better than a dead corpse. Why are You again further deceiving me through Your illusory energy, which bewilders persons who are averse to You?"

Being forgetful of Krsna and always remaining busy gratifying our senses with the help of our sensual knowledge, we become averse to the transcendental service of Adhoksaja. This the proof of our natural tendency for either lording it over the material nature or becoming the servant of matter. In other words, just as material objects are bereft of the characteristic of independent action, as a result of misusing our constitutional propensity for independence, we also become merged in ignorance, being bewildered by the illusory energy.

Text 213

mithya dhana-putra-rase gonailun janama

na bhajilun tora dui amulya carana//CB, Madhya 1.213//

TRANSLATION

"I have wasted My life in vain, seeking pleasure in wealth and children. Thus I have not worshiped Your priceless lotus feet.

Text 214

ye-putra posana kailun asesa vidharme

kotha va se saba gela mora ei karme//CB, Madhya 1.214//

TRANSLATION

"Where are the sons that I raised through endless sinful activities now gone, leaving me alone to enjoy the results of my deeds?

Text 215

ekhana e-duhkhe mora ke karibe para?

tumi se ekhana bandhu kariba uddhara//CB, Madhya 1.215//

TRANSLATION

“Now who will deliver me from this miserable condition? O Lord, You are the only friend who can deliver me.

Text 216

eteke janinu—satya tomara carana

raksa, prabhu krsna! tora lainu sarana//CB, Madhya 1.216//

TRANSLATION

“I have therefore understood that Your lotus feet are the Truth. O Krsna, I take shelter of You. Please protect me.

Text 217

tumi-hena kalpa-taru-thakura chadiya

bhulilana asat-pathe pramatta haiya//CB, Madhya 1.217//

TRANSLATION

“Giving up a desire tree like You, I became maddened and took to sinful life.

COMMENTARY

For an elaboration on the second line of this verse, one should discuss Brahmas prayer to Narayana found in the conversation between Maitreya and Vidura in the Srimad Bhagavatam (3.9.6) as follows:

tavad bhayam dravina-deha-suhrn-nimittam

sokah sprha paribhavo vipulas ca lobhah

tavan mamety asad-avagraha arti-mulam

yavan na te 'nghrim abhayam pravrnita lokah

“O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of ‘my’ and ‘mine.’ As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.”

Text 218

ucita tahara ei yogya sasti haya

karila ta’ ebe krpa kara, mahasaya!//CB, Madhya 1.218//

TRANSLATION

“O Lord, You have certainly awarded me proper punishment, but now please bestow mercy on me!

Text 219

ei krpa kara,—yena toma na pasari

yekhane-sekhane kene na janmi, na mari//CB, Madhya 1.219//

TRANSLATION

“Be merciful to me so that I may not forget You, wherever I take birth and die.

COMMENTARY

King Kulasekhara has written in his Mukunda-mala-stotra (5) as follows:

nastha dharme na vasu-nicaye naiva kamopabhoge

yad bhavyam tad bhavatu bhagavan purva-karmanurupam

etat prarthyam mama bahu matam janma-janmantare ’pi

tvat-padambhoruha-yuga-gata niscala bhaktir astu

“O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come, as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.”

In the Srimad Bhagavatam (10.14.30) Brahma prays to Lord Krsna as follows:

tad astu me natha sa bhuri-bhago

bhave 'tra vanyatra tu va tirascam

yenaham eko 'pi bhavaj-jananam

bhutva niseve tava pada-pallavam

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

Texts 220-221

yekhane tomara nahi yasera pracara

yatha nahi vaisnava-janera avatara

yekhane tomara yatra-mahotsava nai

indraloka haile o taha nahi cai

“Any place where Your glories are not heard, where the Vaisnavas do not advent, and where there are no festivals for Your pleasure—I do not wish to live there even if it is the celestial abode of Indra.

Any place devoid of glorification of Lord Krsna’s transcendental qualities and filled with improper behavior in the form of glorification of the conditioned souls’ perishable qualities; any place where no pure devotees from Vaikuntha have advented and glorified the names, forms,

qualities, and pastimes of Krsna, which are nondifferent from Krsna; any place where the prowess of the Supreme Lord is not manifest; and any place where no festivals are celebrated for the pleasure of the Lord—even though such a place avails sense gratification equal to that of Amaravati, the abode of Indra, I do not desire it.

The phrase tridasa-pur akasa-puspayate—“seeing promotion to the heavenly planets as equal to a will-o’-the-wisp” can only be applicable to one who has realized the service of Adhoksaja, who is beyond sense perception; in other words, it can only be applicable to one who has no propensity to enjoy the external world. Since the materialists have intense desires for sense gratification, they have no possibility for remembering Vaikuntha or Lord Visnu. That is why they disregard Visnu’s devotional service, which is devoid of other desires and which is the shelter of selfless action, and they glorify the heavenly planets, which are ideal for sense gratification.

Text 222

The supremacy of human birth in the land of Bharata [India], which is favorable for the service of Hari, and the great utility for achieving the fifth goal of life provided by human birth in that same land of Bharata, which is full of sacred places wherein Lord Hari appeared and enacted His pastimes and which is better than the temporary heavenly planets wherein remembrance of the lotus feet of Hari is absent, are glorified by the demigods in the following verse spoken by Sri Sukadeva Gosvami to Maharaja Pariksit (SB 5.19.24):

na yatra vaikuntha-katha-sudhapaga

na sadhavo bhagavatas tadasrayah

na yatra yajnesa-makha mahotsavah

suresa-loko 'pi na vai sa sevyatam

“An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord’s activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord [especially since sankirtana-yajna is recommended in this age].”

Text 223

“garbha-vasa-duhkha prabhu, eho mora bhala

yadi tora smrti mora rahe sarva-kala//CB, Madhya 1.223//

TRANSLATION

“I do not mind the miseries of living in the womb provided I can constantly remember You.

COMMENTARY

“O Lord, although the extremely miserable conditions within the womb are intolerable and heart-rending, if my constant remembrance of You remains intact while suffering such extremely miserable conditions, then they are most praiseworthy, desirable, relishable, and wish-fulfilling.”

In the Srimad Bhagavatam (1.8.25) Queen Kunti prays to Lord Krsna as follows:

vipadah santu tah sasvat

tatra tatra jagad-guro

bhavato darsanam yat syad

apunar bhava-darsanam

“I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

Text 224

tora pada-padmera smarana nahi

yathahena krpa kara, prabhu! na pheliba tatha//CB, Madhya 1.224//

TRANSLATION

“O Lord, grant me the mercy that You will not send me to any place where remembrance of Your lotus feet is absent.

COMMENTARY

“Since Your mercy is not manifest in a place where one finds either the desire for temporary material sense gratification or the checking of the desire for temporary material sense gratification—in other words, material enjoyment or renunciation—or where one finds attachment and hatred rather than remembrance of Your lotus feet, Your illusory cruelty towards the godless living entities is directly or indirectly present there. Please give up such illusory cruelty and deceit and never captivate me with material objects that are not related to You—this is my heartfelt prayer. If Your causeless mercy is showered on me, then You will always illuminate and remain in the pathway of my memory, and this I will consider Your nonduplicitous mercy. May I not be vanquished by forgetting Your lotus feet as a result of the fierce attacks of happiness and distress produced from my own sense gratification.”

Text 225

ei-mata duhkha prabhu, koti-koti janma

pailun vistara, prabhu! saba—mora karma//CB, Madhya 1.225//

TRANSLATION

“O Lord, I have suffered this way for millions and millions of births, simply as a result of my karma.

COMMENTARY

The word vistara means “collection of” or “abundance.”

The word karma refers to the results of previous misdeeds, sinful activities, misfortune, ill fortune, and bad luck.

Text 226

se duhkha-vipad prabhu, rahu bare bara

yadi tora smrti thake sarva-veda-sara//CB, Madhya 1.226//

TRANSLATION

“O Lord, may those miseries and dangers come again and again as long

as Your remembrance, which is the essence of all Vedas, remains intact.

COMMENTARY

“The essence of all the Vedas is that if a living entity constantly remembers Krsna, he will never face any kind of inauspiciousness. O Lord, even after falling into a miserable condition of life in this world as a result of my previous misdeeds, if Your remembrance constantly remains awake within my heart, it will be most auspicious for me.”

To liberate the forgetful materialistic living entities from their absorption in matter and arouse their inclination towards Him, the Lord has provided them innumerable threefold tribulations and miseries, which from the external point of view appear to be punishment but from the internal point of view are evidence of great compassion. At every step we are bewildered by the false ego of proudly identifying ourselves as the doers of our activities, and we remain constantly attached to sense gratification; but the bewildering illusory energy of the Lord turns all our material enjoyment into an ocean of misery. Yet behind the severe prescription of being afflicted by oppression, punishment, and threefold miseries, the incomparable mercy of the Lord flows like the Phalgu River, which flows underground. Since in this material world we face innumerable varieties of inconveniences like obstacles, disturbances, dangers, and misfortune, when our sense gratification is disturbed as a result, we condemn the misuse of our independence as godlessness, which is the root cause of our threefold miseries, and we simultaneously develop a distaste for absorption in matter. At that time we endeavor to search out our eternal benefit and freedom from material enjoyment, which is full of misery, and we remember the unlimited mercy of the lotus feet of our eternal Lord, Madhusudana, the deliverer from sins and calamities. The lesson we get from this is that to endeavor to enjoy or lord it over material nature is an extremely foolish proposition. Remembrance of Krsna, who is sac-cid-ananda-vigraha and the cause of all causes, and engagement in His service based on remembrance is our eternal wealth and source of supreme benefit.

In the Srimad Bhagavatam (2.1.6) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows:

etavan sankhya-yogabhyam

sva-dharma-parinisthaya

janma-labhah parah pumsam

ante narayana-smrtih

“The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.”

Text 227

hena kara’ krsna, ebe dasya-yoga

diyacarane rakhaha dasi-nandana kariya//CB, Madhya 1.227//

TRANSLATION

“O Krsna, please favor me with Your service and keep me at Your lotus feet as the son of Your maidservant.

COMMENTARY

“Just as the son of a grhastha devotee’s maidservant does not know anything from the time of his birth other than the service of the Lord, You should similarly always engage me in Your unalloyed service, accepting me as the son of Your dependent maidservant. Then I may remain constantly engaged in Your nonduplicitous service and never on the pretext of service become a master by forgetting You.”

Text 228

bareka karaha yadi e duhkhera para

toma bai tabe prabhu, na cahimu ara’//CB, Madhya 1.228//

TRANSLATION

“If You once deliver me from this miserable condition of life, then I will not desire anything other than You.’

Text 229

ei-mata garbha-vase pode anuksana

taho bhalavase krsna-smrtira karana//CB, Madhya 1.229//

TRANSLATION

“In this way the child constantly burns within the womb of his mother, yet he nevertheless likes that situation because he can think of Krsna.

COMMENTARY

The word taho means “in spite of being burned by the miseries of residing in the womb.”

Although the intense pangs of distress resulting from living in the womb are certainly intolerable, since that situation is endowed with the happiness of Krsna’s service, the child accepts suffering in that condition as relishable and desirable.

Text 230

stavera prabhave garbhe duhkha nahi paya

kale pade bhumite apana-anicchaya//CB, Madhya 1.230//

TRANSLATION

“By the influence of his prayer, the child does not feel distress in the womb, and in due course of time he reluctantly comes out.

Text 231

suna suna mata, jiva-tattvera samsthana

bhumite padile matra haya ageyana//CB, Madhya 1.231//

TRANSLATION

“O mother, please hear attentively about the living entity’s condition. He loses consciousness on touching the ground.

COMMENTARY

The phrase jiva-tattvera samsthana refers to the state or situation of the materialistic conditioned soul who has forgotten Krsna.

Text 232

murchagata haya ksane, ksane kande svase

kahite na pare, duhkha-sagarete bhase//CB, Madhya 1.232//

TRANSLATION

“Sometimes he loses his consciousness, sometimes he cries, and sometimes he sighs. Unable to say anything, he floats in an ocean of misery.

COMMENTARY

The word svase means “he inhales and exhales.”

Text 233

krsnera sevaka jiva krsnera mayaya

krsna na bhajile ei-mata duhkha paya//CB, Madhya 1.233//

TRANSLATION

“By the illusory energy of Krsna, the servant of Krsna suffers in this way if he does not worship Krsna.

COMMENTARY

Every living entity is constitutionally a Vaisnava, or an eternal servant of Krsna. As soon as he turns from the service of Visnu, he comes under the control of the covering and throwing potencies of Krsna’s deluding illusory external energy. The mentality of measuring every object under the shelter of the illusory energy through one’s sensory knowledge is certainly deluding and born of the desire for material enjoyment, therefore it is the source of unlimited miseries.

In Sri Caitanya-caritamrta (Madhya 20.117-118, 120) it is stated: “Forgetting Krsna, the living entity has been attracted by the external

feature from time immemorial. Therefore the illusory energy [maya] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water. If the conditioned soul becomes Krsna conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Krsna conscious, the conditioned soul is liberated from the clutches of maya, who gives him up." It is further stated in Caitanya-caritamrta (Madhya 22.12-15, 24-25, 33, 35, 37, 41): "Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions. Due to his being opposed to Krsna consciousness, the conditioned soul is punished by the witch of the external energy, maya. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods. In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, maya. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of the external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Krsna, and in this way he can approach nearer and nearer to the Lord. The living entity is bound around the neck by the chain of maya because he has forgotten that he is eternally a servant of Krsna. If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of maya and become eligible for shelter at Krsna's lotus feet. One is immediately freed from the clutches of maya if he seriously and sincerely says, 'My dear Lord Krsna, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.' Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he

takes to Krsna consciousness by engaging himself in intense devotional service to Lord Sri Krsna. If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Krsna's lotus feet, although they did not ask for it. Krsna is therefore very merciful. When someone engages in Lord Krsna's devotional service for the satisfaction of the senses and instead acquires a taste to serve Krsna, he gives up his material desires and willingly offers himself as an eternal servant of Krsna."

Text 234

katho-dine kala-vase haya buddhi-jnana

ithe ye bhajaye krsna, se-i bhagyavan//CB, Madhya 1.234//

TRANSLATION

"In due course of time the child develops intelligence and knowledge, and if he worships Krsna he is surely fortunate.

Text 235

anyatha na bhaje krsna, dusta-sanga kare

punah sei-mata maya-pape dubi' mare//CB, Madhya 1.235//

TRANSLATION

"But if he does not worship Krsna and takes to bad association, then he again sinks into the depths of sinful activities and delusion.

COMMENTARY

The word anyatha means "on the other hand," "apart from this," or "on the contrary."

The phrase maya-pape refers to either forgetfulness of Krsna due to the influence of maya or the ocean of sin accumulated through aversion to Krsna.

The wicked propensity of dishonest nondevotees is to give up the service

of Krsna and endeavor for extraneous desires, karma, or jnana. They consider spiritual objects to be limited and insignificant, and while measuring them with their sensual knowledge they become materialistic. Those living entities who are extremely unfortunate and devoid of taste for the service of Krsna meet death by drowning in the ocean of material existence created by maya. The attempt to measure everything through material senses is simply aversion to and forgetfulness of the Lord. Material knowledge carries away such conditioned souls in the waves of piety and impiety and ultimately compels them to suffer the pangs of birth and death by drowning them in the deep waters of material existence.

In the Srimad Bhagavatam (11.26.3) Lord Krsna speaks to Uddhava as follows:

sangam na kuryad asatam

sisnodara-trpam kvacit

tasyanugas tamasy andhe

pataty andhanugandha-vat

bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man."

Text 236

yady asadbhih pathi punah sisnodara-krtodyamai

hasthito ramate jantus tamo visati purvavat//CB, Madhya 1.236//

TRANSLATION

"If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

Text 237

anayasena maranam vina dainyena jivanam

anaradhita govinda- caranasya katham bhavet//CB, Madhya 1.237//

TRANSLATION

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?

COMMENTARY

See Adi-khanda, Chapter Seven, verse 136.

Text 238

“anayase marana, jivana duhkha vine

krsna bhajile se haya krsnera smarane//CB, Madhya 1.238//

TRANSLATION

“To live without poverty and die peacefully, one must worship and remember Krsna.

COMMENTARY

See Adi-khanda, Chapter Seven, verse 137.

Text 239

eteke bhajaha krsna sadhu-sanga kari’

mane cinta krsna mata, mukhe bala ‘hari’//CB, Madhya 1.239//

TRANSLATION

“Therefore, O mother, worship Krsna in the association of devotees. Think of Krsna and chant the name of Hari.

COMMENTARY

“Therefore, O mother, always worship Krsna in the association of devotees and remember Krsna within your heart while chanting the name of Hari with your mouth. If you give up the association of devotees, or if you attempt to worship Krsna under the direction of a nondevotee, there is no possibility of your attaining the service of Krsna.”

The necessity for chanting the name of Krsna in the association of devotees is described in the Srimad Bhagavatam (3.23.55), wherein Devahuti speaks to Kardama Muni as follows:

sango yah samsrter hetur

asatsu vihito 'dhiya

sa eva sadhusu krto

nihsangatvaya kalpate

“Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.”

In the Srimad Bhagavatam (11.2.30) Nimi, the King of Videha, speaks to the nine Yogendras as follows:

ata atyantikam ksemam

prcchamo bhavato 'naghah

samsare 'smin ksanardho 'pi

sat-sangah sevadhir nrnam

“Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment’s association with pure devotees within this world of birth and death is a priceless treasure for any man.”

In the Srimad Bhagavatam (3.25.20) Lord Kapila speaks the following words to Devahuti:

prasangam ajaram pasam

atmanah kavayo viduh

sa eva sadhusu krto

moksa-dvaram apavrtam

“Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment,

when applied to the self-realized devotees, opens the door of liberation.”

In the Srimad Bhagavatam (4.22.19) Sri Sanat-kumara says to Maharaja Prthu:

sangamah khalu sadhunam

ubhayesam ca sammatah

yat-sambhasana-samprasnah

sarvesam vitanoti sam

“When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone’s real happiness.”

In the Srimad Bhagavatam (4.29.40) Narada Muni speaks to Sri Pracinabarhi as follows:

tasmin mahan-mukharita madhubhic-caritra-

piyusa-sesa-saritah paritah sravanti

ta ye pibanty avitrso nrpa gadha-karnais

tan na sprsanty asana-trd-bhaya-soka-mohah

“My dear King, in that assembly of saintly persons, the glories of the Supreme Personality of Godhead are heard and chanted with great eagerness by the pure devotees. If one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.”

In the Srimad Bhagavatam (4.30.33) the Pracetas offer the following prayer to the Lord:

yavat te mayaya sprsta

bhramama iha karmabhih

tavad bhavat-prasanganam

sangah syan no bhave bhave

“Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.”

In the Srimad Bhagavatam (2.2.36) Sri Sukadeva Gosvami speaks the following words to Maharaja Pariksit:

tasmat sarvatmana rajan

harih sarvatra sarvada

srotavyah kirtitavyas ca

smartavyo bhagavan nrnam

“O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

In the Srimad Bhagavatam (4.20.24) Maharaja Prthu prays to the Lord of Vaikuntha as follows:

na kamaye natha tad apy aham kvacin

na yatra yusmac-caranambujasavah

mahattamantar-hrdayan mukha-cyuto

vidhatsva karnayutam esa me varah

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

In the Srimad Bhagavatam (5.12.13) the avadhuta Bharata speaks to Rahugana as follows:

yatrottamasloka-gunanuvadah

prastuyate gramya-katha-vighatah

nisevyamano 'nudinam mumuksor

matim satim yacchati vasudeve

“In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva.”

The saintly King Mucukunda prays to Lord Krsna in the Srimad Bhagavatam (10.51.53) as follows:

bhavapavargo bhramato yada bhavej

janasya tarhy acyuta sat-samagamah

sat-sangamo yarhi tadaiva sad-gatau

paravarese tvayi jayate matih

“When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.”

In the Srimad Bhagavatam (6.11.27) Vrtra offers the following prayer to the Supreme Lord:

mamottamasloka-janesu sakhyam

samsara-cakre bhramatah sva-karmabhih

tvan-mayayatmatmaja-dara-gehesv

asakta-cittasya na natha bhuyat

“O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the

association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You."

In the Srimad Bhagavatam (3.25.25) Lord Kapila speaks to His mother, Devahuti, as follows:

satam prasangan mama virya-samvido

bhavanti hrt-karna-rasayanah kathah

taj-josanad asv apavarga-vartmani

sraddha ratir bhaktir anukramisyati

"In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin."

In the Srimad Bhagavatam (1.2.14 and 16-18) Sri Suta Gosvami speaks to the sages headed by Saunaka as follows:

tasmad ekena manasa

bhagavan satvatam patih

srotavyah kirtitavyas ca

dhyeyah pujyas ca nityada

susrusoh sraddadhanasya

vasudeva-katha-rucih

syan mahat-sevaya viprah

punya-tirtha-nisevanat

srnvatam sva-kathah krsnah

punya-sravana-kirtanah

hrdy antah stho hy abhadrani

vidhunoti suhrt satam

nasta-prayesv abhadresu

nityam bhagavata-sevaya

bhagavaty uttama-sloke

bhaktir bhavati naisthiki

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva. Sri Krsna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”

Text 240

bhakti-hina-karme kona phala nahi paya

sei karma bhakti-hina,—parahimsa yaya”//CB, Madhya 1.240//

TRANSLATION

“There is no substantial result in activities that are devoid of devotion to the Lord. Such nondevotional activities simply result in violence to others.”

COMMENTARY

The performer of pious activities not executed for the pleasure of the Lord does not achieve any result. Activities that are devoid of devotion to the

Lord are simply violence. In other words, every activity in which there is an absence of devotional service results in violence. Fruitive activities and mental speculation are both dependent on devotional service, but devotional service is not dependent on fruitive activities, mental speculation, or mystic yoga, rather it is fully independent and unaffected by anything material. There is no possibility of violence in the execution of devotional service. In other words, no form of violent activities can remain in the devotional service of a servant inclined towards the service of the Lord.

Condemnation of materialistic activities is described in the following statements. In the Srimad Bhagavatam (3.23.56) Lord Kapila speaks to His mother, Devahuti, as follows:

neha yat karma dharmaya

na viragaya kalpate

na tirtha-pada-sevayai

jivann api mrto hi sah

“Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.”

In the Srimad Bhagavatam (1.2.8) Sri Suta Gosvami speaks to the sages headed by Saunaka as follows:

dharmah svanusthitah pumsam

visvaksena-kathasu yah

notpadayed yadi ratim

srama eva hi kevalam

useless labor if they do not provoke attraction for the message of the Personality of Godhead.”

In the Srimad Bhagavatam (1.5.12) Sri Narada Muni speaks to Sri Vyasa

as follows:

naiskarmyam apy acyuta-bhava-varjitam

na sobhate jnanam alam niranjanam

kutah punah sasvad abhadram isvare

na carpitam karma yad apy akaranam

“Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?”

In the Bhagavad-gita (9.21) Lord Krsna instructs Arjuna as follows:

te tam bhuktva svarga-lokam visalam

ksine punye martya-lokam visanti

evam trayi-dharmam anuprapanna

gatagatam kama-kama labhante

“When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death.”

In the Mundaka Upanisad (1.2.7) it is stated:

plava hy ete adrdha yajna-rupa

astadasoktam avaram yesu karma

etac chreyo ye ‘bhinandanti mudha

jara-mrtyum te punar evapi yanti

“Even the best kinds of karmic sacrifice carefully performed with eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and

again the miseries of birth, death, old age, and disease.”

Again in the Mundaka Upanisad (1.2.9) it is stated:

yat karmino na pravedayanti ragat

tenaturah ksina-lokas cyavante

“Deep in the darkness of ignorance, these fools think, ‘We have reached the goal.’ Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death.”

Text 241

kapilera bhave prabhu mayere sikhaya

suni’ sei vakya sacianande milaya//CB, Madhya 1.241//

TRANSLATION

In this way the Lord, in the mood of Kapila, instructed His mother. Upon hearing His words, Saci merged in ecstasy.

COMMENTARY

The word milaya means “she became attached,” “she became absorbed,” “she saw,” or “she melted.”

Text 242

ki bhojane, ki sayane, kiba jagarane

krsna-vinu prabhu ara kichu na vakhane//CB, Madhya 1.242//

TRANSLATION

Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Krsna.

COMMENTARY

While eating, sleeping, and remaining awake, the Lord never attempted to glorify anything other than topics related with Krsna’s names, forms, qualities, and pastimes. Persons belonging to the gaura-nagari and other

apa-sampradayas say that the householder Gauranga instructed attached householders to simply perform grhamedha-yajnas, or sacrifices for the prosperity of one’s family life. But in this case, the author, Thakura Sri Vrndavana dasa, does not describe any such, or similar, endeavors of the Lord, who is fully absorbed in the mood of a devotee.

Text 243

apta-mukhe e-kathasunina bhakta-gana

sarva-gane vitarka bhavena mane-mana//CB, Madhya 1.243//

TRANSLATION

When all the devotees heard from their friends about this, they discussed together and began to contemplate.

COMMENTARY

The second line of this verse indicates that the devotees began to discuss, imagine, and consider.

Text 244

“kiba krsna prakasa haila se sarire?

kiba sadhu-sange, kiba purvera samskare?”//CB, Madhya 1.244//

TRANSLATION

“Has Krsna manifested in His body? Is this the result of devotees’ association or because of previous purificatory processes?”

Text 245

ei-mata mane sabe karena vicara

sukha-maya citta-vrtti haila sabara//CB, Madhya 1.245//

TRANSLATION

As all the devotees contemplated in this way, their hearts filled with

happiness.

Text 246

khandila bhaktera duhkha, pasandira nasa

mahaprabhu visvambhara haila prakasa//CB, Madhya 1.246//

TRANSLATION

The devotees’ distress was vanquished and the atheists were uprooted as the Supreme Lord Visvambhara manifested Himself.

COMMENTARY

Now, the rising sunlike preaching of devotional service to Krsna by Visvambhara, who is the distributor of love of Krsna throughout the entire world, eradicates the former mental agony of the devotees, who were ridiculed and harassed by the nondevotees, and begins the pastime of oppressing the atheists, who were opposed to devotional service.

Text 247

vaisnava-avese mahaprabhu visvambhara

krsna-maya jagat dekhaye nirantara//CB, Madhya 1.247//

TRANSLATION

In the mood of a Vaisnava, Mahaprabhu Visvambhara constantly saw Krsna present everywhere in the world.

Text 248

ahar-nisa sravane sunaye krsna-nama

vadane bolaye ‘krsnacandra’ avirama//CB, Madhya 1.248//

TRANSLATION

He heard the names of Krsna both night and day, and He constantly

chanted the name of Krsnacandra.

COMMENTARY

Sri Gaurasundara exhibited the pastimes of a maha-bhagavata Vaisnava and began to see everything in relation to Krsna. Ordinary materialists who have forgotten Krsna become bewildered by mundane knowledge, and instead of seeing everything in relation to Krsna they see the entire world as a place of enjoyment. Mahaprabhu, however, did not set such an example by identifying Himself as the enjoyer; rather, He saw this animate and inanimate world, which is visible to the conditioned souls who are averse to and forgetful of Krsna, through the spiritual vision of a maha-bhagavata Vaisnava inclined to the service of Krsna. He began to realize the pastimes of omnipotent Krsna in the heart of every living entity. Therefore, since He had no temporary material conceptions like the forgetful materialistic conditioned souls while realizing transcendental Vaikuntha-Goloka everywhere, He was not obstructed by those opulences from seeing Krsna's pastimes of enjoyment and acceptance of service.

In the Caitanya-caritamrta (Madhya 8.274) it is stated:

sthavara-jangama dekhe, na dekhe tara murti

sarvatra haya nija ista-deva-sphurti

“The maha-bhagavata, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

In the Srimad Bhagavatam (11.2.45, 49-54) Sri Havi, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows:

sri-havir uvaca

sarva-bhutesu yah pasyed

bhagavad-bhavam atmanah

bhutani bhagavaty atmany

esa bhagavatottamah

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

dehendriya-prana-mano-dhiyam yo

janmapyaya-ksud-bhaya-tarsa-krcchraih

samsara-dharmair avimuhyamanah

smrtya harer bhagavata-pradhanah

“Within the material world, one’s material body is always subject to birth and decay. Similarly, the life air [prana] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhagavata-pradhana, the foremost devotee of the Lord.

na kama-karma-bijanam

yasya cetasi sambhavah

vasudevaika-nilayah

sa vai bhagavatottamah

“One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform.

na yasya janma-karmabhyam

na varnasrama-jatibhih

sajjate 'sminn aham-bhavo

dehe vai sa hareh priyah

“Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varnasrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearmost servitor of the Supreme Personality of Godhead.

na yasya svah para iti

vittesv atmani va bhida

sarva-bhuta-samah santah

sa vai bhagavatottamah

“When a devotee gives up the selfish conception by which one thinks ‘This is my property, and that is his,’ and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaisnava is considered to be at the highest standard of devotional service.

tri-bhuvana-vibhava-hetave 'py akuntha-

smrtir ajitatma-suradibhir vimrgyat

na calati bhagavat-padaravindal

lava-nimisardham api yah sa vaisnavagryah

“The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord

for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaisnavas.

bhagavata uru-vikramanghri-sakha-

nakha-mani-candrikaya nirasta-tape

hrdi katham upasidatam punah sa

prabhavati candra ivodite 'rka-tapah

“How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord’s lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon’s cooling light relieves the burning heat of the sun.”

Text 249

ye-prabhu achila bhola maha-vidya-rase

ebe krsna-vinu ara kichu nahi vase//CB, Madhya 1.249//

TRANSLATION

The same Lord who was once absorbed in the taste of scholastic pastimes did not relish anything now other than Krsna.

Text 250

paduyara varga saba ati usah-kale

padibara nimitta asiya sabe mile//CB, Madhya 1.250//

TRANSLATION

In the early morning, all His students would gather for studies.

Text 251

padaite vaise giya trijagat-raya

krsna-vinu kichu ara na aise jihvaya//CB, Madhya 1.251//

TRANSLATION

When the Lord of the three worlds began to teach, nothing other than Krsna came from His mouth.

Text 252

“siddha-varna-samamnaya?” bale sisya-gana

prabhu bale,—“sarva-varne siddha narayana”//CB, Madhya 1.252//

TRANSLATION

The students asked, “What is the meaning of siddha-varna-samamnaya?” The Lord replied, “Narayana is situated in every letter of the alphabet.”

COMMENTARY

The phrase siddha-varna-samamnaya is the first sutra of Kalapa grammar. The sequence of reading vowels and consonants is well established since ancient times. By quoting the first sutra of Kalapa grammar, the Lord’s students asked whether the standard method of presenting the alphabet is indeed well established. In reply, the Lord said that from the eternal, pure, complete, eternally liberated, spiritual, and most important enlightened vidvad-rudhi every letter of the alphabet certainly refers to Narayana. Persons who are on the ascending path study linguistic literature through ajna-rudhi, yet the Lord, following the descending process, explained that each letter of the alphabet indicates the Supreme Lord. If a conditioned soul tries to measure each letter of the alphabet through ajna-rudhi, then he will achieve only sensual knowledge not related to Narayana. But vidvad-rudhi confirms that each letter of the alphabet is a direct manifestation of Lord Narayana. Ajna-

rudhi, the conventional meaning of words according to the unenlightened, turns materialistic mental speculators into speakers of nonsense, whereas the self-manifested Personality of Godhead, Lord Narayana, manifests Himself in the form of letters to help the living entities chant His glories.

Text 253

sisya bale,—“varna siddha haila kemane?”

prabhu bale,—“krsna-drsti-patera karane”//CB, Madhya 1.253//

TRANSLATION

The students asked, “How were the letters of the alphabet perfected?” The Lord replied, “By the merciful glance of Krsna.”

COMMENTARY

In reply to the students’ question regarding the perfection of the letters of the alphabet, the Lord said that it was due to the glance of the Supreme Personality of Godhead Krsna; in other words, every letter is perfect because each one indicates the complete, perfectly pure, and eternally liberated holy names, which are nondifferent from Krsna.

Text 254

sisya bale,—“pandita, ucita vyakhya kara’”

prabhu bale,—“sarva-ksana sri-krsna smanara//CB, Madhya 1.254//

TRANSLATION

The students asked, “O Pandita, please explain properly.” The Lord replied, “Every moment remember Krsna.

COMMENTARY

The word ucita means “proper,” “reasonable,” or “logical.”

Text 255

krsnera bhajana kahi—samyak amnaya

adi-madhya-ante krsna bhajana bujhaya"//CB, Madhya 1.255//

TRANSLATION

"I am explaining to you about the worship of Krsna, which is the purport of the beginning, middle, and end of all Vedic literature."

COMMENTARY

The phrase samyak amnaya is explained as follows: The sastras that instruct one about the supremacy of Lord Visnu are called amnaya; the sastras that are always discussed by great sages who have realized the Supreme Brahman are called amnaya; and the sastras that instruct human beings about supreme religious principles so that they may attain the goal of life are called amnaya. In his commentary on the word samamnaya found in Srimad Bhagavatam (10.47.33), Sridhara Svamipada explains, samamnayo vedah "knowledge of the Vedas is received through disciplic succession."

In the Bhagavad-gita (15.15) Lord Krsna speaks to Arjuna as follows:

sarvasya caham hrdi sannivisto

mattah smrtir jnanam apohanam ca

vedais ca sarvair aham eva vedyo

vedanta-krd veda-vid eva caham

"I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas, I am to be known. Indeed, I am the compiler of Vedanta, and I am the knower of the Vedas."

In the Srimad Bhagavatam (12.13.1) Sri Suta Gosvami speaks to the sages headed by Saunaka as follows:

yam brahma varunendra-rudra-marutah stunvanti divyaih stavair

vedaih sanga-pada-kramopanisadair gayanti yam sama-gah

dhyanavasthita-tad-gatena manasa pasyanti yam yogino

yasyantam na viduh surasura-gana devaya tasmai namah

“Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanisads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.”

In the Srimad Bhagavatam (11.21.42-43) Lord Krsna speaks the following words to Uddhava:

kim vidhatte kim acaste

kim anudya vikalpayet

ity asya hrdayam loke

nanyo mad veda kascana

mam vidhatte 'bhidhatte mam

vikalpyapohyate tv aham

etavan sarva-vedarthah

sabda asthaya mam bhidam

maya-matram anudyante

pratisidhya prasidati

“In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of karma-kanda, or what object is actually being indicated in the formulas of worship found in the upasana-kanda, or that which is elaborately discussed through various hypotheses in the jnana-kanda section of the Vedas. I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as

nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction."

In the Hari-vamsa it is stated: "Throughout the Vedas, the Ramayana, the Puranas, and the Mahabharata, from beginning to end, only the glories of the Supreme Lord Hari are sung."

Text 256

suniya prabhura vyakhya hase sisya-gana

keho bale,—"hena bujhi vayura karana"//CB, Madhya 1.256//

TRANSLATION

Hearing the Lord's explanation, the students began to laugh. Some remarked, "It appears He is affected by an imbalance of life airs."

Text 257

sisya-varga bale,—"ebe kemata vakhana?"

prabhu bale,—"yena haya sastrera pramana"//CB, Madhya 1.257//

TRANSLATION

The students asked, "From where did You get this explanation?" The Lord replied, "This is the verdict of the scriptures."

COMMENTARY

The students asked the Lord, "How have You given such a strange explanation?" The Lord answered, "I have explained according to the conclusions and consistency of the scriptures."

Text 258

prabhu bale,—"yadi nahi bujhaha ekhane

vikale sakala bujhaiba bhala mane//CB, Madhya 1.258//

TRANSLATION

The Lord said, “If you cannot understand now, then I will explain to you in detail this afternoon.

Text 259

amiha virale giya vasi’ punthi cai

vikale sakale yena hai eka thani”//CB, Madhya 1.259//

TRANSLATION

“I will also go sit in a solitary place and look at My books. Let us meet together in the afternoon.”

COMMENTARY

The words punthi cai, or cinti, mean “to study a book.”

Text 260

suniya prabhura vakya sarva sisya-gana

kautuke pustaka bandhi’ karila gamana//CB, Madhya 1.260//

TRANSLATION

Hearing the Lord’s words, all the students packed up their book and left.

Text 261

sarva-sisya gangadasa-panditera sthane

kahilena saba—yata thakura vakhane//CB, Madhya 1.261//

TRANSLATION

All the students reported to Gangadasa Pandita everything that Nimai had explained to them.

Text 262

“ebe yata vakhanena nimani-pandita

sabda-sane vakhanena krsna-samihita//CB, Madhya 1.262//

TRANSLATION

“In every explanation that Nimai Pandita has given recently, He explains Krsna as the meaning of every word.

COMMENTARY

The word samihita means “complete,” “desired,” “intention,” “wish,” or “purport.”

Text 263

gaya haite yavat asiyachena ghare

tadavadhi krsna bai vyakhya nahi sphure//CB, Madhya 1.263//

TRANSLATION

“Since He has returned from Gaya, He does not mention anything other than Krsna in His explanations.

Text 264

sarvada balena ‘krsna’—pulakita-anga

ksane hasya, hunkara, karaye bahu ranga//CB, Madhya 1.264//

TRANSLATION

“He always chants the name of Krsna, and the hairs of His body stand on end. Sometimes He laughs or shouts loudly as He manifests different moods.

Text 265

prati-sabde dhatu-sutra ekatra kariyaprati-

dina krsna-vyakhya karena vasiya//CB, Madhya 1.265//

TRANSLATION

“Every day He takes the dhatu, or verbal root, of every word and explains Krsna through grammatical rules.

COMMENTARY

Through the process of grammatical derivation extended to its natural logical limit, Sri Gaurangadeva brought together the verbal root, or original form, of every word with the sutras for generating each word’s base and inflections in such a way as to explain them all as referring to Krsna.

Text 266

ebe tana bujhibare na pari carita

ki kariba ami-saba?—balaha, pandita!”//CB, Madhya 1.266//

TRANSLATION

“O Pandita, we are unable to understand His present characteristics, so please tell us what to do.”

Text 267

upadhyaya-siromani vipra gangadasa

suniya sabara vakya upajila hasa//CB, Madhya 1.267//

TRANSLATION

Hearing the students’ words, the brahmana Gangadasa Pandita, who is the crest jewel of teachers, burst into laughter.

Text 268

ojha bale,—“ghare yaha, asiha sakale

aji ami siksaiba tanhare vikale//CB, Madhya 1.268//

TRANSLATION

Gangadasa said, “Go home now and return soon. This afternoon I will instruct Him.

Text 269

bhala mata kari’ yena padayena punthi

asiha vikale saba tanhara samhati”//CB, Madhya 1.269//

TRANSLATION

“Then He may teach you properly. You may also come with Him in the afternoon.”

Text 270

parama-harise sabe vasaya

calilavisvambhara-sange sabe vikale aila//CB, Madhya 1.270//

TRANSLATION

All the students happily returned to their homes, and in the afternoon they came with Visvambhara to the house of Gangadasa Pandita.

Text 271

gurura carana-dhuli prabhu laya sire//CB, Madhya 1.271//

TRANSLATION

“vidya-labha hau”guru asirvada kare

COMMENTARY

The Lord took the dust from the feet of His guru, and His guru blessed Him, saying, “May You attain knowledge.”

Text 272

guru bale,—“bapa visvambhara! suna vakya

brahmanera adhyayana nahe alpa bhagya//CB, Madhya 1.272//

TRANSLATION

The Lord’s teacher said, “My dear Visvambhara, please hear my words. The studying of a brahmana is not the result of being less fortunate.

Text 273

matamaha yanra—cakravarti nilambara

bapa yanra—jagannatha-misra-purandara//CB, Madhya 1.273//

TRANSLATION

“Your maternal grandfather is Nilambara Cakravarti, and Your father is Jagannatha Misra Purandara.

Text 274

ubhaya-kulete murkha nahika tomara

tumi o parama-yogya vyakhane tikara//CB, Madhya 1.274//

TRANSLATION

“There are no fools in either Your maternal or paternal families, and You Yourself are most qualified to explain the commentaries.

Text 275

adhyayana chadile se yadi bhakti haya

bapa-matamaha ki tomara ‘bhakta’ naya?//CB, Madhya 1.275//

TRANSLATION

“If by giving up studies one becomes a devotee, then were Your father and grandfather not devotees?

Text 276

iha jani’ bhala-mate kara’ adhyayana

adhyayana haile se vaisnava-brahmana//CB, Madhya 1.276//

TRANSLATION

“Remembering all this, practice Your lessons properly. Only through proper study can one become a Vaisnava brahmana.

COMMENTARY

“According to my instructions, for now You should leave aside Your explanations of devotional service to the Lord and concentrate on studying and teaching the sastras. As a result of studying the sastras, You and Your students will actually become Vaisnava brahmanas. Simply by studying the Vedas and literatures in pursuance of the Vedas one can become a Vaisnava brahmana. If one does not undergo the purificatory processes under the guidance of an acarya and becomes indifferent to the study of the Vedas, then he will face disturbances in realizing the devotional service of Visnu.”

In the Caitanya-caritamrta (Madhya 22.65) it is stated:

sastra-yuktye sunipuna, drdha-sraddha yanra

‘uttama-adhikari sei taraye samsara

“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Krsna is classified as a topmost devotee. He can deliver the whole world.”

In the Bhakti-rasamrta-sindhu (1.2.17) it is said:

sastre yuktau ca nipunah

sarvatha drdha-niscayah

praudha-sraddho ’dhikari yah

sa bhaktav uttamo matah

“One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.”

Text 277

bhadrabhadra murkha dvija janibe kemane?

iha jani’ ‘krsna’ bala, kara, adhyayane//CB, Madhya 1.277//

TRANSLATION

“How will an ignorant twice-born know what is proper and what is not? Knowing this, You should chant the name of Krsna and concentrate on Your studies.

COMMENTARY

The word bhadrabhadra is a combination of the words bhadra (sreyah, or ultimate benefit) and abhadra (preyah, or temporary gratification) and means “good and bad,” “beneficial and nonbeneficial,” “auspicious and inauspicious,” or “proper and improper.”

“Although a foolish person devoid of Vedic study may be a so-called brahmana, he is not qualified to discriminate between good and bad. Therefore, if by Your instructions Your students become neglectful in their study of the scriptures and simply chant, ‘Krsna Krsna,’ then they will not be able to understand what is right and what is wrong.”

Text 278

bhala-mate giyasastra vasiya padao

vyatirikta artha kara’,—mora matha khao”//CB, Madhya 1.278//

TRANSLATION

“Go now, but promise me that You will teach the scriptures properly without any different meanings.”

COMMENTARY

The word vyatirikta means “opposite,” “contradictory,” “independent,” “separate,” or “different.”

The words matha khao refers to the imposition of a vow on someone or the criteria for one’s ruination.

Texts 279-281

prabhu bale,—“tomara dui-carana-prasade

navadvipe keha more na pare vivade

ami ye vakhani sutra kariya khandana

navadvipe taha sthapibeka kon jana?

nagare vasiya ei padaimu giyadekhi,—

kara sakti ache, dusuka asiya?”

The Lord said, “By the mercy of your feet, no one in Navadvipa can stand before Me in debate. Who in Navadvipa can refute My explanations of the sutras? I will teach publicly in the middle of city. Let Me see who has the power to challenge Me.”

For an elaboration on these verses, one should see Adi-khanda, Chapter Ten, verses 16-18.

Text 282

harisa haila guru suniya vacana

calila gurura kari’ carana-vandana//CB, Madhya 1.282//

TRANSLATION

Gangadasa became pleased on hearing these words of the Lord, who then offered respects at His guru’s feet and departed.

Text 283

gangadasa-pandita-carane namaskara

veda-pati sarasvati-pati—sisya yanra//CB, Madhya 1.283//

TRANSLATION

I offer my humble obeisances at the feet of Gangadasa Pandita, whose disciple is Lord of the Vedas and master of the goddess of learning.

COMMENTARY

For a description of the phrase veda-pati sarasvati-pati, one should refer to the statements of Lord Krsna to Uddhava found in the Srimad Bhagavatam (11.21.26-43).

Text 284

ara kiba gangadasa-panditera sadhya?

yanra sisya—catur-dasa-bhuvana-aradhya//CB, Madhya 1.284//

TRANSLATION

What else is there to be attained by Gangadasa Pandita, whose student is worshiped throughout the fourteen worlds?

COMMENTARY

The phrase ara kiba sadhya means “what other superior desired result is there?”

Text 285

calila paduya-sange prabhu visvambhara

taraka vestita yena purna-sasadhara//CB, Madhya 1.285//

TRANSLATION

As Lord Visvambhara walked along with His students, He appeared like the full moon surrounded by the stars.

Text 286

vasila asiya nagariyara duyare

yanhara carana—laksmi-hrdaya-upare//CB, Madhya 1.286//

TRANSLATION

He whose lotus feet are kept on the heart of Laksmi came and sat at the doorstep of a local resident’s house.

Text 287

yogapatta-chande vastra kariya bandhana

sutrera karaye prabhu khandana sthapana//CB, Madhya 1.287//

TRANSLATION

Wearing His cloth like a sannyasi, the Lord repeatedly established and refuted sutras.

COMMENTARY

For an explanation of the phrase yogapatta-chande, one should refer to Adi-khanda, Chapter Ten, verse 12.

Text 288-290

prabhu bale,—“sandhi-karya-jnana nahi yara

kali-yuge ‘bhattacarya’-padavi tahara

sabda-jnana nahi yara, se tarka vakhane

amare ta’ prabodhite nare kona-jane

ye ami khandana kari, ye kari sthapana

dekhi,—taha anyatha karuka kon jana?”

The Lord said, “In Kali-yuga, one who does not have any knowledge

about the conjunction of words is awarded the title Bhattacarya. And one who has no knowledge of grammar is engaged in explaining logic. But none of them can defeat Me. Who can challenge the way I refute and reestablish a sutra?"

For an elaboration on these verses, one should refer to Adi-khanda, Chapter Ten, verses 42-45, and Chapter Twelve, verses 271-275.

Text 291

ei-mata bale visvambhara visvanatha

pratyuttara karibeka, hena sakti kata?//CB, Madhya 1.291//

TRANSLATION

In this way, Visvambhara, the Lord of the universe, spoke. Who has the power to answer His challenge?

Text 292

ganga dekhibare yata adhyapaka yaya

suniya, sabara ahankara curna haya//CB, Madhya 1.292//

TRANSLATION

The pride of those teachers who heard such words as they passed by on their way to take bath in the Ganges was smashed to pieces.

Text 293

kar sakti ache visvambharera samipe

siddhanta dibeka,—hena ache navadvipe?//CB, Madhya 1.293//

TRANSLATION

Who in Navadvipa had the power to establish a conclusion before Visvambhara?

Text 294

ei-mata avese vakhane' visvambhara

cari-danda ratri, tabu nahi avasara//CB, Madhya 1.294//

TRANSLATION

In this way, Visvambhara was absorbed in ecstasy as He continued to give His explanations well into the night.

Text 295

daive ara eka nagariyara duyare

eka mahabhagyavan ache vipra-vare//CB, Madhya 1.295//

TRANSLATION

By providence, one most fortunate brahmana was sitting at the doorstep of a nearby house.

Text 296

'ratnagarbha-acarya' vikhyata tanra nama

prabhura pitara sangi, janma—eka grama//CB, Madhya 1.296//

TRANSLATION

He was well known by the name Ratnagarbha Acarya, and he was a friend of the Lord's father, being born in the same village.

Text 297

tina putra tanra krsna-pada-makaranda

krsnananda, jiva, yadunatha-kavicandra//CB, Madhya 1.297//

TRANSLATION

His three sons—Krsnananda, Jiva, and Yadunatha Kavicandra—were like bees at the lotus feet of Krsna.

COMMENTARY

Krsnananda was one of Gangadasa Pandita's main students (Adi-khanda 8.38). He joined the Lord and His associates in sporting in the waters of the Ganges after the deliverance of Jagai and Madhai (Madhya-khanda 13.337), and he was an associate of Nityananda Prabhu (Cc. Adi 11.50).

Regarding Jiva (Pandita), the Antya-khanda (5.751) states: "Jiva Pandita was magnanimous and most fortunate. Lord Nityananda enjoyed various pastimes in his house." The Caitanya-caritamrta (Adi 11.44) states: "Sri Jiva Pandita glorified the qualities of Sri Nityananda Prabhu." According to the Gaura-ganoddesa-dipika (169) he appeared in the pastimes of Krsna as the Vrajavasi named Indira.

Regarding Yadunatha Kavicandra, the Antya-khanda (5.735) states: "Yadunatha Kavicandra was full of the transcendental mellows of love for Krsna. Nityananda constantly showered His mercy on him." In the Caitanya-caritamrta (Adi 11.35) it is stated: "Yadunatha Kavicandra was a great devotee. Lord Nityananda Prabhu always danced in his heart."

Text 298

bhagavata parama adare dvija-vara

bhagavata-sloka pade kariya adara//CB, Madhya 1.298//

TRANSLATION

That topmost brahmana had the highest respect for the Srimad Bhagavatam, and he would recite the verses of Srimad Bhagavatam with great affection.

Text 299

When the hungry cowherd boys requested Krsna for some food, He sent them to some brahmanas who were performing sacrifices nearby, but they were turned away by the brahmanas because they considered Krsna an ordinary mortal being. Disappointed, the cowherd boys returned to Krsna, who then sent them to the wives of those brahmanas. As soon as those brahmanas' wives, who were spontaneously attracted to hearing the transcendental qualities of Krsna, heard of Krsna's appeal for food, they immediately took innumerable foodstuffs of four types with them and, in spite of being obstructed by their husbands, brothers, and friends, they came to Krsna with unmotivated and uninterrupted devotion like a river naturally flows to the ocean and saw Him as follows:

syamam hiranya-paridhim vanamalya-barha-

dhatu-pravala-nata-vesam anavratamse

vinyasta-hastam itarena dhunanam abjamkarnot

palalaka-kapola-mukhabja-hasam//CB, Madhya 1.299//

TRANSLATION

“His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.”

Text 300

bhakti-yoge sloka pade parama-santose

prabhura karnete asi' karila pravese//CB, Madhya 1.300//

TRANSLATION

As he devotedly recited the verses of Srimad Bhagavatam with great satisfaction, the sound of his recitation entered the ears of the Lord.

Text 301

bhaktira prabhava matra sunila

thakiyasei-ksane padilena murchita haiya//CB, Madhya 1.301//

TRANSLATION

When the Lord heard that glorification of devotional service, He lost external consciousness and fell to the ground.

Text 302

sakala paduya-varga vismita hailak

saneka-antare prabhu bahya-prakasila//CB, Madhya 1.302//

TRANSLATION

All the Lord's students became struck with wonder. Shortly thereafter the Lord regained His external consciousness.

Text 303

bahya pai' 'bala bala' bale visvambhara

gadagadi yaya prabhu dharani-upara//CB, Madhya 1.303//

TRANSLATION

Upon regaining consciousness, Visvambhara repeatedly exclaimed, "Go on reciting," as He rolled on the ground.

Text 304

prabhu bale,—"bala bala"; bale vipra-vara

uthila samudra krsna-sukha manohara//CB, Madhya 1.304//

TRANSLATION

The Lord said, "Chant, chant," and the pious brahmana continued reciting. Thus an enchanting ocean of happiness in Krsna consciousness manifest.

Text 305

locanera jale haila prthivi sincita

asru-kampa-pulaka-sakala suvidita//CB, Madhya 1.305//

TRANSLATION

The earth became soaked with the tears of the Lord, who manifest ecstatic symptoms like tears, shivering, and hairs standing on end.

COMMENTARY

The word suvidita means “they were clearly manifest.”

Text 306

dekhe vipra-vara, tanra parama-ananda

pade bhakti-sloka bhakti-sane kari’ ranga//CB, Madhya 1.306//

TRANSLATION

When the pious brahmana saw the Lord’s great happiness, he recited the verses with increased devotion.

Text 307

dekhiya tahana bhakti-yogera pathana

tusta hai’ prabhu tane dila alingana//CB, Madhya 1.307//

TRANSLATION

Seeing his devoted recitation of Srimad Bhagavatam, the Lord became pleased and embraced him.

Text 308

paiya vaikuntha-nayakera alingana

preme purna ratnagarbha haila takhana//CB, Madhya 1.308//

TRANSLATION

Being embraced by the Lord of Vaikuntha, Ratnagarbha became filled with love of God.

Text 309

prabhura carana dhari' ratnagarbha kande

bandi haila dvija caitanyera prema-phande//CB, Madhya 1.309//

TRANSLATION

Ratnagarbha wept aloud as he clasped the Lord's feet. Thus the brahmana was ensnared in the network of Lord Caitanya's love.

COMMENTARY

The second line of this verse means "to be captured by the bondage of love."

Text 310

punah punah pade sloka prema-yukta haiya

"bala bala" bale prabhu hunkara kariya//CB, Madhya 1.310//

TRANSLATION

As the brahmana repeatedly recited verses with love and devotion, the Lord loudly exclaimed, "Go on reciting, go on reciting."

Text 311

dekhiya sabara haila aparupa-jnana

nagariya saba dekhi’ kare paranama//CB, Madhya 1.311//

TRANSLATION

On seeing this, the local inhabitants were struck with wonder and offered their respectful obeisances.

Text 312

“na padiha ara” balilena gadadhara

sabe vasilena vedi’ prabhu-visvambhara//CB, Madhya 1.312//

TRANSLATION

Then Gadadhara said, “Do not recite any more,” and everyone sat around Lord Visvambhara.

Text 313

ksaneke haila bahya-drsti gaura-raya

“ki bala, ki bala”prabhu jijnase sadaya//CB, Madhya 1.313//

TRANSLATION

After a short time Lord Gauranga regained His external consciousness and inquired, “What did you say? What did you say?”

Text 314

prabhu bale,—“ki cancalya karilana ami?”

paduya-sakala bale,—“krta-krtya tumi//CB, Madhya 1.314//

TRANSLATION

The Lord asked, “Have I been restless?” The students replied, “Your actions are glorious.

COMMENTARY

The word krta-krtya means “successful,” “glorious,” “satisfied,” “fulfilled in desire,” “successful attempt,” or “learned.”

Text 315

ki balite pari ama sabara sakati”

apta-gane nivarila,—“na kariha stuti”//CB, Madhya 1.315//

TRANSLATION

“What power do we have to explain Your activities?” The Lord’s intimate associates intervened, “Don’t indulge in praising Him.”

Text 316

bahya pai’ visvambhara apana sambare

sarva-gane calilena ganga dekhibare//CB, Madhya 1.316//

TRANSLATION

Upon regaining His consciousness, Visvambhara restrained Himself. Thereafter He went with His associates to see the Ganges.

Text 317

ganga namaskari’ ganga-jala nilasire

gosthira sahita vasilena ganga-tire//CB, Madhya 1.317//

TRANSLATION

He offered obeisances to the Ganges and sprinkled water on His head. Then He sat down on the bank of the Ganges with His associates.

Texts 318-319

yamunara tire yena bedi’ gopa-gana

nana-krida karilena nandera nandana

sei-mata sacira nandana ganga-tire

bhaktera sahita krsna-prasange vihare

Just as the son of Maharaja Nanda enjoyed various sporting activities on the bank of the Yamuna while surrounded by the cowherd boys, the son of Saci enjoyed discussing topics of Krsna on the bank of the Ganges surrounded by His devotees.

Just as the son of Maharaja Nanda enjoyed His pastimes with the gopis on the banks of the Kalindi River, the son of Saci surrounded by His students similarly engaged in glorifying topics of Krsna's names, forms, qualities, and pastimes on the bank of the Ganges. Rather than accepting that Gaurasundara spent His time discussing topics of Krsna, the foolish gaura-nagaris imagine that He was a nagara, or amorous lover. In order to counteract such imagination, the author has used the phrase krsna-prasanga, or "topics related with Krsna," while describing Gaurasundara's pastime of krsna-kirtana.

Text 320

kata-ksane sabare vidaya diya ghare

visvambhara calilena apana-mandire//CB, Madhya 1.320//

TRANSLATION

After some time, Visvambhara sent everyone home and then returned to His own home.

Text 321

bhojana kariya sarva-bhuvanera natha

yoga-nidra-prati karilena drsti-pata//CB, Madhya 1.321//

TRANSLATION

There the Lord of the entire universe took His meal and then glanced towards yoga-nidra.

Text 322

pohaila nisa,—sarva-paduyara-gana

asiya vasila punthi karite cintana//CB, Madhya 1.322//

TRANSLATION

After the night passed, all the students came and sat down with their books to study.

Text 323

thakura aila jhata kari' ganga-snana

vasiya karena prabhu pustaka vyakhyana//CB, Madhya 1.323//

TRANSLATION

The Lord quickly returned from His bath in the Ganges and after taking His seat began to explain the texts.

Text 324

prabhura na sphure krsna-vyatireke ana

sabda-matre krsna-bhakti karaye vyakhyana//CB, Madhya 1.324//

TRANSLATION

The Lord's explanations did not deal with anything that was not related to Krsna. He explained every word in relation to Krsna's devotional service.

COMMENTARY

Gaurasundara explained every word through the completely spiritual, perfectly pure, eternally liberated, and most important vidvad-rudhi as being related to devotional service. With His tongue that was attached to glorifying Krsna, He would not explain any word as having a meaning not

related to Krsna.

Text 325

paduya sakale bale,—“dhatu-samjna kar?”

prabhu bale,—“sri-krsnera sakti nama yara//CB, Madhya 1.325//

TRANSLATION

The students inquired, “What is the definition of dhatu, or verbal root?” The Lord replied, “That which is called Krsna’s energy.

COMMENTARY

In answer to the students’ questions, the Lord said, “Since Krsna’s para (antaranga or svarupa) sakti manifests Krsna’s audarya, madhurya, and aisvarya spiritual pastimes, the energy and the energetic are thus inseparably related to each other. Similarly, when words are derived by grammatical construction, the original root form of each such expressive word manifests within itself an inseparably joined meaning or potency of expression.

Text 326

dhatu-sutra vakhani,—sunaha bhai-gana!

dekhi, kar sakti ache, karuka khandana?//CB, Madhya 1.326//

TRANSLATION

“O brothers, listen as I explain the aphorisms about dhatus. I would like to see who has the power to refute My explanation.

Text 327

yata dekha rajadivya-divya-kalevara

kanaka-bhusita, gandha-candane sundara//CB, Madhya 1.327//

TRANSLATION

“All the kings we have seen had luxurious bodies, decorated with gold and beautified with fragrant sandalwood paste.

Text 328

‘yama laksmi yahara vacane’ loke kaya

dhatu-vine suna tara ye avastha haya//CB, Madhya 1.328//

TRANSLATION

“Although their words determine a person’s prosperity or death, hear what happens to them when their dhatu leaves their bodies.

COMMENTARY

Yama [Yamaraja] is the predominating deity of religion, or Dharmaraja.

Laksmi is the predominating deity of wealth, opulence, beauty, and prosperity.

The word vacane refers to the display of mercy or compassion.

The word dhatu means [in this case not “verbal root” but] “life air,” “life,” “consciousness,” or “the fragmental part of Krsna’s spiritual energy.”

Text 329

kotha yaya sarvangera saundarya caliyakare

bhasma kare, kare edena puntiya//CB, Madhya 1.329//

TRANSLATION

No one knows where the beauty of their bodily limbs goes as some bodies are burned and some are buried.

Texts 330-334

sarva-dehe dhatu-rupe vaise krsna-sakti

taha-sane kare sneha, tahane se bhakti

bhrama-vase adhyapaka na bujhaye iha

‘haya’ ‘naya’ bhai-saba! bujha mana diya

ebe yanre namaskari’ kari manya-jnana

dhatu gele, tanre parasile kari snana

ye-bapera kole putra thake maha-sukhe

dhatu gele se-i putra agni deya mukhe

dhatu-samjnakrsna-sakti vallabha sabara

dekhi,—iha dusuka,—achaye sakti kar?//CB, Madhya 1.330-334//

“The energy of Krsna dwells in the body of every living entity as the dhatu, or active principle. All affection and devotion is meant for Him alone. Because of illusion, teachers cannot understand this. Yet consider carefully whether I am right or wrong. There are persons to whom we now offer obeisances and respects, but when the active principle leaves their bodies, we must take bath after touching them. The son who was happily nourished on the lap of his father touches the fire of cremation to the mouth of his father after the active principle leaves him. That which is called dhatu is the power of Krsna, the beloved of all. Is there anyone who can deny this?

For an explanation of verse 330 and the first line of verse 334, one should refer to Adi-khanda, Chapter Seven, verses 54-55.

In the Srimad Bhagavatam (10.14.50-57) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows: “O King, for every created being the dearmost thing is certainly his own self. The dearness of everything else —children, wealth, and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth, and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person

comes to the stage of considering the body ‘mine’ instead of ‘me,’ he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one’s desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Krsna as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krsna. The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Krsna. What, then, could one ascertain to be separate from Him?”

Text 335

ei-mata pavitra pujya ye krsnera sakti

hena krsne, bhai-saba! kara’ drdha-bhakti//CB, Madhya 1.335//

TRANSLATION

“O brothers, please render unflinching devotional service unto Krsna, whose energy is most pure and worshipable.

Text 336

bala krsna, bhaja krsna, suna krsna-nama

ahar-nisa sri-krsna-carana kara’ dhyana//CB, Madhya 1.336//

TRANSLATION

“Chant the name of Krsna, worship Krsna, and hear the name of Krsna. Day and night meditate on the lotus feet of Krsna.

COMMENTARY

“You should give up rasabhasa, the incompatible mixing of transcendental mellows, and give up useless talk that is opposed to the conclusions of the scriptures and not related to Krsna, and constantly chant the holy names of Krsna with your nonduplicitous service-inclined tongues. Rather than considering yourselves the enjoyers while enjoying external objects, you should consider yourselves the eternal ingredients for Krsna’s service and constantly remain favorably engaged in the chanting of Krsna’s pure holy names. You should give up desires for sense gratification, which are born from the propensity for hearing temporary material sound vibrations based on mundane enjoyment, and hear the spiritual sound vibration of topics related to Krsna’s names, which are nondifferent from Krsna, through your nonduplicitous service-inclined ears.”

Regarding the necessity of hearing about, glorifying, and remembering Sri Hari; in the Srimad Bhagavatam (1.2.14) Sri Suta Gosvami speaks to the sages headed by Saunaka as follows:

tasmad ekena manasa bhagavan satvatam patih

srotavyah kirtitavyas ca dhyeyah pujyas ca nityada

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember, and worship the Personality of Godhead, who is the protector of the devotees.”

In the Srimad Bhagavatam (2.1.5) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows:

tasmad ekena manasa

bhagavan satvatam patih

srotavyah kirtitavyas ca

dhyeyah pujyas ca nityada

“O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the savior from all

miseries.”

In the Srimad Bhagavatam (2.2.36) Sri Sukadeva Gosvami speaks to Maharaja Pariksit as follows:

tasmat sarvatmana rajan

arih sarvatra sarvada

srotavyah kirtitavyas ca

smartavyo bhagavan nrnam

“O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

Text 337

yanhara carane durva-jala dile matra

kabhu nahe yamera se adhikara-patra//CB, Madhya 1.337//

TRANSLATION

“Anyone who offers a little water or durva grass at the lotus feet of the Lord is never subjected to the punishment of Yamaraja.

COMMENTARY

In the Srimad Bhagavatam (6.1.19) Sri Sukadeva Gosvami explains to Maharaja Pariksit as follows:

sakrn manah krsna-padaravindayor

nivesitam tad-guna-ragi yair iha

na te yamam pasa-bhrtas ca tad-bhatan

svapne ‘pi pasyanti hi cirna-niskrtah

“Although not having fully realized Krsna, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of

atonement. Even in dreams, such surrendered souls do not see Yamaraja or his order carriers, who are equipped with ropes to bind the sinful."

In the Nrsimha Purana, Yamaraja speaks the following words:

aham amara-ganarcitena dhatrayama

iti loka-hitahite niyuktah

hari-guru-vimukhan prasasmi martyan

hari-carana-pranatan namas karomi

"I have been appointed by Lord Brahma, who is worshiped by the demigods, to judge people's pious and impious activities. I severely punish the materialistic fruitive actors, who are averse to the spiritual master and Lord Hari, and I offer my obeisances to the Vaisnavas, who have surrendered themselves at the lotus feet of Lord Hari." In the Skanda Purana it is stated:

na brahma na sivagnindra

naham nanye divaukasahsaktas

tu nigraham kartum

vaisnavanam mahatmanam

"Lord Brahma, Lord Siva, Agni, Indra, myself (Yamaraja), and other demigods are unable to chastise the broad-minded Vaisnavas."

Text 338

agha-baka-putanare ye kaila mocana

bhaja bhaja sei nanda-nandana-carana//CB, Madhya 1.338//

TRANSLATION

"Worship the lotus feet of Nanda-nandana, who delivered Aghasura, Bakasura, and Putana.

COMMENTARY

The deliverance of Aghasura is described by Sri Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam (10.12.38-39) as follows: “Krsna is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Krsna appeared as the son of Nanda Maharaja and Yasoda, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghasura, the most sinful miscreant, was elevated to being one of His associates and achieving sarupya-mukti, which is actually impossible for materially contaminated persons to attain. If even only once or even by force one brings the form of the Supreme Personality of Godhead into one’s mind, one can attain the supreme salvation by the mercy of Krsna, as did Aghasura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?”

The deliverance of Putana, the sister of Bakasura, is described by Sri Sukadeva Gosvami to Maharaja Pariksit in the Srimad Bhagavatam (10.6.35, 38) as follows: “Putana was always hankering for the blood of human children, and with that desire she came to kill Krsna; but because she offered her breast to the Lord, she attained the greatest achievement. Because Krsna embraced Putanas body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Krsna sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?”

The first line of this verse refers to the Lord, who awarded the supreme destination to those who were killed by Him. This is confirmed in the Bhakti-rasamrta-sindhu (2.1.205) as follows:

parabhavam phenila-vaktratam ca

bandham ca bhitim ca mrtim ca krtva

pavarga-datapi sikhanda-maule

tvamsastra-banam apavarga do ‘si

"O Krsna, whose head is decorated with a peacock feather, although You award the pavargas—the five situations of parajaya (defeat), phena-yukta anana (foaming mouth), bandhana (bondage), bhaya (fearfulness), and mrtyu (death)—to Your enemies, You ultimately award them apavarga, or liberation."

For a description of Krsna's killing of Bakasura and Aghasura, one should see Srimad Bhagavatam (10.11.47-53 and 10.12.13-35).

Text 339

putra-buddhi chadi' ajamila se smarane

calila vaikuntha, bhaja se krsna-carane//CB, Madhya 1.339//

TRANSLATION

"By remembering that the holy name was not really that of his son, Ajamila attained Vaikuntha. Therefore worship the lotus feet of Krsna.

COMMENTARY

Although the most sinful Ajamila first uttered the name Narayana referring to his son, as soon as he gave up thoughts of his son as the object of enjoyment and simultaneously remembered that the sound vibration of Narayana is nondifferent from Narayana Himself, he immediately attained liberation by the influence of namabhasa resulting from remembering Krsna. He was then able to enter the kingdom of Vaikuntha, which is transcendental, beyond the reach of the senses, and beyond the jurisdiction of maya.

For a description of Ajamila's life one should see Srimad Bhagavatam, Canto Six, Chapter One, verses 21-68, as well as Chapters Two and Three.

Text 340

yanhara carana sevi' siva—digambara

ye-carana sevibare laksmira adara//CB, Madhya 1.340//

TRANSLATION

“While serving His lotus feet, Siva goes about naked. The service of those lotus feet is desired by Laksmi.

COMMENTARY

In the Brahma-vaivarta Purana it is stated:

yat padodakam adhaya sivahsirasi nrtyati

yan nabhi-nalinad asid brahma loka-pitamahah

yad-iccha-sakti-viksobhad brahmandodbhava-sanksayau

tam aradhaya govindam sthanam agryam yad icchati

“If one desires the topmost abode, he should worship the lotus feet of Sri Govinda; for Siva dances in ecstasy after accepting on his head water that has washed His lotus feet; Brahma, the grandfather of mankind, is born from His lotus navel; and the creation and destruction of the universe take place simply as a result of being agitated by the power of His desire.”

Text 341

ananta ye carana-mahima-guna gaya

dante trna kari’ bhaja hena krsna-paya//CB, Madhya 1.341//

TRANSLATION

“Take straw between your teeth and worship Krsna, whose lotus feet are glorified by Lord Ananta

Text 342

yavat achaye prana, dehe ache sakti

tavat karaha krsna-pada-padme bhakti//CB, Madhya 1.342//

TRANSLATION

“As long as there is life and strength in your body, you should render devotional service to the lotus feet of Krsna.

COMMENTARY

In the Srimad Bhagavatam (11.9.29) the mendicant brahmana speaks to the King of the Yadus as follows:

labdhva su-durlabham idam bahu-sambhavante

manusyam artha-dam anityam apiha dhirah

turnam yateta na pated anu-mrtyu yavan

nihsreyasaya visayah khalu sarvatah syat

"After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Krsna consciousness is possible only for a human being."

Text 343

krsna mata, krsna pita, krsna prana dhana

carane dhariya bali,—'krsne deha, mana'"//CB, Madhya 1.343//

TRANSLATION

"Krsna is your mother, Krsna is your father, Krsna is your life and wealth. I fall at your feet and beg you to engage your minds in thinking of Krsna."

COMMENTARY

In the Caitanya-candramrta (90) it is stated:

dante nidhaya trnakam padayor nipatya

krtva ca kaku-satam etad aham bravimi

he sadhavah sakalam eva vihaya durad

gauranga-candra-carane kurutanuragam

"Taking a straw in my teeth I fall at your feet hundreds of times and

implore you with sweet words, saying, ‘O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Sri Gauranga.’”

In the Srimad Bhagavatam (7.1.32) Narada Muni speaks to Maharaja Yudhisthira as follows: tasmat kenapy upayena manah krsne nivesayet—“Somehow or other, one must engage his mind in thinking of Krsna.”

Text 344

dasya-bhave kahe prabhu apana-mahim

ahaila prahara dui, tabu nahi sima//CB, Madhya 1.344//

TRANSLATION

In the mood of a servant, the Lord continually narrated His own glories until half of the day had passed.

COMMENTARY

The word sima means “the end,” “completion,” “retirement,” “finished.”

Text 345

mohita paduya-saba sune eka-mane

dvirukti karite karo na aise vadane//CB, Madhya 1.345//

TRANSLATION

The charmed students heard the Lord’s explanation with rapt attention. None of them dared to open their mouths.

Text 346

se-saba krsnera dasa,—janiha niscaya

krsna yanre padayena, se ki anya haya?//CB, Madhya 1.346//

TRANSLATION

Know for certain that they are all eternal servants of Krsna. When Krsna

Himself is teaching them, can they be anyone else?

COMMENTARY

See the following verse 397.

Text 347

kata-ksane bahya prakasila visvambhara

cahiya sabara mukha—lajjita-antara//CB, Madhya 1.347//

TRANSLATION

After a while, Visvambhara manifested His external consciousness. He felt ashamed by looking at everyone’s face there.

Text 348

prabhu bale,—“dhatu-sutra vakhanilun kena?”

paduya sakala bale,—“satya artha yena//CB, Madhya 1.348//

TRANSLATION

The Lord asked, “How was My explanation of the sutras on dhatus?” The students replied, “Your explanation was correct.

COMMENTARY

The word kena means “how” or “in which way,” the word yena means “as” or “in this way.”

Text 349

ye-sabde ye-artha tumi karila vakhana

kar bape taha karibare pare ana?//CB, Madhya 1.349//

TRANSLATION

“There is no one arrogant enough to deny the meaning of every word that You have explained.

COMMENTARY

The word ana means “otherwise,” “contradictory,” “opposing.”

Text 350

yateka vakhana’ tumi,—saba satya haya

sabe ye uddese padi,—tara artha naya”//CB, Madhya 1.350//

TRANSLATION

“Whatever You explained is perfectly true, but the aim for which we study is different.”

COMMENTARY

“The meanings of words that You present and have presented through vidvad-rudhi is the only actual eternal truth. The meaning of the words that we explain through ajna-rudhi, though bearing the apparent meaning, is not the actual truth but a useless interpretation.”

Text 351

prabhu bale,—“kaha dekhi amare sakala?

vayu va amare kariyache ye vihvala//CB, Madhya 1.351//

TRANSLATION

The Lord said, “Would you explain to Me everything I said? Perhaps I have been overwhelmed by a disorder of the nerves.

Text 352

sutra-rupe kon vrtti kariye vakhana?”

sisya-varga bale,—“sabe eka hari-nama//CB, Madhya 1.352//

TRANSLATION

“What import of the sutras did I explain?” The students replied, “You have explained the name of Hari in all of them.

Text 353

sutra-vrtti-tikaya vakhana’ krsna matra

bujhite tomara vyakhya keba ache patra?//CB, Madhya 1.353//

TRANSLATION

“You have explained that Krsna alone is the meaning of the sutras, the brief explanations, and the commentaries. But who is qualified to understand Your explanations?

Text 354

bhaktira sravane ye tomara asi’ haye

tahate tomare kabhu nara-jnana nahe”//CB, Madhya 1.354//

TRANSLATION

“By the transformations You undergo while hearing about devotional service, one can never consider You an ordinary human being.”

COMMENTARY

The first line of the verse is explained as follows: “As a result of hearing the previously quoted verses indicating the glories of devotional service to Krsna, You manifested various extraordinary transcendental transformations of ecstatic love.”

The phrase nara-jnana nahe means “one cannot consider You a product of matter.”

Text 355

prabhu bale,—“kon-rupa dekhaha amare?”

paduya sakale bale,—“yata camatkare//CB, Madhya 1.355//

TRANSLATION

The Lord said, “In what form do you regard Me?” The students replied, “As the perfection of all excellence.

Text 356

ye kampa, ye asru, ye va pulaka tomara

amara ta’ kotha kabhu nahi dekhi ara//CB, Madhya 1.356//

TRANSLATION

“We have never before seen the tears of love, the shivering, and the hairs standing on end that You manifest.

Text 357

kali tumi punthi yabe cintaha nagare

takhana padila sloka eka vipra-vare//CB, Madhya 1.357//

TRANSLATION

“When You were teaching us yesterday in the town, a pious brahmana recited one verse.

Text 358

bhagavata-sloka suni’ haila murchita

sarva-ange nahi prana, amara vismita//CB, Madhya 1.358//

TRANSLATION

“On hearing that verse from the Srimad Bhagavatam, You fell unconscious. We were amazed to see that there were no symptoms of life visible in Your body.

Text 359

caitanya paiya punah ye kaila krandana

ganga yena asiya haila milana//CB, Madhya 1.359//

TRANSLATION

“The way You cried after regaining consciousness, it appeared that the goddess Ganga had manifested there.

Text 360

sese ye va kampa asi’ haila tomara

sata jana samartha na haya dharibara//CB, Madhya 1.360//

TRANSLATION

“When You eventually started shivering, even a hundred persons were unable to hold You still.

Text 361

apadamastaka haila pulake unnati

lala-gharma-dhulaya vyapita gaura-murti//CB, Madhya 1.361//

TRANSLATION

“The hairs of Your entire body stood on end, and Your golden form was smeared with sweat, saliva, and dust.

COMMENTARY

The phrase pulake unnati means “hairs standing on end.”

Text 362

apurva bhavaye saba,—dekhe yata jana

sabei balena,—‘e purusa narayana’//CB, Madhya 1.362//

TRANSLATION

“Everyone who saw You was struck with wonder and said, ‘This person is Narayana Himself.’

Text 363

keha bale,—‘vyasa, suka, narada, prahlada

tan-sabara samayogya e-mata prasada’//CB, Madhya 1.363//

TRANSLATION

“Someone said, ‘The mercy He has received is comparable to that received by Vyasadeva, Sukadeva, Narada, and Prahlada.’

COMMENTARY

The phrase e-mata prasada means “such mercy of the Lord.”

Text 364

sabe meli’ dharilena kariyasakati

ksaneke tomara asi’ bahya haila mati//CB, Madhya 1.364//

TRANSLATION

“Then with all their strength they all held You still, and shortly after You regained external consciousness.

COMMENTARY

The second line of the verse indicates that after a short time His external consciousness returned.

Text 365

e-saba vrttanta tumi kichui na jana’

ara katha kahi,—taha citta diyasuna//CB, Madhya 1.365//

TRANSLATION

“You do not know all these incidents. Now please hear attentively what we have to say.

Text 366

dina dasa dhari’ kara’ yateka vyakhyana

sarva-sastre-sabde—krsna-bhakti krsna-nama//CB, Madhya 1.366//

TRANSLATION

“Since the past ten days You have explained that devotional service to Krsna and the holy name of Krsna is the meaning of every word of every sastra.

Text 367

dasa dina dhari’ aji patha-vada haya

kahite tomare sabe vasi bada bhaya//CB, Madhya 1.367//

TRANSLATION

“For the last ten days our studies have been held up, and we were afraid to inform You of this.

COMMENTARY

The phrase patha-vada means “a cessation, stoppage, or rejection of teaching and learning.”

Text 368

sabdera asesa artha—tomara gocara

ye vakhana’ hasi’ taha ke dibe uttara?”//CB, Madhya 1.368//

TRANSLATION

“You know the unlimited meanings of every word. Who has the power to contradict even Your light-hearted comments?”

COMMENTARY

The first line of this verse is explained as follows: “You alone are the greatest and most expert in linguistic literature. You are the most experienced person to explain the meanings of words through various brief explanations under the categories of yoga, rudhi, yoga-rudhi, gauni, mukhya, laksana, and abhidha1.”

Text 369

prabhu bale,—“dasa dina patha vada yaya!

tabe ta’ amare sabe kahite yuyaya?”//CB, Madhya 1.369//

TRANSLATION

The Lord said, “Your studies have been held up for ten days! Shouldn’t you have informed Me of this?”

COMMENTARY

The second line of this verse means “in such a situation wasn’t it proper to inform Me of this matter (regarding the cessation of studies)?”

Text 370

paduya-sakala bale,—“vakhana ucita

satya ‘krsna’—sakala sastrera samihita//CB, Madhya 1.370//

TRANSLATION

The students replied, “Your explanations were correct. The purport of all scriptures is that Krsna is the Absolute Truth.

Texts 371-372

adhyayana ei se—sakala-sastra-sara

tabe ye na lai'—dosa ama sabakara

mule ye vakhana' tumi, jnatavya se-i se

tahate na laya citta nija-karma-dose"//CB, Madhya 1.371-372//

"This is real study and the essence of all scriptures, and it is our fault if we do not accept it. Whatever You have explained is fundamental truth and the only knowledge worthy of the name. It is due to our own misdeeds that we do not accept it."

"Although the only aim, intention, and purport of all scriptures is to understand Krsna, due to our own offenses we do not accept Your scriptural explanations based on Krsna. Actually our only goal is to realize the meaning of words in the way You explain and have explained, but due to the fault of misfortune our minds are incapable of grasping the true purport of the essence of all scriptures as explained by You."

Text 373

paduyara vakye tusta hailathakura

kahite lagila krpa kariya pracura//CB, Madhya 1.373//

TRANSLATION

The Lord was pleased on hearing the students' words. Out of compassion, He began to speak as follows.

Text 374

prabhu bale,—"bhai saba! kahila susatya

amara e-saba kathaanyatra akathya//CB, Madhya 1.374//

TRANSLATION

The Lord said, "My dear brothers, whatever you have said is true. But do not tell anyone what I have said.

COMMENTARY

The phrase anyatra akathya means “it is improper to disclose to anyone else.”

Texts 375-376

krsna-varna eka sisu murali bajaya

sabe dekhi,—tai bhai! bali sarvathaya

yata suni sravane, sakala—krsna-nama

sakala bhuvana dekhi govindera dhama//CB, Madhya 1.375-376//

“O brothers, I speak in this way because all I see is a blackish complexioned child playing on His flute. I hear only the name of Krsna, and I behold the entire world as the abode of Govinda.

Sri Gaurasundara is saying, “I am always seeing a blackish complexioned young boy attracting everyone with the sound of His flute. Since I constantly see Him only, I always chant His name and sing His glories. The sound vibration that enters your ears is simply the names of Krsna; and the material world, the field of enjoyment, that you are presently seeing around you is not actually a place for your enjoyment, rather it is Vaikuntha-Goloka, the place of Krsna’s enjoyment.”

Text 377

toma saba sthane mora ei parihara

aji haite ara patha nahika amara//CB, Madhya 1.377//

TRANSLATION

“I humbly apologize to all of you. From today on I will not continue with studies.

COMMENTARY

The word parihara means “to promise,” “to swear,” “to accept,” “to advertise,” “to appeal,” “to request,” “to pray,” “to submit,” or “to speak

with humility.”

Text 378

toma sabakara—yanra sthane citta laya

tanra sthane pada’—ami dilana nirbhaya//CB, Madhya 1.378//

TRANSLATION

“I am giving you permission to study with whomever you like without fear.

Text 379

krsna-vinu ara vakya na sphure amara

satya ami kahilana citta apanara”//CB, Madhya 1.379//

TRANSLATION

“No word other than Krsna manifests to Me. This is the true state of My mind.”

Text 380

ei bola mahaprabhu sabare kahiya

dilena punthite dora asru-yukta haiya//CB, Madhya 1.380//

TRANSLATION

After speaking in this way, Mahaprabhu, with tears in His eyes, tied up His books.

COMMENTARY

The phrase dilena dora indicates that the Lord tied His books with ropes or string.

Text 381

sisya-gana balena kariya namaskara//CB, Madhya 1.381//

TRANSLATION

“amara o karilana sankalpa tomara

COMMENTARY

The Lord’s students offered obeisances and said, “We also make the same resolution as You.

The second line of this verse means “following Your footsteps, we are also retiring from studies.”

Text 382

tomara sthane ye padilana ami-saba

ana-sthane kariba ki grantha-anubhava?”//CB, Madhya 1.382//

TRANSLATION

“Now that we have studied under You, what can we learn from anyone else?”

COMMENTARY

The phrase grantha-anubhava refers to the purport, true meaning, substance, essence, intention, or purpose of the scriptures.

Text 383

gurura viccheda-duhkha sarva-sisya-gana

kahite lagila sabe kariya krandana//CB, Madhya 1.383//

TRANSLATION

Being afflicted with separation from their teacher, all the students wept and began to speak as follows.

Text 384

“tomara mukhete yata sunilun vyakhyana

janme-janme hrdaye rahuka sei dhyana//CB, Madhya 1.384//

TRANSLATION

“May the explanations that we have heard from You remain in our hearts, birth after birth.

Text 385

kar sthane giya ara kiba padibana?

sei bhala,—toma haite yata janilana”//CB, Madhya 1.385//

TRANSLATION

“Whom can we approach, and what can we study? We are quite satisfied with whatever we have learned from You.”

Text 386

eta bali’ prabhure kariya hata-joda

pustake dilena saba sisya-gana dora//CB, Madhya 1.386//

TRANSLATION

After speaking in this way, all the students offered respects to the Lord with folded hands and then tied up their books with cords.

Text 387

‘hari’ bali’ sisya-gana karilena dhvani

saba kole kariya kandena dvija-mani//CB, Madhya 1.387//

TRANSLATION

The students loudly chanted ‘Hari, Hari.’ Then the crest jewel of the twice-born began to cry as He embraced everyone.

Text 388

sisya-gana krandana karena adhomukhe

dubilena sisya-gana paränanda-sukhe//CB, Madhya 1.388//

TRANSLATION

The students cried with their heads down, and they all merged in the ocean of transcendental bliss.

Text 389

ruddha-kantha hailena sarva-sisya-gana

asirvada kare prabhu sri-sacinandana//CB, Madhya 1.389//

TRANSLATION

The voices of all the students became choked. Then the Lord, Sri Sacinandana, blessed them all.

Text 390

“divas eko ami yadi hai krsna-dasa

tabe siddha hau toma sabara abhilasa//CB, Madhya 1.390//

TRANSLATION

“If I have been the servant of Krsna for even one day, then may all of your desires be fulfilled.

Text 391

tomarasakale laha krsnera sarana

krsna-name purna hau sabara vadana//CB, Madhya 1.391//

TRANSLATION

“All of you take shelter at the lotus feet of Krsna, and may your mouths be filled with the names of Krsna.

Text 392

niravadhi sravane sunaha krsna-nama

krsna hau toma sabakara dhana prana//CB, Madhya 1.392//

TRANSLATION

“Constantly hear the names of Krsna. May Lord Krsna be your life and wealth.

Text 393

ye padila, se-i bhala, ara karya nai

sabe meli ‘krsna’ balibana eka thani//CB, Madhya 1.393//

TRANSLATION

“Whatever you have learned is enough. There is no need for further studies. Now let us chant the names of Krsna together.

COMMENTARY

The word karya means “requirement” or “necessity.”

Text 394

krsnera krpaya sastra sphuruka sabara

tumi-saba—janma-janma bandhava amara”//CB, Madhya 1.394//

TRANSLATION

“By the mercy of Krsna, let the purport of the scriptures be revealed to you. You are all My friends, birth after birth.”

Text 395

prabhura amrta-vakya suni’ sisya-gana

parama-ananda-mana haila tata-ksana//CB, Madhya 1.395//

TRANSLATION

On hearing the Lord’s nectarean words, the students became filled with ecstasy.

Text 396

se-saba sisyera paya mora namaskara

caitanyera sisyatve haila bhagya yanra//CB, Madhya 1.396//

TRANSLATION

I offer my humble obeisances at the feet of those students, who were sufficiently fortunate to become Lord Caitanya’s students.

COMMENTARY

The author offers his humble obeisances at the feet of those most fortunate students, who as a result of heaps of pious activities accumulated from many births achieved the rare, incomparable fortune of becoming Sri Visvambhara’s students.

Text 397

se-saba krsnera dasa,—janiha niscaya

krsna yare padayena, se ki anya haya?//CB, Madhya 1.397//

TRANSLATION

Know for certain that they are all eternal servants of Krsna. When Krsna Himself is teaching them, can they be anyone else?

COMMENTARY

See the previous verse 346.

Texts 398-399

se vidya-vilasa dekhilena ye ye jana

tanre o dekhile haya bandha-vimocana

hailun papistha,—janma na haila takhane

hailana vancita se sukha-darasane//CB, Madhya 1.398-399//

Just by seeing those who saw the Lord’s scholastic pastimes, one is freed from material bondage. I am such a sinner that I did not take birth at that time, therefore I was deprived of the sight of those blissful pastimes.

If one sees the pure liberated devotees who were fortunate enough to see the scholastic pastimes of Gaurasundara, who is the life of all transcendental knowledge, the husband of the transcendental goddess of learning, and the personification of transcendental sound, then such a person becomes forever freed from the propensity of enjoyment, which is born of ignorance. Later on, Srila Thakura Narottama also wrote in his Prarthana:

se-saba sangira sange ye koilo vilasa

se-sanga na paiya kande narottama dasa

“Being unable to obtain the association of Lord Gauranga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dasa simply weeps.”

yakhana gaura-nityananda, advaitadi bhakta-vrnda,

nadiya-nagare avatara

takhana na haila janma, ebe dehe kiba karma,

micha-matra vahi phiri bhara

“I did not take birth at that time when Gaura, Nityananda, Advaita, and other devotees appeared in Nadia. What is the use of my birth now? I am uselessly carrying the burden of this body.”

Text 400

tathapiha ei krpa kara’ mahasaya!

se vidya-vilasa mora rahuka hrdaya//CB, Madhya 1.400//

TRANSLATION

Still, O Lord, grant me this one favor! May Your scholastic pastimes always remain in my heart.

Text 401

padaila navadvipe vaikunthera raya

adyapiha cihna ache sarva-nadiyaya//CB, Madhya 1.401//

TRANSLATION

Evidence of the scholastic pastimes of the Lord of Vaikuntha is still seen throughout Nadia.

COMMENTARY

The word cihna refers to the place or abode where those scholastic pastimes took place.

Text 402

caitanya-lilara adi-avadhi na haya

‘avirbhava’ ‘tirobhava’ ei vede kaya//CB, Madhya 1.402//

TRANSLATION

Although the Vedas describe the “appearance” and “disappearance” of Lord Caitanya, there is actually no beginning or end to His pastimes.

COMMENTARY

The word avadhi means “end,” “finish,” or “limit.” For an explanation of this verse one should refer to the Adi-khanda, Chapter Three, verse 52.

Text 403

ei-mate paripurna vidyara vilasa

sankirtana-arambhera haila prakasa//CB, Madhya 1.403//

TRANSLATION

In this way the Lord’s scholastic pastimes came to an end and the congregational chanting of the holy names was begun.

COMMENTARY

Upon the inauguration of the congregational chanting of the holy names of Krsna, the Lord’s scholastic pastimes were completed. The word sankirtana refers to congregational glorification of the names, forms, qualities, associates, and pastimes of Sri Hari, as well as the hearing of such topics by service-inclined persons. This is the special characteristic of sankirtana. Unless the names, forms, qualities, associates, and pastimes of Krsna are properly glorified, or unless they are glorified without offense, there is no possibility for materialistic people forgetful of and averse to Krsna from time immemorial to give up their absorption in material objects. If topics of the spiritual abode, or transcendental topics of Krsna, do not reach materialistic persons attached to sense gratification, then various concocted ideas or attempts for sense gratification will become prominent in the name of religion and thus create chaos in this world. Under the influence of His all-auspicious, causeless mercy, the all-auspicious ocean of mercy and most magnanimous Sri Krsna Caitanyadeva protected the inhabitants of this world, who were acaitanya, devoid of spiritual conscious, from their absorption in matter resulting from ignorance; in other words, He awakened the pure spiritual propensity for serving Krsna in the hearts of the animate and inanimate entities who were devoid of spiritual consciousness by preaching that the ultimate result of cultivating spiritual

knowledge is to achieve the perfectional platform of serving Krsna.

Text 404

catur-dike asru-kanthe kande sisya-gana

sadaya haiya prabhu balena vacana//CB, Madhya 1.404//

TRANSLATION

The students surrounding the Lord were choked with tears as He mercifully spoke to them.

Text 405

“padilana sunilana yata-dina dhari’

krsnera kirtana kara’ paripurna kari’”//CB, Madhya 1.405//

TRANSLATION

“You have studied and listened for many days; now let us chant the names of Krsna together to make everything complete.”

COMMENTARY

The Lord said, “As a result of studying and hearing linguistic literatures for so long, I have understood that chanting the names of Krsna is the only essence and fruit of such studying and teaching. It is the only purport of the Vedas. Therefore, O students, you should constantly engage in sri-krsna-sankirtana, which cleanses the heart of all the dust accumulated for years, which extinguishes the fire of the conditional life of repeated birth and death, which is the prime benediction for humanity at large because it spreads the rays of the benediction moon, and which is the life of all transcendental knowledge.”

Text 406

sisya-gana balena,—“kemana sankirtana?”

apane sikhayena prabhu sri-sacinandana//CB, Madhya 1.406//

TRANSLATION

The students asked, “How shall we perform sankirtana?” The son of Saci then personally taught them to chant as follows.

COMMENTARY

While describing krsna-sankirtana in reply to His students’ inquiries about the Absolute Truth and devotional service to Visnu, Sri Visvambhara, who is the husband of Sarasvati, the transcendental goddess of learning, taught those students about the descending process of accepting knowledge. Since the path of argument was not respected in His teachings, the uselessness of the ascending process has been revealed. The chanting of visnu-mantras is recommended to check sinful attempts for temporary fruitive activities and impersonal knowledge on the useless ascending path described in the Srimad Bhagavatam (6.3.25 and 10.14.3) verses prayena veda tad idamand jnane prayasam udapasya. But the concocted artificial doggerel verses chanted by so-called Vaisnavas who maintain current misconceptions; who are averse to the descending path; and who are envious of Hari, Guru, Vaisnava were not instructed to anyone by either Mahaprabhu or His nonduplicitous liberated servants, the jagad-guru acarya preachers. Rather they gave instructions on chanting mantras and holy names received through disciplic succession. Mahaprabhu exhibited the pastime of receiving such mantras and holy names through disciplic succession and gave instructions on the same.

Text 407

“(hare) haraye namah krsna yadavaya

namahgopala govinda rama sri-madhusudana”//CB, Madhya 1.407//

TRANSLATION

“O Lord Hari, O Lord Krsna, I offer my obeisances to You, who are known as Hari, Yadava, Gopala, Govinda, Rama, Sri Madhusudana.”

COMMENTARY

In this instance, the fourth case of the names Hari and Yadava is used to indicate saranagati or atma-samarpana (surrender). In other words, a

person who is desirous of chanting the holy names of Krsna should first receive transcendental knowledge by fully surrendering at the lotus feet of a bona fide spiritual master whose only resolution is to chant the holy names of Krsna; he should constantly engage in hearing the topics and holy names of Krsna from the mouths of the spiritual master and the Vaisnavas; and he should loudly call out and always chant the holy names of Krsna without offense.

If one wants to chant with full surrender and without duplicity by using the fourth, or dative, case of the holy names of the Lord, then he is chanting mantra; and if one chants the holy names of the Lord as an address, by using the vocative case [as in the Hare Krsna maha-mantra], then he is engaged in bhajana, or worship, of the holy names. Chanting the holy names in their fourth case indicates full surrender, whereas chanting the holy names in the form of an address indicates a desire for eternal service. An initiated person is liberated from the bondage of material existence by chanting mantra, and a liberated soul exhibits his eternal bhajana by chanting the holy names as an address. By accepting krsna-mantra as sadhana and krsna-nama as sadhana and sadhya, both sadhya and sadhana are accepted as nondifferent from one another and as adjacent categories of devotional service. Both mantra and nama are nondifferent from Visnu Himself. The practice of chanting mantra is meant to achieve knowledge of one's relationship with the Lord, and when one achieves perfection in chanting mantras, then the bhajana of such a liberated soul begins. In the Caitanya-caritamrta (Adi 7.73) it is stated:

krsna-mantra haite habe samsara-mocana

krsna-nama haite pabe krsnera carana

"Simply by chanting the holy name of Krsna [in the form of mantra] one can obtain freedom from material existence. Indeed, simply by chanting the Hare Krsna mantra [in the form of address] one will be able to see the lotus feet of the Lord."

Text 408

disa dekhaiya prabhu hate tali

diya apane kirtana kare sisya-gana laiya//CB, Madhya 1.408//

TRANSLATION

The Lord then demonstrated for His students the process of kirtana by clapping His hands while chanting.

COMMENTARY

The phrase disa dekhaiya means “showed the direction,” “the process,” “the tradition,” “the method,” or “ascertaining the way.”

Text 409

apane kirtana-natha karena kirtana

caudike bediya gaya saba-sisya-gana//CB, Madhya 1.409//

TRANSLATION

The Lord of kirtana personally chanted His glories as His students surrounded Him and all chanted together.

COMMENTARY

The phrase kirtana-natha means “the father of sankirtana,” “the inaugurator of sankirtana,” or “the personification of sankirtana.”

Text 410

avista haiya prabhu nija-nama-rase

gadagadi yaya prabhu dhulaya avese//CB, Madhya 1.410//

TRANSLATION

Absorbed in the sweet taste of His own name, the Lord rolled in the dust under its overpowering influence.

COMMENTARY

The phrase nija-nama-rase in this verse indicates that He who is engaged in kirtana is the object of the kirtana. The holy names of the Lord and the Lord Himself are nondifferent, and Gaura and Krsna are nondifferent. Therefore when Mahaprabhu sings His own glories, the madhurya-rasa of Krsna, the Lord of Goloka, and the aisvarya-rasa of

Narayana, the Lord of Vaikuntha, are manifested. Mahaprabhu displayed the pastime of becoming absorbed in Krsna by relishing these transcendental mellows of the holy names and by giving up absorption in maya, which is subordinate to Krsna.

Text 411

‘bala bala’ bali’ prabhu catur-dike pade

prthivi vidirna haya achade-achade//CB, Madhya 1.411//

TRANSLATION

The Lord repeatedly fell down here and there while crying out, “Chant! Chant!” The earth cracked under His repeated falls.

Text 412

gandagola suni’ sarva nadiya-nagara

dhaiya aila sabe thakurera ghara//CB, Madhya 1.412//

TRANSLATION

On hearing the sound of the uproar, all the inhabitants of Nadia came running to the Lord’s residence.

COMMENTARY

The phrase nadiya-nagara refers to all the inhabitants of Nadia.

Text 413

nikate vasaye yata vaisnavera ghara

kirtana suniya sabe aila satvara//CB, Madhya 1.413//

TRANSLATION

All the Vaisnavas who lived nearby immediately came there when they heard the sound of the kirtana.

Texts 414-418

prabhura avese dekhi' sarva-bhakta-gana

parama-apurva sabe bhave mane-mana

parama-santosa sabe haila antare

"ebe se kirtana haila nadiya-nagare

emana durlabha bhakti achaye jagate?

nayana saphala haya e bhakti dekhite!

yata auddhatyera simaei visvambhara

prema dekhilana naradadiro duskara

hena uddhatera yadi hena bhakti haya

na bujhi krsnera iccha,—e va kiba haya" //CB, Madhya 1.414-418//

When the devotees saw the Lord overwhelmed with ecstasy, they thought they had never experienced anything so wonderful. They became fully satisfied at heart, thinking, "Now kirtana has been inaugurated in the town of Nadia. Is there such rare devotion in the world? The purpose of the eyes is fulfilled by the sight of such devotion. This Visvambhara was the ultimate limit of all arrogance, yet now we have seen in Him love of God that is rare for even persons like Narada. If such an arrogant person can attain such devotion, then we cannot understand the will of Krsna or what this person will become.

In verse 417, the word sima means "ultimate" or "supreme," and the word duskara means "rare," "difficult to obtain," or "uncommon."

The incarnation of Gaura and the glories of kirtana are elaborately described by Tridandi Gosvami Sripada Prabodhananda Sarasvati in his Sri Caitanya-candramrta (111-121, 124, 126-128, 133, 134) as follows:

"When the most merciful Sri Caitanyadeva suddenly appeared in this world, then there was no longer need for yoga, meditation, chanting of mantras, undergoing austerities, renunciation, following strict vows, studying the Vedas, or strict principles of behavior. What to speak of these, even those who were reluctant to give up their sinful activities

happily plundered the topmost love, which is the crest jewel of all goals of life.

“When the most wonderful and opulent Sri Caitanyadeva appeared in this world, even the fruitive workers’ minds, which were merged in the currents of formidable fruitive activities, became pacified by attaining love of God and, though such minds were harder than the hardest stone, they melted by the transcendental mellows of devotional service. Even the hearts of persons engaged in the performance of intense yoga practice retired from such temporary practice and began to dance. In other words, they relished love of God in the spiritual kingdom of Adhoksaja.

“Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs; the scholars have given up debating the scriptures; the yogis have given up the trouble to control their breath; the ascetics have given up their austerities; and the impersonalists have given up studying Vedanta. No one is attracted to anything other than the sweet taste of devotional service to Krsna.

“In every home there is a tumult of hari-sankirtana. In everyone’s body the symptoms of ecstasy like shedding tears and hairs standing on end are seen. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four Vedas. All this has appeared now that Lord Gaura has descended to this world.

“When the most attractive and enchanting Lord Sri Krsna appeared in this world with a golden complexion, the whole world was suddenly flooded with the nectarean ocean of pure love for Krsna and struck with wonder by seeing extraordinary transformations of ecstatic love that were never seen or heard of before.

“In the past many scholars became extremely proud, thinking themselves the omniscient masters of all scriptures, and many others thought they had become perfect through the performance of austerities or the constitutional and conditional duties mentioned in the smrtis. Some persons situated on the preliminary or advanced stages of sankhya-yoga chanted the holy names of Lord Hari two or three times. Yet the hearts of all such persons were full of the cheating propensity. That was in the past. But now that Lord Gauracandra has appeared, love for Lord Krsna

has become common. In other words, it has become available to all, including the most sinful.

“Now the Supreme Personality of Godhead, Sri Caitanyadeva, who is the enjoyer of transcendental pastimes and whose lotus feet the demigods aspire to serve, has descended to this world and totally flooded it with the sweet nectarean waves of pure love for Krsna. Now who is a child? Who is an old man? Who is a fool? Who is a woman? Who is fallen, and who is unfortunate? Everyone of this world is now qualified to attain devotional service, and the wonderful unalloyed mellows of love for the lotus feet of Sri Hari has manifested in their hearts.

“Now that the Supreme Personality of Godhead, Lord Gauracandra, the crest jewel of those who relish the mellows of love of God, has descended to this earth, the demigods headed by Siva and Narada (as the devotees headed by Advaita and Srivasa) appeared with Him. Goddess Laksmidevi, herself (as Sri Laksmipriya and Sri Visnupriya) also appeared with Him. Lord Baladeva, who is nondifferent from svayam-bhagavan and who is the plenary manifestation of the Lord (as Nityananda Prabhu, who smashed the atheists), was also present. The Yadavas (Saci and Jagannatha) also manifested. What more can I say? The Vrajavasis headed by Nanda Maharaja, the cowherd boys headed by Subala, the Lord’s saktis headed by the gopis, the Lord’s servants headed by Raktaka and Citraka—in other words, all the eternally perfect associates from Krsna’s pastimes—appeared in the pastimes of Gaura.

“Now that the golden-complexioned Lord is distributing pure extraordinary love of Krsna in this world, His servants, friends, and eternally perfect maidservants situated in madhurya-rasa devoid of conceptions of opulence have all come to His lotus feet to relish the invaluable wealth of pure love for Krsna, which is more palatable than anything they had relished before (in Krsna’s pastimes).

“When the most glorious and extraordinary Sri Caitanya appeared in this world, married women laughed loudly (after giving up their shyness due to love of Krsna), the stonelike hearts of materialists attached to sense gratification completely melted, and those devoid of spiritual knowledge ridiculed the society of learned scholars (after receiving spiritual knowledge through the mercy of Sri Caitanya, in other words, they ridiculed the scriptural knowledge of the so-called learned persons who

claimed to be expert scholars).

“Before the advent of Sri Caitanya in this world, the constitutional propensities, in the form of service to Krsna, of scholars proud of knowing all scriptures were practically covered. They did not endeavor to achieve love of Krsna, which is the crest jewel of life’s objectives, because their intelligence was ordinary and irresolute. But since Gauracandra has mercifully appeared in this world, who has not merged into the most incomprehensible and wonderful loving devotional service that is full of the most elevated radiant mellow of conjugal love and nourished by ingredients like vibhava and anubhava?

“Although the great omniscient sages established their respective doctrines on the basis of reason and argument, no one was firmly convinced by their prejudiced philosophy. But since Sri Gauracandra, whose glories are inexhaustible, has appeared in this world, who has not confidently accepted that devotional service to Hari is the only spiritual activity and purpose of the Vedas?

“Some persons have become successful in achieving the abode of Vaikuntha with the support of some most pious ancient great personalities, but no one has ever before immersed the entire world in the ocean of love of God like Sri Caitanyacandra has.

“Even after maintaining incomparable attachment for religiosity and properly taking shelter of pure devotional service people live in this world with hearts as hard as iron; but how wonderful (through the mercy of Sri Gaurahari), sinful persons who are lower than the cow-killers (after becoming totally freed from sinful propensities) have flooded the entire world with their flowing tears of love.

“How wonderful! Who can understand the incomprehensible pastimes of the golden-complexioned Sri Gauranga-sundara? He has amazed the entire world with His unfathomable glories. Absorbed in the mood of Krsna, sometimes He crawled like child Krsna, sometimes He manifested the characteristics of the cowherd boys, sometimes He made various gestures as He danced, and sometimes He pathetically cried in separation while chanting ‘Hari! Hari! Hari!’ in the mood of Radharani.

“When Sri Gaurasundara was intoxicated with love for Himself and began to dance and jump high in this world, the demigods played drums, the

principal Gandharvas congregationally chanted the Lord’s names, and the Siddhas constantly showered flowers that covered the entire earth. At that time great sages who were expert in reciting selected verses offered Him their prayers with love.

“Being absorbed in the nectarean mellows of mahabhava, Sri Gaurahari sometimes laughed, sometimes cried, sometimes fell unconscious, sometimes rolled on the ground, sometimes walked swiftly, sometimes sighed deeply, and sometimes loudly exclaimed, ‘Ha! Ha!’ In this way He enjoyed His pastimes in this world.”

Text 419

ksaneke haila bahya visvambhara-raya

sabe prabhu ‘krsna krsna’ balaye sadaya//CB, Madhya 1.419//

TRANSLATION

After a while Lord Visvambhara regained His external consciousness, but He continually chanted the name of Krsna.

Text 420

bahya haile o bahya-katha nahi kaya

sarva-vaisnavera gala dhariya kandaya//CB, Madhya 1.420//

TRANSLATION

Although the Lord regained His external consciousness, He did not talk of external subjects. Rather, He cried while holding the necks of all the Vaisnavas.

Text 421

sabe mili’ thakurere sthira karaiyacalila

vaisnava-saba mahananda haiya//CB, Madhya 1.421//

TRANSLATION

Thereafter, all the Vaisnavas pacified the Lord and departed in great delight.

Text 422

kona kona paduya-sakala prabhu-sange

udasina-patha lailena prema-range//CB, Madhya 1.422//

TRANSLATION

Some of the students happily took the path of renunciation by following in the footsteps of the Lord.

COMMENTARY

Some of the students accepted the orders of vanaprastha or sannyasa to follow the Lord's most ideal example of renunciation from the material world,. They did not accept vanaprastha or sannyasa with the mentality of fruitive workers, nor did they accept vanaprastha or sannyasa with the mentality of mental speculators. They were inspired by the intense ecstasy of Krsna's devotional service to accept proper Vaisnava vanaprastha or proper Vaisnava sannyasa.

Text 423

arambhila mahaprabhu apana-prakasa

sakala-bhaktera duhkha haila vinasa//CB, Madhya 1.423//

TRANSLATION

In this way Mahaprabhu began to manifest Himself, and the miseries of all the devotees were vanquished.

Text 424

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 1.424//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter One, entitled “The Beginning of the Lord’s Manifestation and His Instructions on Krsna-sankirtana.”

Chapter 2 Mahaprabhu Starts Sankirtana at the House of Srivas Pandita

The Lord’s Manifestation at the House of Srivasa and the Inauguration of Sankirtana

This chapter contains the following descriptions: The devotees informed Advaita of the Lord’s love for Krsna, and Advaita was delighted on hearing the same. Advaita then told all the devotees about His dream, and the devotees happily chanted the names of Krsna. Whenever the Lord saw Srivasa and the other devotees, He offered them obeisances, and the devotees in turn blessed Him. The Lord accepted their good wishes and exhibited in various ways the ideal example of service to the Vaisnavas. The devotees offered Him their blessings and became hopeful of His advancement in Krsna consciousness. After hearing the devotees express grief caused by the misbehavior of the Vaisnava haters and slandering atheists residing in Navadvipa, the Lord gave them His assurance and became filled with anger against the pasandis. Presuming that the Lord was afflicted with a nervous malady, ignorant persons requested mother Saci to arrange for His medical treatment. One day Srivasa went to the Lord’s house and beheld on the Lord’s person prevalent signs of the highest devotion, and the Lord embraced Srivasa on hearing his declaration to that effect. On hearing Srivasa describe her son’s love for Krsna, mother Saci gave up her suspicion that her son was suffering from a nervous malady. One day the Lord visited the home of

Advaita in the company of Gadadhara. Although Advaita was fully absorbed in the ecstasy of worshiping Krsna, He immediately offered the Lord prayers and worshiped the Lord's lotus feet. Gadadhara, who enjoyed the Lord's confidence, checked the same and expressed his surprise. When the Lord regained His eternal consciousness and saw Advaita offering Him prayers, He externally concealed His identity as He internally revealed Himself to Advaita. Thereafter Advaita went to Santipura to test the magnanimous nature of the Lord's appearance. The Lord daily engaged in glorifying Krsna in the company of the devotees and became overwhelmed with love in separation. The Lord described to His intimate devotees His vision in the neighborhood of Kanai Natasala during His return from Gaya, when He saw Krsna as a dawning youth with the blackish complexion of the tamala tree and the hue of fresh clouds, and He swooned away during the recital. The devotees praised the Lord with great joy when He regained His external consciousness. Even after returning home the Lord constantly manifested a state of overpowering bliss and the tendency to inquire from all persons about Krsna. One day, on hearing from Gadadhara that Krsna dwelt in His heart, the Lord attempted to tear open His heart with His fingernails and could be induced to be patient only by Gadadhara's persuasions, for which Sacidevi, who was most devotedly attached to her son, warmly praised Gadadhara's tact. Sacidevi manifested reverential fear for her son rather than motherly affection. In the company of His devotees and in His own house, the Lord listened in the evenings to the kirtana performance of Mukunda. Thus the performance of all-night kirtana was begun. The pasandis were angered by such interruption to their pleasure of sleep. They were filled with anger, especially against Srivasa, which led them to spread false rumors of the King's displeasure with Srivasa. The omniscient Lord, who is affectionate to His devotees, appeared in His four-armed divine form before Srivasa while the latter was engaged in his house in worshiping Sri Nrsimhadeva and encouraged him by His words of mercy. Srivasa then realized that the Lord was Krsna Himself and glorified Him. On hearing the prayers of Srivasa, the Lord manifested His own form and commanded Srivasa and his wife to worship Him. Srivasa and all his family members then worshiped the Lord and expressed their humility, and the Lord removed Srivasa's fears with words of assurance. On the order of the Lord, Sri Narayani, the daughter of Srivasa's brother, cried and fell unconscious while chanting the name of Krsna. Srivasa was relieved of all his fears of the pasandis by

beholding all these divine manifestations and chanted the glories of the Lord. Srivasa was permitted to see a manifestation of the Lord's opulences, which are difficult for even the Vedas to behold. The Lord forbade Srivasa from revealing His confidential manifestation. The Lord returned home after giving Srivasa His assurance of support against all danger. The author then glorifies Srivasa's household, which fully engaged in the service of Krsna, and declares that the service of Krsna's devotees is the only means of obtaining Krsna's service. The author then describes how he received the order of Nityananda to write this book.

Text 1

jaya jaya jagan-mangala gauracandra

dana deha' hrdaye tomara pada-dvandva//CB, Madhya 2.001//

TRANSLATION

All glories to Gauracandra, who is the benefactor of the entire world! Please give Your lotus feet in charity to my heart.

Text 2

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Madhya 2.002//

TRANSLATION

All glories to Sri Gauranga along with His devotees! By hearing the topics of Lord Caitanya, one attains the devotional service of the Lord.

Text 3

thakurera prema dekhi' sarva-bhakta-gana

parama-vismita haila sabakara mana//CB, Madhya 2.003//

TRANSLATION

When all the devotees observed the Lord’s love, they were all struck with wonder.

Text 4

parama-santose sabe advaitera sthane

sabe kahilena yata haila darasane//CB, Madhya 2.004//

TRANSLATION

In great satisfaction they went to Advaita and informed Him of what they had seen.

Text 5

bhakti-yoga-prabhave advaita mahabala

‘avatariyache prabhu’—janena sakala//CB, Madhya 2.005//

TRANSLATION

The most powerful Advaita immediately understood through the influence of His devotional service, “The Lord has incarnated.”

Text 6

tathapi advaita-tattva bujhana na yaya

sei-ksane prakasiya takhane lukaya//CB, Madhya 2.006//

TRANSLATION

Yet the truth of Advaita Acarya is difficult to understand, because He sometimes reveals Himself and sometimes conceals Himself.

COMMENTARY

In Sri Caitanya-caritamrta (Adi 6.26-30, 33-37, 42-43, 113-115) it is stated: “Sri Advaita, who is a reservoir of virtues, is the main limb of Maha-Visnu. His full name is Advaita, for He is identical in all respects with that Lord. As He had formerly created all the universes, now He descended to introduce the path of bhakti. He delivered all living beings by offering the gift of krsna-bhakti. He explained the Bhagavad-gita and Srimad Bhagavatam in the light of devotional service. Since He has no other occupation than to teach devotional service, His name is Advaita Acarya. He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Acarya. Sri Advaita Acarya is the principal limb of the Supreme Lord. His truths, names, and attributes are all wonderful. He worshiped Krsna with tulasileaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahaprabhu appeared on earth, accompanied by His personal associates. It is through Him [Advaita Acarya] that Lord Caitanya spread the sankirtana movement and through Him that He delivered the world. The glory and attributes of Advaita Acarya are unlimited. How can the insignificant living entities fathom them? Sri Advaita Acarya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityananda Prabhu. Sri Advaita Acarya considers Lord Caitanya Mahaprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahaprabhu. He forgets Himself in the joy of that conception and teaches all living entities, ‘You are servants of Sri Caitanya Mahaprabhu.’ The glories of Sri Advaita Acarya are boundless, for His sincere vibrations brought about Lord Caitanya’s descent upon this earth. He liberated the universe by preaching sankirtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Sri Advaita. Who can describe the unlimited glories of Advaita Acarya? I write here as much as I have known from great authorities.”

The truth and characteristics of Sri Advaita Prabhu are incomprehensible to ordinary mundane living entities. Although by His own sweet will He sometimes reveals His own transcendental glories, He sometimes conceals His transcendental glories.

Albandaru Yamunacarya has written in his Stotra-ratna (13) as follows: “O my Lord, everything within material nature is limited by time, space, and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You

sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

Text 7

suniya advaita bada harisa

hailaparama-avista hai’ kahite lagila//CB, Madhya 2.007//

TRANSLATION

When Advaita Acarya heard this news, He became fully absorbed and began to speak as follows.

Text 8

“mora ajikara kathasuna, bhai-saba!

nisite dekhilunami kichu anubhava//CB, Madhya 2.008//

TRANSLATION

“O brothers! Please hear Me. Last night I saw something in a dream.

Text 9

gitara pathera artha bhala na bujhiyathakilana

duhkha bhavi’ upasa kariya//CB, Madhya 2.009//

TRANSLATION

“I was not understanding well the meaning of a passage I had read in Bhagavad-gita, so I was unhappy and took rest without eating.

Text 10

katho ratrye asi’ more bale eka-jana

‘uthaha acarya! jhata karaha bhojana//CB, Madhya 2.010//

TRANSLATION

“In the dead of night someone came to Me in a dream and said, ‘Rise, Acarya! Go and take Your meal.

Text 11

ei patha, ei artha kahilun tomare

uthiya bhojana kara’, pujaha amare//CB, Madhya 2.011//

TRANSLATION

“I am telling You the meaning of the text that You read. Now get up, eat, and worship Me.

Texts 12-14

ara kena duhkha bhava’ paila sakala

ye lagi’ sankalpa kaila, se haila saphala

yata upavasa kaila, yata aradhana

yateka karila‘krsna’ baliya krandana

ya anite bhuja tuli’ pratijna karilase-

prabhu tomare ebe vidita haila//CB, Madhya 2.012-014//

TRANSLATION

“Why are You feeling sad? You have obtained everything. Your resolution has been fulfilled. Your fasting, Your worship, Your tears while crying out the name Krsna, and Your vow with raised arms—all to induce the Lord’s advent—have now become successful.

COMMENTARY

An elaboration of these three verses is found in the Caitanya-caritamrta (Adi 3.92, 96-110) as follows: “Advaita Acarya Gosvami is an incarnation of the Lord as a devotee. His loud calling was the cause for Krsna’s incarnation. Advaita Acarya having appeared, He found the world devoid of devotional service to Sri Krsna because people were engrossed in material affairs. Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death. Seeing the activities of the world, the Acarya felt compassion and began to ponder how He could act for the people’s benefit. [Advaita Acarya thought:] ‘If Sri Krsna were to appear as an incarnation, He Himself could preach devotion by His personal example. In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation? I shall worship Krsna in a purified state of mind. I shall constantly petition Him in humbleness. My name, “Advaita,” will be fitting if I am able to induce Krsna to inaugurate the movement of the chanting of the holy name.’ While He was thinking about how to propitiate Krsna by worship, the following verse [spoken by Narada Muni in the Gautamiya-tantra] came to His mind.

tulasi-dala-matrena

jalasya culukena va

vikrinite svam atmanam

bhaktebhyo bhakta-vatsalah

‘Sri Krsna, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasi leaf and a palmful of water.’ Advaita Acarya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasi leaf and water, Lord Krsna thinks, ‘There is no wealth in My possession that is equal to a tulasi leaf and water.’ Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Acarya began worshiping the Lord. Thinking of the lotus feet of Sri Krsna, He constantly offered tulasi buds in water from the Ganges. He appealed to Sri Krsna with loud calls and thus made it possible for Krsna to appear. Therefore the principal reason for Sri Caitanya’s descent is this appeal by Advaita

Acarya. The Lord, the protector of religion, appears by the desire of His devotee."

Text 15

sarva-dese haibeka krsnera kirtana

ghare-ghare nagare-nagare anuksana//CB, Madhya 2.015//

TRANSLATION

"The chanting of Krsna's names will be spread to all countries, all towns, and all houses.

Text 16

brahmara durlabha bhakti achaye yateka

tomara prasade ebe sabe dekhibeka//CB, Madhya 2.016//

TRANSLATION

"Devotional service that is rare for even Lord Brahma will now be available to everyone by Your mercy.

Text 17

ei srivasera ghare yateka vaisnava

brahmadiro durlabha dekhibe anubhava//CB, Madhya 2.017//

TRANSLATION

"All the Vaisnavas will experience realizations at the house of Srivasa Pandita that are rare for even Lord Brahma.

Text 18

bhojana karaha tumi, amara vidaya

ara-bara asibana bhojana-velaya'//CB, Madhya 2.018//

TRANSLATION

"Therefore, eat Your meal. I am departing now, but I will come again while You are eating.'

COMMENTARY

The phrase amara vidaya means "I am taking Your leave."

Text 19

caksu meli' cahi' dekhi,—ei visvambhara

dekhite-dekhite matra haila antara//CB, Madhya 2.019//

TRANSLATION

"When I opened My eyes, I saw this Visvambhara, but He soon disappeared from My sight.

COMMENTARY

The word antara means "disappeared," "vanished," or "invisible."

Text 20

krsnera rahasya kichu na pari bujhite

kon rupe prakasa va karena kahate//CB, Madhya 2.020//

TRANSLATION

"I cannot understand Krsna's mysteries, such as which form He manifests or in whom He manifests.

COMMENTARY

Regarding this verse, it is stated in the Caitanya-caritamrta (Adi 3.88) as follows: "Lord Sri Krsna tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is." In the Caitanya-caritamrta (Antya 6.124) it is also stated: "The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme

Personality of Godhead is fully independent.”

Text 21

ihara agraja purve—‘visvarupa’-nama

amara sange asi’ gita karita vyakhyana//CB, Madhya 2.021//

TRANSLATION

“His elder brother, Visvarupa, used to come and study Bhagavad-gita with Me.

Text 22

ei sisu—parama-madhura rupavan

bhaike dakite aisena mora sthana//CB, Madhya 2.022//

TRANSLATION

“This child, Visvambhara, was most enchantingly attractive. He used to come to My house to call His brother.

Text 23

citta-vrtti hare’ sisu sundara dekhiya

asirvada kari ‘bhakti hauka’ baliya//CB, Madhya 2.023//

TRANSLATION

“On seeing the beauty of this child, My heart was captivated. I blessed Him with the words, ‘May You attain devotional service to the Lord.’

Text 24

abhijatye haya bada-manusera putra

nilambara-cakravarti,—tanhara dauhitra//CB, Madhya 2.024//

TRANSLATION

“He is from an aristocratic family, for He is the son of Nilambara Cakravartis daughter.

COMMENTARY

The word abhijatye means “in aristocracy” or “in the honor of high birth.”

Text 25

apane o sarva-gune parama-pandita

inhara krsnete bhakti haibe ucita//CB, Madhya 2.025//

TRANSLATION

“He is also most erudite and possesses all good qualities, so it is befitting that He has devotion to Krsna.

Text 26

bada sukhi hailana e kathasuniya

‘asirvada kara’ sabe ‘tathastu’ baliya//CB, Madhya 2.026//

TRANSLATION

“I have become very pleased on hearing this news. All of you kindly bless Him, saying, ‘May it be so.’

Text 27

sri-krsnera anugraha hauka sabare

krsna-name matta hau sakala-samsare//CB, Madhya 2.027//

TRANSLATION

“May the mercy of Krsna be manifest to all, and may the entire world become intoxicated by the name of Krsna.

Text 28

yadi satya vastu haya, tabe eikhane

sabe asibena ei vamanara sthane”//CB, Madhya 2.028//

TRANSLATION

“If all this is true, then everyone will come to the house of this brahmana.”

Text 29

anande advaita kare parama-hunkara

sakala-vaisnava kare jaya-jaya-kara//CB, Madhya 2.029//

TRANSLATION

Advaita Acarya roared loudly in ecstasy, and all the Vaisnavas chanted in jubilation.

Text 30

‘hari hari’ bali’ dake vadana sabara

uthila kirtana-rupa krsna-avatara//CB, Madhya 2.030//

TRANSLATION

As they all chanted the names of Hari, Lord Krsna manifested there in the form of kirtana.

COMMENTARY

All the residents of Sri Navadvipa-Mayapur began to hear and chant the sound vibration of Sri Hari’s names, which are nondifferent from Hari

Himself, with their pure service-inclined tongues. As a result, Lord Krsna, who is nondifferent from His holy names, appeared there in the form of His glorification, sound vibration, and holy names.

Text 31

keha bale,—“nimani-pandita bhala haile

tabe sankirtana kari’ maha-kutuhale”//CB, Madhya 2.031//

TRANSLATION

Someone said, “When Nimai Pandita becomes a devotee, then we will have tumultuous kirtanas.”

COMMENTARY

The word bhala refers to a nonenvious saintly person, a devotee, or a Vaisnava.

Text 32

acaryere pranati kariya bhakta-gana

anande calila kari’ hari-sankirtana//CB, Madhya 2.032//

TRANSLATION

All the devotees then offered their obeisances to Advaita Acarya and left, chanting the names of Hari.

Text 33

prabhu-sange yahara yahara dekha haya

parama adara kari’ sabe sambhasaya//CB, Madhya 2.033//

TRANSLATION

The Lord spoke with great respect to everyone He met.

Text 34

pratah-kale yabe prabhu cale ganga-snane

vaisnava-sabara sange haya darasane//CB, Madhya 2.034//

TRANSLATION

When the Lord went in the morning to take bath in the Ganges, He met many Vaisnavas on the way.

Text 35

srivasadi dekhile thakura namaskare

prita haiya bhakta-gana asirvada kare//CB, Madhya 2.035//

TRANSLATION

As soon as the Lord saw Srivasa or other devotees, He offered them obeisances, and the devotees blessed the Lord out of love.

Text 36

"tomara hauka bhakti krsnera carane

mukhe 'krsna' bala, 'krsna' sunaha sravane//CB, Madhya 2.036//

TRANSLATION

"May You obtain devotion at the feet of Krsna. Chant and hear the names of Krsna.

Text 37

krsna bhajile se, bapa! saba satya haya

krsna na bhajile, rupa-vidya kichu naya//CB, Madhya 2.037//

TRANSLATION

“My dear, if You worship Krsna, everything will be successful. And if You do not worship Krsna, then Your beauty and education are useless.

Text 38

krsna se jagat-pita, krsna se jivana

drdha kari’ bhaja, bapa! krsnera carana”//CB, Madhya 2.038//

TRANSLATION

“Krsna is the father of the universe, and Krsna is the life and soul of everyone. Therefore, my dear, worship the lotus feet of Krsna with determination.”

Text 39

asirvada suniya prabhura bada sukha

sabare cahena prabhu tuliyasri-mukha//CB, Madhya 2.039//

TRANSLATION

The Lord was greatly pleased with their blessings, so He cast His merciful glance on them.

Text 40

“tomara se kaha satya, kari’ asirvada

tomara va kene ana kariba prasada?//CB, Madhya 2.040//

TRANSLATION

“All your blessings are certainly fruitful. Why would you give any other lesser benedictions?

COMMENTARY

The word ana refers to that which is not related to, which is opposed to, or which is unfavorable to Krsna’s devotional service.

Text 41

tomara se para’ krsna-bhajana dibare

dasere sevile krsna anugraha kare//CB, Madhya 2.041//

TRANSLATION

“You alone are capable of awarding devotional service to Krsna. For Krsna bestows His mercy on one who serves His servants.

COMMENTARY

The second half of verse 41 and the first half of verse 43 are explained as follows: In the Itihasa-samuccaya, Lomasa Muni states:

tasmad visnu-prasadaya vaisnavan paritosayet

prasada-sumukho visnus tenaiva syan na samsayah

“To attain the mercy of Lord Visnu, one should satisfy the Vaisnavas. There is no doubt that by their mercy, Visnu will be pleased.”

Also in the Itihasa-samuccaya, the Supreme Lord says:

na me 'bhaktas catur-vedi

mad-bhaktah sva-pacah priyah

tasmai deyam tato grahyam

sa ca pujyo yatha hy aham

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activities or mental speculation. Indeed, all respects should

be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am."

In the Adi Purana it is stated:

ye me bhakta-janah partha

na me bhaktas ca te janah

mad-bhaktanam ca ye bhaktas

te me bhakta-tama matah

"Lord Krsna told Arjuna, 'Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.'"

At the end of the narration on Yajnamala in the Brhan-naradiya Purana it is stated:

hari-bhakti-ratan yas tu hari-buddhya prapujayet

tasya tusyanti viprendra brahma-visnu-sivadayah

"O best of the brahmanas, if one worships the Vaisnavas who are fixed in devotional service to Visnu by considering them nondifferent bodily limbs of Sri Hari, then everyone, including Brahma, Visnu, and Siva, are pleased."

In the Padma Purana, Uttara-khanda, Siva speaks to Uma as follows:

arcayitva tu govindam

tadiyan narcayet tu yah

na sa bhagavato jneyah

kevalam dambhikah smrtah

tasmad sarva-prayatnena

vaisnavan pujayet sada"

One who worships Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false

pride. Therefore one should always worship the Vaisnavas by all means.”

In the Srimad Bhagavatam (11.26.34) Lord Krsna speaks to Uddhava as follows:

santo disanti caksumsi

bahir arkah samutthitah

devata bandhavah santah

santa atmaham eva ca

“My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one’s real worshipable deities and real family; they are one’s own self, and ultimately they are nondifferent from Me.”

In the Srimad Bhagavatam (7.5.32) Prahlada Maharaja speaks to Hiranyakasipu as follows:

naisam matis tavad urukramanghrim

sprsaty anarthapagamo yad-arthah

mahiyasam pada-rajo-'bhisekam

niskincananam na vrnita yavat

“Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

In the Srimad Bhagavatam (9.4.63, 66, 68) the Supreme Lord speaks to Durvasa the following words:

sri-bhagavan uvaca

aham bhakta-paradhino

hy asvatantra iva dvija

sadhubhir grasta-hrdayo

bhaktair bhakta-jana-priyah

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

mayi nirbaddha-hrdayah

sadhavah sama-darsanah

vase kurvanti mam bhaktya

sat-striyah sat-patim yatha

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham

mad-anyat te na jananti

naham tebhyo manag api

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

In the Srimad Bhagavatam (10.51.53) Mucukunda speaks to Krsna as follows:

bhavapavargo bhramato yada bhavej

janasya tarhy acyuta sat-samagamah

sat-sangamo yarhi tadaiva sad-gatau

paravarese tvayi jayate matih

“When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.”

Text 42

tomara ye amare sikhao visnu-dharma

teni bujhi,—amara uttama ache karma//CB, Madhya 2.042//

TRANSLATION

“You always teach Me My duties to Lord Visnu. This proves that I must have previously performed pious activities.

COMMENTARY

“You are teaching Me bhagavata-dharma because I have previously accumulated heaps of pious activities.” Activities performed with a desire to enjoy immediate results are temporary smarta-dharma or nondevotional atheistic sakta-dharma. In the beginning such activities give some apparent temporary material happiness like heavenly pleasures to those unfortunate fruitive workers who are bewildered by false ego and attached to sense gratification, and ultimately they give the threefold miseries of material existence. Although the subjects of nondevotional morality, knowledge, and renunciation that are found in smarta-dharma may at first sight appear immediately beneficial, they do not lead one to the ultimate goal of life. Their fruits are temporary and ultimately yield bad results. But the fruit of cultivating bhagavata-dharma is the awakening of the living entity’s eternal unadulterated auspiciousness.

The phrase visnu-dharma means “supreme occupational duties,” “spiritual occupational duties,” “occupational duties in relation with the Supreme Lord,” or “constitutional activities of the soul.” These duties are explained in the following verses. The Hari-bhakti-vilasa (Tenth Vilasa) states:

tatha vaisnava-dharmams ca kriyamanan api svayam

samprcchet tad vidah sadhun anyo ‘nya priti vrddhaye

sraddhaya bhagavad-dharman vaisnavayanuprcchate

avasyam kathayed vidvan anyatha dosa-bhag bhavet

“Although one personally engages in Vaisnava-dharma to increase his love, he should make inquiries from like-minded devotees. When an intelligent person is repeatedly questioned about Vaisnava-dharma by a faithful person, he must glorify the principles of bhagavata-dharma to such a devotee. Otherwise he will incur sin.

nakhyati vaisnavam dharmam

visnu-bhaktasya prcchatahkalau

bhagavato bhutva

punyam yati satabdikam

“It is further stated in this regard that if a devotee of the Lord is questioned by another devotee regarding Vaisnava-dharma and he does not explain those principles to him, then whatever piety he has accumulated over the last one hundred births is all lost.”

In the Kasi-khanda, Dvaraka-mahatmya, Candra Sarma speaks the following words: “I will not eat anything on the day of Ekadasi. I will constantly remain awake. I will worship You every day with festivals. I will eat on those days like Ekadasi and Janmastami when they are even slightly mixed, being touched by another tithi. I will observe the eight types of Maha-dvadasi for Your pleasure. I will engage in Your devotional service with my life and wealth. I will regularly recite Your thousand names. I will regularly worship You with tulasi. I will wear beads made of tulasi. I will chant and dance throughout the day and night of Ekadasi. I will smear my body with the pulp of tulasi wood, and thereafter I will sing Your glories. I will visit Mathura every year, and I will study literatures describing Your glories and hear topics about You. I will regularly touch the water that has washed Your feet to my head. I will duly accept Your remnants. I will touch Your garland remnants to my head, and I will offer You my favorite item and then take Your remnants. O Krsna, I swear before You that I will perform only those activities that are pleasing to You.”

In the Srimad Bhagavatam (7.7.30-32) it is stated: “One must accept the

bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one's possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord's lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the sastra and guru. One should always remember the Supreme Personality of Godhead in His localized representation as the Paramatma, who is situated in the core of every living entity's heart. Thus one should offer respect to every living entity according to that living entity's position or manifestation."

In the Srimad Bhagavatam (11.2.34) Kavi Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: "Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead."

In the Srimad Bhagavatam (11.3.23-30) Prabuddha Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: "A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress. One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of

the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead. One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Krsna as the Lord of their life. One should further develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead. One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering."

In the Srimad Bhagavatam (11.11.34-41, 11.19.20-23, and 11.29.9-12) the Supreme Lord speaks the following words: "My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals,

such as Janmastami, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaisnavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekadasi and take initiation by the procedures mentioned in the Vedas, Pancaratra and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Krsna conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes. One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with mandalas. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life. Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities should all be executed for My pleasure. Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service. One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who

appear among the demigods, demons and human beings. Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship. With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky."

In the Srimad Bhagavatam (11.2.12) Sri Narada speaks to Vasudeva as follows:

sruto 'nupathito dhyata

adrto vanumoditah

sadyah punati sad-dharmo

deva-visva-druho 'pi hi

"Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified."

In the Srimad Bhagavatam (11.2.35) Kavi Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, the following words:

yan asthaya naro rajan

na pramadyeta karhicit

dhavan nimilya va netre

na skhalen na pated iha

"O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall."

In the Srimad Bhagavatam (11.3.33) Sri Prabuddha Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows:

iti bhagavatan dharman

siksan bhaktya tad-utthaya

narayana-paro mayam

anjas tarati dustaram

“Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Narayana, the devotee easily crosses over the illusory energy, maya, which is extremely difficult to cross.”

Lord Krsna speaks the following words to Uddhava in the Srimad Bhagavatam (11.29.20):

na hy angopakrame dhvamso

mad-dharmasyoddhavanv api

maya vyavasitah samyan

nirgunatvad anasisah

“My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.”

The words uttama karma refer to heaps of previous pious activities or good fortune.

Text 43

toma saba sevile se krsna-bhakti pai”

eta bali’ karo paye dhare sei thani//CB, Madhya 2.043//

TRANSLATION

“I can have devotion to Krsna only by serving you.” Saying this, the Lord caught hold of their feet.

COMMENTARY

[For an explanation of the first line of this verse see the purport to verse 41.]

Text 44

ninadaye vastra karo kariya yatane

dhuti-vastra tuli' karo dena ta' apane//CB, Madhya 2.044//

TRANSLATION

He carefully wrung out the water from someone's wet cloth and handed someone else his dhoti.

Text 45

kusa ganga-mrttika kaharo dena kare

saji vahi' kona dina cale karo ghare//CB, Madhya 2.045//

TRANSLATION

He collected kusa grass and clay from the Ganges for someone, and sometimes He carried a basket of flowers home for someone.

Text 46

sakala vaisnava-gana 'haya haya' kare'//CB, Madhya 2.046//

TRANSLATION

"ki kara, ki kara?" tabu kare' visvambhare

COMMENTARY

Although all the Vaisnavas fervently requested Him to refrain from such activities, saying, "What are You doing?" Visvambhara continued to serve

them.

Texts 47-48

ei-mata prati-dina prabhu visvambhara

apana-dasera haya apane kinkara

kon karma sevakera prabhu nahi kare’?

sevakera lagi’ nija-dharma parihare’//CB, Madhya 2.047-48//

TRANSLATION

In this way Lord Visvambhara daily acted as the servant of His own servants. What service is there that the Lord will not do for His devotees? The Lord gives up His own position for the sake of His servants.

COMMENTARY

Although Sri Gaurasundara is directly the Lord of innumerable universes, the spiritual sky, the Vaikunthas, Goloka, and Vrndavana, by personally acting as the servant of His own servants He began to teach nonduplicitous persons who desire eternal benefit and the service of the Lord the highest ideal example of serving Vaisnavas.

The Lord is worshipable by all persons, yet He gave up His own absolute position and began to act for the pleasure and satisfaction of His own servants. Although it is not the duty of the Lord to serve His servants, there is no activity that He cannot do for the pleasure of His servants. And in this case He also performed various services for His devotees.

In the Srimad Bhagavatam (1.9.37) Bhisma speaks the following words in reference to Krsna: “He promised that He would not take up any weapon for either side in the battle between the Kauravas and Pandavas. I also made a promise that I would make Him pick up a weapon; but He is so affectionate to His devotees that in order to keep my promise intact, He broke His own. He got down from the chariot, took His supremely powerful disk, and rushed towards me just as a lion attacks an elephant. At that time He was so angry He forgot to act like an ordinary human being; and as He approached, the earth shook from the burden of every

step of He who holds all universes within His abdomen. His outer garment even fell on the way."

In the Srimad Bhagavatam (10.9.14, 19-20) Sri Sukadeva Gosvami speaks the following words: "That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and Mother Yasoda, considering Him her own ordinary child, bound Him to the wooden mortar with a rope. O Maharaja Pariksit, this entire universe, with its great, exalted demigods like Lord Siva, Lord Brahma and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Krsna in this pastime. Neither Lord Brahma, nor Lord Siva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by Mother Yasoda."

The Supreme Lord speaks the following words in the Srimad Bhagavatam (9.4.63-66, 68): "I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."

In the Srimad Bhagavatam (9.5.15-16) Durvasa speaks to the Supreme Lord as follows:

duskarah ko nu sadhunam

dustyajo va mahatmanam

yaih sangrhito bhagavan

satvatam rsabho harih

yan-nama-sruti-matrena

puman bhavati nirmalahtasya

tirtha-padah kim va

dasanam avasisyate

“For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up? What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.”

Text 49

“sakala-suhrt krsna” sarva-sastra kahe

eteke krsnera keha dvesyopeksya nahe//CB, Madhya 2.049//

TRANSLATION

All the scriptures declare: “Krsna is the friend of all.” Therefore no one is hated or neglected by Krsna.

COMMENTARY

Sri Krsna is the only maintainer of all universes of animate and inanimate beings and has been ascertained by all scriptures as the supreme shelter and only benefactor of all living entities. That is why no one is a proper candidate for Krsna’s hatred or negligence. Since all living entities are constitutionally eternal servants of Krsna, they are all recipients of His mercy or compassion.

The phrase sakala-suhrt means “all-auspicious.” As stated: sarvesam hitakari yah sa syat sarva-subhankarah—“An all-auspicious person is he who is engaged in the welfare of everyone.”

That no one is hated or neglected by Krsna is explained in the Srimad

Bhagavatam (10.38.22), wherein Sri Sukadeva Gosvami explains in the following words to Maharaja Pariksit the thoughts of Akrura as he approached Gokula:

na tasya kascid dayitah suhrttamo

na capriyo dvesya upeksya eva va

tathapi bhaktan bhajate yatha tatha

sura-drumo yadvad upasrito 'rtha-dah

“The Supreme Lord has no favorite and no dearmost friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.”

In the Bhakti-rasamrta-sindhu (Daksina-vibhaga, Chapter One) it is stated [by Uddhava, after Krsna departed for His own abode]:

krta krtartha munayo vinodaihkhala-

ksayenakhila-dharmikas ca

vapur vimardena khalas ca yudhe

na kasya pathyam harina vyadhayi

“Who has not been benefited by that Lord, Sri Hari, who has destroyed all inimical kings and pleased the self-satisfied sages and pious persons by glorifying their qualities, and who also satisfied those inimical kings by personally killing them on the battlefield?”

Text 50

taho parihare’ krsna bhaktera karane

tara saksi duryodhana-vamsera marane//CB, Madhya 2.050//

TRANSLATION

Yet Krsna gives up this quality for the sake of His devotee. The annihilation of Duryodhana’s family is proof of this.

Text 51

krsnera karaye sevabhaktera svabhava

bhakta lagi' krsnera sakala-anubhava//CB, Madhya 2.051//

TRANSLATION

It is the nature of the devotees to serve Lord Krsna, and whatever Krsna does is for the sake of His devotees.

COMMENTARY

All natural, daily activities of unalloyed devotees are not performed for gratifying any object not related to Krsna; their activities are always performed only for the satisfaction of Krsna. And all the activities and pastimes of Krsna are also manifested only for the pleasure of His devotees.

Text 52

krsnere vecite pare bhakta bhakti-rase

tara saksi satyabhamadvaraka-nivase//CB, Madhya 2.052//

TRANSLATION

Devotees absorbed in devotional mellows can sell Krsna. The evidence of this is Satyabhama of Dvaraka.

COMMENTARY

In other words, through their loving service, the devotees of Krsna are able to control and sell Krsna.

An explanation of the second line of this verse is found in the Hari-vamsa (Visnu-parva, Chapter Seventy-six) as follows: “Thereafter Satyabhama-devi, who is desirous of Krsna, placed a garland on Krsna’s neck and tied Him to a parijata tree. After taking Krsna’s permission, she then sold Him to Narada.”

Text 53

sei prabhu gauranga-sundara visvambhara

gudha-rupe ache navadvipera bhitara//CB, Madhya 2.053//

TRANSLATION

That same Lord is Gaurasundara Visvambhara, who was residing in Navadvipa in a covered form.

Text 54

cinite na pare keha prabhu apanara

ya sabara lagiya haila avatara//CB, Madhya 2.054//

TRANSLATION

No one could recognize their own Lord, even those for whom the Lord appeared.

Text 55

krsna bhajibara yara ache abhilasa

se bhajuka krsnera mangala priya-dasa//CB, Madhya 2.055//

TRANSLATION

Let anyone who desires to worship Krsna worship His dear auspicious devotees.

COMMENTARY

If out of good fortune and heaps of pious activities from many lifetimes someone develops a desire for the service of Krsna, then he should constantly serve those who are very dear to Krsna. As a result of this, he will certainly attain pure service to Krsna. The dear devotees of Krsna alone are the eternal benefactors of the entire world.

Text 56

sabare sikhaya gauracandra-bhagavane

vaisnavera seva prabhu kariya apane//CB, Madhya 2.056//

TRANSLATION

Lord Gauracandra taught everyone to serve Vaisnavas by His personal example.

COMMENTARY

Exhibiting the ideal example of service to the Vaisnavas, who are His own devotees, Sri Gaurahari, the jagad-guru instructor of all, taught the entire world about the exclusive importance of serving the Lord's devotees.

Text 57

saji vahe, dhuti vahe, lajja nahi kare'

sambhrame vaisnava-gana hata asi' dhare//CB, Madhya 2.057//

TRANSLATION

He did not feel shy as He carried their flower baskets and clothes. The Vaisnavas, however, respectfully caught hold of His hands in order to dissuade Him.

Text 58

dekhi' visvambharera vinaya bhakta-gana

akaitava asirvada kare' sarva-ksana//CB, Madhya 2.058//

TRANSLATION

Seeing Visvambhara's humility, all the devotees continually offered Him

their heart-felt blessings.

COMMENTARY

The word akaitava is explained as follows: Desires for dharma, artha, kama, and moksa rather than desire for the service of Krsna is kaitava, or duplicitous. Therefore akaitava refers only to the desire for serving Krsna, not the desire for these other goals.

Text 59

“bhaja krsna, smara’ krsna, suna krsna-nama

krsna hau sabara jivana dhana prana//CB, Madhya 2.059//

TRANSLATION

“Worship Krsna, remember Krsna, and hear the names of Krsna. Let Krsna be the life and wealth of everyone.

Text 60

balaha balaha krsna, hao krsna-dasa

tomara hrdaye krsna hauna prakasa//CB, Madhya 2.060//

TRANSLATION

“Please chant the name of Krsna and become His servant. May Krsna manifest within Your heart.

COMMENTARY

The second line of this verse is explained as follows: Up to this point the devotees did not know Visvambhara as Krsna, the Supreme Personality of Godhead; rather they considered Him a dependent devotee and blessed Him with the words, “May the Absolute Truth, Lord Krsna, His names, forms, qualities, associates, characteristics, and pastimes, as well as devotional service to Krsna and love of Krsna be manifest in Your pure transcendental heart.”

Text 61

krsna bai ara nahi sphuruka tomara

toma haite duhkha yauka ama sabakara//CB, Madhya 2.061//

TRANSLATION

“May nothing other than Krsna appear in Your heart. Let all of our miseries be dispelled by You.

Text 62

ye-saba adhama loka kirtanere hase

toma haite taharadubuka krsna-rase//CB, Madhya 2.062//

TRANSLATION

“May those fallen persons who ridicule the performance of kirtana drown in the transcendental mellows of Krsna consciousness.

COMMENTARY

“Those who do not understand that chanting the names of Krsna is the only eternal duty of all living entities, or those who consider the chanting of Krsna’s names as an obstacle on the path of their sense gratification, and who thus ridicule or taunt the chanting of Krsna’s names—let such persons who are devoid of knowledge regarding Krsna forever drown in the service of Krsna by drinking a drop from the nectarean ocean of devotion to Krsna and receiving a particle of Your love. Acting as jagad-guru and giving them the intelligence to serve Krsna, You should engage them always in the worship of Krsna.”

Text 63

yena tumi sastre saba jinila samsara

tena krsna bhaji’ kara pasandi samhara//CB, Madhya 2.063//

TRANSLATION

“As You conquered the entire world with Your mastery of the scriptures, You should destroy the atheists by worshiping Krsna.

Text 64

tomara prasade yena amara sakala

sukhe krsna gai naci haiya vihvala”//CB, Madhya 2.064//

TRANSLATION

“By Your mercy may we all become overwhelmed with bliss while dancing and chanting the names of Krsna.”

Text 65

hasta diya prabhura angete bhakta-gana

asirvada kare’ duhkha kari’ nivedana//CB, Madhya 2.065//

TRANSLATION

In this way the devotees placed their hands on the Lord and blessed Him while submitting their sorrows.

Text 66

“ei navadvipe, bapa! yata adhyapaka

krsna-bhakti vakhanite sabe haya ‘baka’//CB, Madhya 2.066//

TRANSLATION

“In this Navadvipa, my dear, the teachers all act dumb when there’s opportunity to glorify the devotional service of Krsna.

COMMENTARY

The word baka, or baka-vrati, is explained as follows: “An imposter brahmana, the follower of the ‘vow of the duck,’ is he who always looks down to make a show of humility, who is cruel, and who pretends to be submissive.” Therefore the word baka in this verse refers to a person who refrains from speaking in order to cheat others. Although one is expert in useless discussions on topics not related to Krsna, or one manifests millions of mouths while describing the scriptures in nondevotional ways, in spite of knowing that devotional service to Krsna is always and in all respects the undisputed purport of the scriptures, when it comes to explaining this, due to the cheating propensity, one may exhibit silence like a duplicitous, cheating, cunning, imitation, greedy, fish-eating crane.

Texts 67-68

ki sannyasi, ki tapasvi, kiba jnani yata

bada bada ei navadvipe ache kata

keha na vakhane, bapa! krsnera kirtana

nahi kare vyakhya ara ninde sarva-ksana//CB, Madhya 2.067-68//

TRANSLATION

“My dear, all the great sannyasis, ascetics, and learned scholars that reside in Navadvipa never explain that the purport of the scriptures is to glorify Krsna, rather they constantly engage in blasphemy.

COMMENTARY

From this statement it is understood that at that time there was no shortage of renowned nondevotee karmis, yogis, jnanis, sannyasis, and tapasvis in the town of Navadvipa.

Text 69

yateka papistha srota sei vakya dhare

trna-jnana keha ama sabare na kare//CB, Madhya 2.069//

TRANSLATION

“All the sinful listeners are captivated by their words, and therefore they consider us no better than straw.

Text 70

santape podaye bapa! deha sabakara

kotha o nasuni krsna kirtana pracara//CB, Madhya 2.070//

TRANSLATION

“Therefore, dear Visvambhara, our bodies constantly burn with intense sorrow, for we never hear propagation of chanting Krsna’s names.

COMMENTARY

When the desireless devotees heard the most heart-rending envious statements of persons opposed to the chanting of Krsna’s names and excessively afflicted by both the famine of krsna-kirtana and the formidable threefold miseries, they passed their time in constant mental distress.

Text 71

ekhane prasanna krsna haila sabare

e-pathe pravista kari’ dilena tomare//CB, Madhya 2.071//

TRANSLATION

“Now Krsna has exhibited His pleasure with everyone, so He has admitted You on this path.

COMMENTARY

The phrase e-pathe means “on the path of devotional service to Krsna.”

Text 72

toma haite haibeka pasandira ksaya

manete amara iha bujhinu niscaya//CB, Madhya 2.072//

TRANSLATION

“We are confident that all the atheists will be vanquished by You.

Text 73

cirajivi haya tumi laha krsna-nama

toma haite vyakta hau krsna-guna-grama”//CB, Madhya 2.073//

TRANSLATION

“Therefore, live forever and chant the holy names of Krsna. Reveal the qualities of Krsna to everyone.”

Text 74

bhakta-asirvada prabhu sire kari’ laya

bhakta-asirvade se krsnete bhakti haya//CB, Madhya 2.074//

TRANSLATION

The Lord accepted the devotees’ blessings on His head, for by the devotees’ blessings one obtains devotion to Krsna.

Text 75

suniya bhaktera duhkha prabhu visvambhara

prakasa haite citta haila satvara//CB, Madhya 2.075//

TRANSLATION

On hearing about the devotees' distress, Lord Visvambhara desired to quickly manifest Himself.

Text 76

prabhu kahe,—"tumi-saba krsnera dayita

tomara ye bala' se-i haibe niscita//CB, Madhya 2.076//

TRANSLATION

The Lord said, "You are all very dear to Krsna, so whatever you say will undoubtedly happen.

Text 77

dhanya mora jivana—tomara bala bhala

tomara vakhanile grasite nare kala//CB, Madhya 2.077//

TRANSLATION

"My life is glorious because of your words. Even death personified cannot transgress your words.

COMMENTARY

The word vakhanile refers to glorifying Krsna or discussing the qualities of Krsna. The word grasite means "to devour" or "to attack." The word kala refers to the age of Kali, which is full of faults; Yamaraja; death; or material existence.

The fact that chanting Krsna's holy names removes the fear of time is explained by Lord Kapiladeva to His mother, Devahuti, in the Srimad Bhagavatam (3.25.38) as follows:

na karhicin mat-parahsanta-rupe

nanksyanti no me 'nimiso ledhi hetih

yesam aham priya atma sutas ca

sakha guruh suhrdo daivam istam

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

The fact that chanting Krsna’s holy names removes the fear of death or material existence is explained by Sri Suta Gosvami to the sages headed by Saunaka in the Srimad Bhagavatam (1.1.14) as follows:

apannah samsrtim ghoram

yan-nama vivaso grnan

tatah sadyo vimucyeta

yad bibheti svayam bhayam

“Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.”

In the Agni-bindu-stava of the Kasi-khanda it is stated:

narayaneti narakarnavataraneti

damodareti madhuheti caturbhujeti

visvambhareti virajeti janardanetik

kastiha janma japatam kukrtantabhitih

“O Narayana, O deliverer from the hellish ocean of material life, O Damodara, O killer of the demon Madhu, O Caturbhuja, O Visvambhara, O spotless one, O Janardana, how will one take another birth if he constantly addresses You by these names?”

Text 78

kon chara haya, papa-pasandira gana?

sukhe giya kara' krsnacandrera kirtana"//CB, Madhya 2.078//

TRANSLATION

"Why should you bother about these insignificant sinful atheists? Just happily chant the holy names of Krsna."

Text 79

bhakta-duhkha prabhu kabhu sahite na pare

bhakta lagi' sarvatra krsnera avatare//CB, Madhya 2.079//

TRANSLATION

The Lord cannot tolerate the suffering of His devotees. Lord Krsna always incarnates for the sake of His devotees.

COMMENTARY

The Lord can never tolerate the miseries of His pure, service-inclined devotees. Whenever and wherever a distressful condition arises for His devotees, He immediately incarnates and mitigates all the distress of His unalloyed surrendered devotees.

In the Adi Purana Lord Krsna tells Arjuna:

jagatam guravo bhakta bhaktanam guravo vayam

sarvatra guravo bhakta vayam ca guravo yatha

asmakam bandhava bhakta bhaktanam bandhava vayam

asmakam guravo bhakta bhaktanam guravo vayam

mad bhakta yatra gacchanti tatra gachami parthiva

"The Vaisnavas are the spiritual masters of the entire world, and I am the spiritual master of the Vaisnavas. As I am the spiritual master of everyone, the devotees are also the spiritual masters of everyone. The devotees are My friends, and I am the friend of My devotees. The

devotees are My spiritual masters, and I am the spiritual master of My devotees. O son of Prtha, I go wherever My devotees go.”

ye kecit pranino bhakta

mad-arthe tyakta-bandhavah

tesam aham parikrito

nanyakrito dhananjaya

“O Dhananjaya, any devotee who gives up the association of his friends for My sake purchases Me.”

In the Padma Purana, the Supreme Lord speaks the following words to Brahma:

darsana-dhyana-samsparsair

matsya-kurma-vihangamahsvany

apatyani pusnanti

tathaham api padma-ja

“By vision, by meditation, and by touch only do the fish, the tortoise, and the birds maintain their offspring. Similarly do I also, O Padmaja!”

In the Bhakti-rasamrta-sindhu (2.1.165) it is stated:

purusottama! ced avatarisyad,

bhuvane ’smin na bhavan bhuvahsivaya

vikatasura-mandalan na jane,

sujananam bata ka dasabhavisyat

“O Purusottama, if You had not made Your auspicious appearance in this world, then I cannot understand what would be the condition of the saintly persons who are always harassed by the fierce demons.”

Text 80

“ebe bujhi tomara anaiba krsnacandra

navadvipe karaiba vaikuntha-ananda//CB, Madhya 2.080//

TRANSLATION

“Now I can understand that you will induce Krsna to advent and fill the entire Navadvipa with the happiness of Vaikuntha.

Text 81

toma saba haite habe jagat-uddhara

karaiba tomara krsnera avatara//CB, Madhya 2.081//

TRANSLATION

“By your mercy the entire world will be delivered, for you will induce Krsna to incarnate.

Text 82

sevaka kariya more sabei janibaei

vara—more kabhu na parihariba”//CB, Madhya 2.082//

TRANSLATION

“All of you please consider Me your servant, and give Me the benediction that you will never leave Me.”

COMMENTARY

The word parihariba means “will abandon or give up.”

Text 83

sabara carana-dhuli laya visvambhara

asirvada sabei karena bahutara//CB, Madhya 2.083//

TRANSLATION

Visvambhara took the dust from the feet of all the devotees, and they all abundantly blessed Him.

Text 84

ganga-snana kariya calila sabe ghara

prabhu calilena tabe hasiya antara//CB, Madhya 2.084//

TRANSLATION

Thereafter all the devotees took bath in the Ganges and then returned home. The Lord also returned to His home smiling.

Text 85

apane bhaktera duhkha suniyathakura

pasandira prati krodha badila pracura//CB, Madhya 2.085//

TRANSLATION

On hearing the distress of His devotees, the Lord’s anger towards the atheists increased greatly.

Text 86

“samharimu saba” bali’ karaye hunkara//CB, Madhya 2.086//

TRANSLATION

“muni sei, muni sei” bale bare-bara

COMMENTARY

He roared loudly, saying, “I will kill them all.” He repeatedly exclaimed, “I am He, I am He.”

Text 87

ksane hase, ksane kande, ksane murcha paya

laksmire dekhiya ksane maribare yaya//CB, Madhya 2.087//

TRANSLATION

Sometimes He laughed, sometimes He cried, sometimes He fell unconscious to the ground, and sometimes when He saw Visnupriya He rushed forward to beat her.

Text 88

ei-mata haila prabhu vaisnava-avesa

saci na bujhaye kon vyadhi va visesa//CB, Madhya 2.088//

TRANSLATION

In this way, the Lord was fully absorbed in the mood of Visnu, yet mother Saci could not understand whether or not He was diseased.

COMMENTARY

The phrase vaisnava-avesa refers to the form of Visnu that destroys the miscreants.

Text 89

sneha vinu saci kichu nahi jane ara

sabare kahena visvambharera vyabhara//CB, Madhya 2.089//

TRANSLATION

Saci did not know anything other than affection for her son. She told everyone about His behavior.

Text 90

“vidhata ye svami nila, nila putra-gana

avasista sakale achaye eka-jana//CB, Madhya 2.090//

TRANSLATION

“Providence has taken away my husband and sons; only this one remains.

Text 91

taharo ki-rupa mati, bujhana na yaya

ksane hase, ksane kande, ksane murcha paya//CB, Madhya 2.091//

TRANSLATION

“And I cannot understand the state of His mind. Sometimes He laughs, sometimes He cries, and sometimes He falls unconscious.

Text 92

apane-apane kahe mane-mane kathaksane bale,—

‘chindon chindon pasandira matha’//CB, Madhya 2.092//

TRANSLATION

“He often talks to Himself. Sometimes He says, ‘I will tear off the heads of the atheists.’

COMMENTARY

The second line of this verse means “I will sever the heads of the atheists,” in other words, “I will smash them.”

Text 93

ksane giya gachera upara-dale cade

na mele locana, ksane prthivite pade//CB, Madhya 2.093//

TRANSLATION

“Sometimes He climbs a tree and sits on a branch. Keeping His eyes shut, He then sometimes falls to the ground.

Text 94

danta kadamadi kare, malasata mare

gadagadi yaya, kichu vacana na sphure”//CB, Madhya 2.094//

TRANSLATION

“He gnashes His teeth, tucks up His loincloth like a wrestler, and falls to the ground, unable to utter a word.”

COMMENTARY

The word kadamadi refers to the sound of grinding one’s teeth.

The word malasata refers to the challenging words of wrestlers.

Text 95

nahi dekhe sune loka krsnera vikara

vayu-jnana kari’ loka bale bandhibara//CB, Madhya 2.095//

TRANSLATION

People had never seen or heard about such transformations of ecstatic love for Krsna. Thinking that it was madness, they said He should be bound.

COMMENTARY

The word krsnera means “of love of Krsna,” and the word loka refers to those foolish people who were averse to Krsna.

Regarding verses 95 to 102, one should see verses 71-73 and 80-84 of Adi-khanda, Chapter Twelve.

Text 96

saci-mukhe suni’ ye ye dekhibare yaya

vayu-jnana kari’ sabe hasiya palaya//CB, Madhya 2.096//

TRANSLATION

Those who came to see the Lord after hearing from mother Saci simply laughed and rushed away, thinking that He was suffering from insanity.

Text 97

aste-vyaste maye giya anaye dhariyaloke bale,

—“purva-vayu janmila asiya”//CB, Madhya 2.097//

TRANSLATION

They quickly took mother Saci to the side and tried to pacify her, saying, “It is some previous derangement that has reappeared.”

Text 98

keha bale,—“tumi ta’ abodha thakurani!

ara va ihana varta jijnasaha keni?//CB, Madhya 2.098//

TRANSLATION

Someone said, “O Thakurani, you are so ignorant. Why do you want to ask further about His condition?

Text 99

purvakara vayu asi’ janmila sarire

dui-paye bandhana kariya rakha ghare//CB, Madhya 2.099//

TRANSLATION

“Some previous madness has again appeared in His body. Tie His two legs and keep Him inside the house.

Text 100

khaibare deha’ daba-narikela-jala

yavat unmada-vayu nahi kare bala”//CB, Madhya 2.100//

TRANSLATION

“Give Him green coconut water to drink until His madness is cured.”

COMMENTARY

The phrase unmada-vayu refers to a gastric disease that results in madness.

The phrase nahi kare bala means “does not display prowess” or “does not become harsh.”

Text 101

keha bale,—“ithe alpa-ausadhe ki kare’?

siva-ghrta-prayoge se e-vayu nistare//CB, Madhya 2.101//

TRANSLATION

Someone else said, “What can such weak medicine do? His disease will be cured only if you smear some medicated ghee on Him.

COMMENTARY

The phrase siva-ghrta refers to a special kind of ghee prescribed in Ayur-veda for curing the disease of insanity.

Text 102

paka-taila sire diya karaiba snana

yavat prabala nahi haibeka jnana"//CB, Madhya 2.102//

TRANSLATION

"Apply medicated oil on His head and then bathe Him. Continue in this way until the disease subsides."

COMMENTARY

The word paka-taila refers to medicated oils like visnu-taila or narayana-taila. See Adi-khanda, Chapter Twelve, verse 73.

Text 103

parama-udara sacijagatera matayara

mukhe yei sune, kahe sei katha//CB, Madhya 2.103//

TRANSLATION

The most magnanimous Saci is the mother of the universe. She would carefully follow everyone's advice.

Text 104

cintaya vyakula ai kichu nahi jane

govinda-sarana laila kaya-vakya-mane//CB, Madhya 2.104//

TRANSLATION

Mother Saci was overwhelmed with anxiety and did not know what to do, so she took shelter of Govinda with her body, speech, and mind.

Text 105

srivasadi vaisnava—sabara sthane-sthane

loka-dvarasaci karilena nivedane//CB, Madhya 2.105//

TRANSLATION

She then sent a messenger to the houses of all the Vaisnavas headed by Srivasa to inform them of the situation.

Text 106

eka-dina gela tathasrivasa-pandita

uthi’ namaskara prabhu kaila sabahita//CB, Madhya 2.106//

TRANSLATION

One day Srivasa Pandita went there, and the Lord immediately got up and offered him obeisances.

Text 107

bhakta dekhi’ prabhura badila bhakti-bhava

loma-harsa, asru-pata, kampa, anuraga//CB, Madhya 2.107//

TRANSLATION

On seeing a devotee, the Lord’s devotional sentiments increased. His hairs stood on end, He shed tears, He shivered, and His attachment for the Lord was enhanced.

Text 108

tulasire achila karite pradaksine

bhakta dekhi' prabhu murcha paila takhane//CB, Madhya 2.108//

TRANSLATION

At that time, the Lord was circumambulating tulasi, but on seeing a devotee, He immediately fell unconscious.

Text 109

bahya pai' kata-ksane lagila kandite

maha-kampa kabhu sthira na pare haite//CB, Madhya 2.109//

TRANSLATION

After a while, the Lord regained external consciousness and began to cry. He shivered so intensely that He was unable to remain still.

Text 110

adbhuta dekhiyasrinivasa mane gane'//CB, Madhya 2.110//

TRANSLATION

"maha-bhakti-yoga, vayu bale kon jane?"

COMMENTARY

When Srivasa Pandita saw this wonderful sight, he thought, "Who calls this madness? This is the highest state of devotion."

The phrase maha-bhakti-yoga refers to the intense state of love for Krsna called mahabhava.

Text 111

bahya pai’ prabhu bale panditera sthane//CB, Madhya 2.111//

TRANSLATION

“ki bujha, pandita! tumi mora e-vidhane?

COMMENTARY

On regaining His external consciousness, the Lord asked Srivasa Pandita, “What do you think of My behavior?

The second line of this verse means “what do you understand of My condition?”

Text 112

keha bale,—maha-vayu, bandhibara tare

pandita! tomara citte ki laya amare?”//CB, Madhya 2.112//

TRANSLATION

“Someone suggested that I should bound up because of My insanity. O Pandita, what do you feel about Me?

COMMENTARY

The phrase maha-vayu refers to the disease of madness due to nervous malady.

The phrase citte laya means “think,” so the phrase tomara citte ki laya amare means “what do understand about Me?”

Text 113

hasi’ bale srivasa-pandita,—“bhala vai!

tomara ye-mata vai, taha ami cai//CB, Madhya 2.113//

TRANSLATION

Srivasa Pandita smiled and said, “Your madness is good. I also want the same kind of madness that You have.

COMMENTARY

The word vai (derived from vayu) means “the disease of insanity,” but in this case it refers to madness due to love of Krsna.

Text 114

maha-bhakti-yoga dekhi’ tomara sarire

sri-krsnera anugraha haila tomare”//CB, Madhya 2.114//

TRANSLATION

“I see the highest devotional symptoms in Your body. Lord Krsna has bestowed His mercy on You.”

Text 115

eteka sunila yadi srivasera mukhe

srivasere alingana kaila bada sukhe//CB, Madhya 2.115//

TRANSLATION

When the Lord heard this from Srivasa, He embraced him in great happiness.

Text 116

“sabhe bale,—`vayu’, sabe asamsila tumi

aji bada krta-krtya hailana ami//CB, Madhya 2.116//

TRANSLATION

“Everyone concluded that I was afflicted with madness, but you alone

have concluded otherwise. Therefore today I am greatly obliged to you.

COMMENTARY

The word asamsila means “you have consoled Me.”

Text 117

yadi tumi vayu-hena balita amare

pravesitama aji muni gangara bhitare”//CB, Madhya 2.117//

TRANSLATION

“If you had also concluded that I was insane, then I would have drowned Myself in the Ganges today.”

Text 118

srivasa balena,—“ye tomara bhakti-yoga

brahma-siva-sanakadi vanchaye e-bhoga//CB, Madhya 2.118//

TRANSLATION

Srivasa Pandita said, “The symptoms of devotional service that You display are desired by personalities such as Brahma, Siva, and Sanaka.

COMMENTARY

The word bhoga refers to enjoying either the disease of madness in love of Krsna or the pangs of love due to separation from Krsna.

Text 119

sabe mili’ eka-thai kariba kirtana

ye-te kene na bale pasandi papi-gana//CB, Madhya 2.119//

TRANSLATION

“We will gather together and chant the names of Krsna. Let the sinful atheists say whatever they want.

COMMENTARY

The purport of the second line of this verse is found in the following verse [from Padyavali 73]:

parivadatu jano yatha tatha va

nanu mukharo na vayam vicarayamah

hari-rasa-madira-madati-matta

bhuvi viluthamo natamo nirvisamah

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krsna, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.”

Text 120

saci-prati srinivasa balila vacana//CB, Madhya 2.120//

TRANSLATION

“cittera yateka duhkha karaha khandana

COMMENTARY

Srivasa then said to Saci, “Give up all your anxieties.

The phrase khandana karaha means “shake it off” or “give it up.”

Texts 121-122

‘vayu nahe—krsna-bhakti’ balilun tomare

iha kabhu anya-jana bujhibare nare

bhinna-loka-sthane iha kichu na kahiba

aneka krsnera yadi rahasya dekhiba" //CB, Madhya 2.121-122//

TRANSLATION

"I tell you, this is not insanity. It is devotion to Krsna. No one else can understand this fact. If you wish to see many more of Krsna's mysteries, then do not tell ordinary people about this."

TRANSLATION

The phrases anya-jana and bhinna-loka refer to other people; in other words, those other than devotees of Krsna, or materialistic nondevotees.

The phrase krsnera rahasya refers to the secret, confidential, incomprehensible, wonderful pastimes of Krsna.

Text 123

eteka kahiyasrinivasa gela ghara

vayu-jnana dura haila sacira antara//CB, Madhya 2.123//

TRANSLATION

After speaking in this way, Srivasa Pandita returned home and Saci was relieved of thoughts that her son was affected by madness.

Text 124

tathapiha antara-duhkhitasaci haya

'bahiraya putra pache' ei mane bhaya//CB, Madhya 2.124//

TRANSLATION

Mother Saci, however, continued to feel anxiety out of fear that her son would leave home.

COMMENTARY

The word bahiraya means “to go out,” but in this case it means “to leave or give up one’s family life,” or “to give up household life and accept sannyasa, or the life of a wandering mendicant.”

Text 125

ei-mate ache prabhu visvambhara-raya

ke tane janite pare, yadi na janaya?//CB, Madhya 2.125//

TRANSLATION

In this way Lord Visvambhara resided in Navadvipa. Who can know Him unless He reveals Himself?

COMMENTARY

Regarding the second line of this verse, in the Svetasvatara Upanisad (3.19) it is stated: sa vetti vedyam na ca tasya vetta—“Nobody knows Him, yet He is the knower and the object of knowledge.” In the Mundaka Upanisad (3.2.3) and Katha Upanisad (2.23) it is stated: yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” In the Srimad Bhagavatam (10.14.29) Brahma prays to Lord Krsna as follows:

athapi te deva padambuja-dvaya-

prasada-lesanugrhita eva hi

janati tattvam bhagavan-mahimno

na canya eko ‘pi ciram vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.” In Alabandaru-stotra [or Stotra-ratna 12 and 13] it is stated: naivasura-prakrtayah prabhavanti boddhum—“Those influenced by demoniac principles cannot realize You,” and pasyanti kecid anisam tvad-

ananya-bhavah—“But Your unalloyed devotees are always able to see You under all circumstances.” In the Caitanya-caritamrta (Madhya 6.82 and 87) it is stated: krpa vinaisvarere keha nahi jane—“One can understand the Supreme Personality of Godhead only by His mercy,” and pandityadye isvara-tattva-jnana kabhu nahe’—“You cannot understand the Supreme Personality of Godhead simply by scholarship.”

Text 126

eka-dina prabhu-gadadhara kari’ sange

advaita dekhite prabhu calilena range//CB, Madhya 2.126//

TRANSLATION

One day the Lord happily went with Gadadhara to see Advaita.

Text 127

advaita dekhila giya prabhu-dui-jana

vasiya karena jala-tulasi-sevana//CB, Madhya 2.127//

TRANSLATION

When They arrived, the two Prabhus saw Advaita Acarya sitting and worshiping the Lord with Ganges water and tulasi leaves.

COMMENTARY

In this verse the word advaita is the subject of the verbs vasiyaand sevana karena—“sitting and worshiping.” The phrase prabhu-dui-jana refers to Sri Visvambhara and Sri Gadadhara.

Text 128

dui bhuja asphaliya bale ‘hari hari’

ksane hase, ksane kande, apana pasari'//CB, Madhya 2.128//

TRANSLATION

Advaita raised His two arms and loudly chanted, "Hari, Hari." He completely forgot Himself as He laughed one moment and cried the next.

Text 129

maha-matta simha yena karaye hunkara

krodha dekhi,—yena maha-rudra-avatara//CB, Madhya 2.129//

TRANSLATION

He roared like an intoxicated lion. His wrath was so intense it appeared that the great Rudra had advented.

Text 130

advaite dekhiba-matra prabhu visvambhara

padila murchita hai' prthivi-upara//CB, Madhya 2.130//

TRANSLATION

As soon as Lord Visvambhara saw Advaita, He fell unconscious to the ground.

Text 131

bhakti-yoga-prabhave advaita maha-bala

'ei mora prana-natha' janila sakala//CB, Madhya 2.131//

TRANSLATION

By dint of His devotion, the mighty Advaita could recognize, "Here is the Lord of My life."

Text 132

‘kati yabe cora aji?’—bhave mane-mane//CB, Madhya 2.132//

TRANSLATION

“eta-dina curi kari’ bula’ eikhane!

COMMENTARY

He thought, “O My thief, where will You go today? You have been wandering about all these days hiding just like a thief!

The word cora (an ordinary local word, used in this case as a noun) means “thief,” “cheater,” or “one who conceals his identity.” The phrase curi kari’ means “deceiving by hiding one’s identity.”

Text 133

advaitera thani tora na lage corai!

corera upare curi kariba ethai!”//CB, Madhya 2.133//

TRANSLATION

“Your thievery will not work with Advaita, rather I will steal from this thief right now!”

COMMENTARY

The word corai means “the act of stealing.” The second line of this verse is explained as follows: (Advaita Prabhu thinks:) “Just as My Lord Visvambhara, the covered incarnation, is deceiving Me by concealing His identity, I will similarly take advantage of His present condition by stealing and plundering from this thief (in this case, I will openly worship Him and disclose His superior position) without Him knowing.”

Text 134

curira samaya ebe bujhiya apane

sarva-puja-sajja lai’ namila takhane//CB, Madhya 2.134//

TRANSLATION

Understanding that it was the proper opportunity for stealing, Advaita came down from His seat with articles for worship.

COMMENTARY

The word curira means “for stealing,” “for plundering,” or “for snatching,” but in this case it means “for disclosing the complete supremacy of Sri Mahaprabhu, who as the covered fountainhead of all incarnations has concealed His actual identity, by openly worshiping Him to His [Advaita’s] full satisfaction.”

Texts 135-136

padya, arghya, acamaniya lai’ sei thani

caitanya-carana puje’ acarya-gosani

gandha, puspa, dhupa, dipa carana-upare

punah punah ei sloka padi, namaskare//CB, Madhya 2.135-136//

TRANSLATION

Thereafter Advaita Acarya began to worship the lotus feet of Sri Caitanya by offering padya, arghya, acamaniya, sandalwood paste, flowers, incense, and lamp. He then offered His obeisances while reciting the following verse.

COMMENTARY

If an initiated devotee who has received initiation from a bona fide spiritual master desires to know and engage in the process of worshiping the lotus feet of Sri Caitanya, then he should discuss the book Arcana-kana published from Sri Gaudiya Matha, Calcutta.

Text 137

namo brahmanya-devaya go-brahmana-hitaya ca

jagad-dhitaya krsnaya govindaya namo namah//CB, Madhya 2.137//

TRANSLATION

(In the Visnu Purana, Prahlada Maharaja prayed:) "Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

COMMENTARY

The phrase brahmanya-devaya means "He who is worshiped by learned brahmanas." (Sridhara Svamis Atma-prakasa commentary)

If one wants to know the elaborate meanings of go, krsna, and govinda, he should discuss Srila Jiva Gosvamis commentary on the first verse of Brahma-samhita.

Text 138

punah punahsloka padi' padaye carane

ciniya apana-prabhu karaye krandane//CB, Madhya 2.138//

TRANSLATION

Advaita fell at the Lord's feet as He repeatedly recited this verse. Recognizing His Lord, He cried profusely.

Text 139

pakhalila dui pada nayanera jale

yoda-hasta kari' dandaila pada-tale//CB, Madhya 2.139//

TRANSLATION

He washed the Lord's two lotus feet with His tears and stood by the

Lord’s feet with folded hands.

COMMENTARY

The word pakhalila (derived from the word pakhalana, which is derived from praksalana, which again is derived from pra + the Sanskrit root ksal, or derived from the Hindi word pakhalna) means “to wash” or “to rinse.”

Text 140

hasi’ bale gadadhara jihva kamadai’//CB, Madhya 2.140//

TRANSLATION

“balakere, gosani! e-mata na yuyaya”

COMMENTARY

Gadadhara smiled, bit his tongue in surprise, and said, “O Gosani! It is not proper to behave like this towards a boy.”

The phrase jihva kamadai’ refers to biting or pressing the tongue with one’s teeth (while making a face indicating disapproval, extreme embarrassment, forbiddance, or prohibition).

The second line of this verse means “O Prabhu, it is not proper for You to act in this way towards a boy like Visvambhara.”

Text 141

hasaye advaita gadadharera vacane//CB, Madhya 2.141//

TRANSLATION

“gadadhara! balake janiba katho-dine”

COMMENTARY

On hearing Gadadhara’s words, Advaita smiled and said, “Gadadhara, you will recognize who this boy is some day.”

Text 142

citte bada vismita haila gadadhara//CB, Madhya 2.142//

TRANSLATION

“hena bujhi avatirna hailaisvara”

COMMENTARY

Gadadhara was struck with wonder and thought, “Perhaps the Supreme Lord has appeared.”

Only those who are eternal associates of Gaura-Krsna can, on seeing the Lord’s extraordinary ecstatic transformations of love, understand Sri Krsna’s Gaura pastimes. But even after hearing and reciting these pastimes of Advaita Prabhu’s spiritual realization, the cheated and cheating prakrta-sahajiyas who imitate Him exhibit varieties of licentiousness under the influence of the cheating propensity and thus traverse the path to hell without understanding the special characteristics of Lord Caitanya’s pastimes. The cheated also bring about their utter ruination by adorning their cheating benefactors as nava-gaurangas, or “new incarnations of Gauranga.”

Text 143

kata-ksane visvambhara prakasiya bahya

dekhena avesa-maya advaita-acarya//CB, Madhya 2.143//

TRANSLATION

After a while Visvambhara regained His external consciousness and saw that Advaita Acarya was absorbed in ecstasy.

COMMENTARY

The phrase avesa-maya means “absorption in love of God.”

Text 144

apanare lukayena prabhu-visvambhara

advaitere stuti kare’ yudi’ dui kara//CB, Madhya 2.144//

TRANSLATION

Lord Visvambhara then tried to hide Himself by offering prayers to Advaita with folded hands.

Text 145

namaskara kari’ tanna pada-dhuli laya

apanara deha prabhu tanre nivedaya//CB, Madhya 2.145//

TRANSLATION

The Lord offered His obeisances to Advaita and took the dust from Advaita’s lotus feet. Then He surrendered His body to Advaita.

Text 146

“anugraha tumi more kara’ mahasaya!

tomara se ami,—hena janiha niscaya//CB, Madhya 2.146//

TRANSLATION

“O Mahasaya, please be merciful to Me! Know for certain that I belong to You.

Text 147

dhanya hailama ami dekhiya tomare

tumi krpa karile se krsna-nama sphure//CB, Madhya 2.147//

TRANSLATION

“My life has become successful by seeing You. Only by Your mercy will I be able to chant the name of Krsna.

Text 148

tumi se karite para’ bhava-bandha-nasa

tomara hrdaye krsna sarvada prakasa”//CB, Madhya 2.148//

TRANSLATION

“You alone are capable of destroying My material bondage, for Krsna is always manifest in Your heart.”

Text 149

nija-bhakte badaite thakura se jane

yena kare’ bhakta, tena karena apane//CB, Madhya 2.149//

TRANSLATION

The Lord knows well how to increase the glories of His devotees. He treats His devotees as they treat Him.

COMMENTARY

The Supreme Lord, who is controlled by His devotees, knows how to increase the influence and sing the glories of His servants. Those who are devoid of devotee association cannot know of this. Moreover, just as the devotee servants exhibit various loving services out of respect for their worshipable Lord, the Lord, who is the life and soul of His devotees, also reciprocates with His beloved devotees by rendering them various loving services, thus exhibiting His incomparable, unlimited affection for His devotees. Yet one should not misunderstand that by serving His devotees out of love the Lord was indicating that He is not the supreme object of worship, rather He was displaying the quality of bhakta-vatsalya, or affection to His devotee, by acting as the devotee of His devotee to

reveal to the world the intimate yet reverential relationship between the Lord and His devotee.

Text 150

mane bale advaita,—“ki kara’ bhari-bhuri

corera upare age kariyachi curi”//CB, Madhya 2.150//

TRANSLATION

Advaita thought, “You think You are very clever, but I have stolen from the thief.”

COMMENTARY

The word bhari in bhari-bhuri means “greatly,” “extremely,” or “excessively,” and the word bhuri means “reverence.” Therefore the phrase bhari-bhuri means “cleverness,” “cunning,” “expertise,” “bravery,” “braggery,” “shrewdness,” or “maturity.”

Sri Advaita Prabhu thought, “In spite of concealing Your identity as the Lord of the fourteen worlds and endeavoring to expand My glories, I have successfully recognized Your most confidential supremacy by serving You while You were unconscious. Your actual identity has manifest to Me; in other words, realizing that You are Vrajendra-nandana, I have disclosed to everyone that You are the covered fountainhead of all incarnations.”

Text 151

hasiya advaita kichu karila uttara//CB, Madhya 2.151//

TRANSLATION

“saba haite tumi mora bada, visvambhara!

COMMENTARY

Thereafter Advaita Prabhu smiled and said, “O Visvambhara, to Me You

are greater than all!

Text 152

krsna-katha-kautuke thakiba ei thani

nirantara toma yena dekhibare pai//CB, Madhya 2.152//

TRANSLATION

“I wish to live here and discuss topics of Krsna with You, so that I can constantly see You.

Text 153

sarva-vaisnavera icchatomare dekhite

tomara sahita krsna-kirtana karite”//CB, Madhya 2.153//

TRANSLATION

“It is the desire of all Vaisnavas to see You and chant the holy names of Krsna with You.”

Text 154

advaitera vakya suni’ parama-harise

svikara kariya calilena nija-vase//CB, Madhya 2.154//

TRANSLATION

The Lord happily accepted Advaita’s words and then returned home.

Text 155

janila advaita,—haila prabhura prakasa

pariksite calilena santipura-vasa//CB, Madhya 2.155//

TRANSLATION

Advaita knew that the Lord had revealed Himself, yet to test Him, He went to Santipura.

Text 156

“satya yadi prabhu haya, mui hana dasa

tabe more bandhiya anibe nija-pasa”//CB, Madhya 2.156//

TRANSLATION

“If He is actually the Lord and I am actually His servant, then He will bind Me and bring Me to His side.”

COMMENTARY

The word bandhiya means “by tying with the ropes of mercy or servitorship.”

Texts 157-158

advaitera citta bujhibara sakti kara?

yanra sakti-karane caitanya-avatara

e-saba kathaya yara nahika pratita

sadya adhah-pata tara janiha niscita//CB, Madhya 2.157-158//

TRANSLATION

Who has the ability to understand the heart of Advaita, by whose influence Lord Caitanya incarnated? Know for certain that one who does not have faith in these topics will soon fall down.

COMMENTARY

To ascertain the truth regarding Advaita Prabhu is an extremely difficult matter for ordinary so-called learned persons. Srila Advaita Prabhu is a plenary portion of Maha-Visnu, who lies on the Causal Ocean. He brought Sriman Mahaprabhu, His supreme worshipable Lord, to this world and made Him visible to and easily attainable for everyone. Only Sri Advaita Prabhu is capable of bringing to this world Vrajendra-nandana, the Supreme Lord and cause of all causes. Simply by the mercy of Sri Advaita Acarya, who is nondifferent from Sri Hari, living entities averse to Lord Hari have received the opportunity to know Sri Caitanyadeva, the most magnanimous distributor of krsna-prema. The causeless mercy of Sri Advaita Acarya towards living entities averse to Gaura and Krsna is the means to mitigate the material miseries they have been suffering since time immemorial. If an unfortunate soul becomes faithless as a result of being unable to enter into the truths of these most exalted topics, then he immediately becomes degraded, in other words, he is deprived of his piety.

Text 159

mahaprabhu visvambhara prati-dine-dine

sankirtana kare sarva-vaisnavera sane//CB, Madhya 2.159//

TRANSLATION

In this way, Mahaprabhu Visvambhara daily engaged in congregational chanting of the holy names in the company of the Vaisnavas.

Text 160

sabe bada anandita dekhi’ visvambhara

lakhite na pare keha apana-isvara//CB, Madhya 2.160//

TRANSLATION

Everyone was greatly pleased to see Visvambhara, but they could not recognize Him as their worshipable Lord.

Text 161

sarva-vilaksana tanra parama-avesa

dekhiya sabara citte sandeha visesa//CB, Madhya 2.161//

TRANSLATION

His state of supreme spiritual absorption distinguished Him from others, and on seeing this, everyone became suspicious.

Text 162

yakhana prabhura haya ananda-avesa

ke kahibe taha, sabe pare prabhu ‘sesa’//CB, Madhya 2.162//

TRANSLATION

Who can describe the Lord’s blissful absorption other than Lord Sesa?

COMMENTARY

The words prabhu ‘sesa’ refers to the thousand-headed Lord Ananta.

Text 163

sateka-jane o kampa dharibare nare

nayane vahaye sata-sata-nadi-dhare//CB, Madhya 2.163//

TRANSLATION

When His body began to shiver, even one hundred people were not able to hold Him steady; and when tears flowed from His eyes, it appeared as if hundreds of rivers were flowing.

Text 164

kanaka-panasa yena pulakita anga

ksane-ksane atta-atta hase bahu ranga//CB, Madhya 2.164//

TRANSLATION

When the hairs of His body stood on end, His body looked like a golden jackfruit. Again and again He would laugh loudly with great jubilation.

Text 165

ksane haya anande murchita prahareka

bahya haile na balena krsna-vyatireka//CB, Madhya 2.165//

TRANSLATION

Sometimes in ecstasy He lost consciousness for three hours, and on regaining consciousness He would not speak about anything other than Krsna.

COMMENTARY

As soon as the Lord returned from internal to external consciousness, He would incessantly chant the names of Krsna. Living entities averse to Krsna always remain bereft of the Lord’s service while remaining in either the state of deep sleep or dreaming and upon awakening immediately engage in discussing topics of their own sense gratification. But such behavior was not found in the Lord. As the Lord was the teacher of the highest ideals, all His activities—both internal and external—were based on the service of Krsna.

Text 166

hunkara sunite dui sravana vidare

tana anugrahe tana bhakta-gana tare’//CB, Madhya 2.166//

TRANSLATION

The ears of people were pierced by His loud roar, but by His grace the devotees were delivered.

COMMENTARY

When godless people heard the Lord's loud exclamations of love for Krsna their eardrums were almost broken, but by the Lord's mercy when the devotees heard the same sound they achieved freedom from material enjoyment, which is not related to Krsna. In other words, their inclination towards the service of the Lord gradually increased.

Text 167

sarva-anga stambha-krti ksane-ksane haya

ksane haya sei anga navanita-maya//CB, Madhya 2.167//

TRANSLATION

Sometimes His entire body assumed the stationary form of a pillar, and sometimes the same body became as soft as butter.

Text 168

apurva dekhiya saba-bhagavata-gane

nara-jnana ara keha na karaye mane//CB, Madhya 2.168//

TRANSLATION

When the devotees saw these wonderful sights, they no longer considered Him an ordinary human being.

Text 169

keha bale,—"e purusa amsa-avatara"

keha bale,—“e sarire krsnera vihara”//CB, Madhya 2.169//

TRANSLATION

Someone said, “This person is a partial incarnation of the Supreme Lord.” Someone else said, “Lord Krsna sports in His body.”

Text 170

keha bale,—“kibasuka, prahlada, narada” keha bale,—“hena bujhi khandila apada”//CB, Madhya 2.170//

TRANSLATION

Someone said, “He may be Sukadeva Gosvami, Prahlada, or Narada.” Another said, “It appears that all our troubles will be vanquished.”

Text 171

yata saba bhagavata-ganera grhinitanra

bale,—“krsna asi’ janmila apani”//CB, Madhya 2.171//

TRANSLATION

All the wives of the devotees said, “It appears that Krsna has personally appeared.”

Text 172

keha bale,—“ei bujhi prabhu-avatara”

ei-mata mane sabe karena vicara//CB, Madhya 2.172//

TRANSLATION

Someone said, “Perhaps He is an incarnation of the Supreme Lord.” In this way they all considered the Lord in their own way.

Text 173

bahya haile thakura sabara gala dhari’

ye krandana kare taha kahite na pari//CB, Madhya 2.173//

TRANSLATION

I am unable to describe how the Lord held the devotees by the neck and began to cry when He regained external consciousness.

Text 174

amuny adhanyani dinantarani

hare tvad-alokanam antarena

anatha-bandho karunaika-sindho

ha hanta ha hanta katham nayami//CB, Madhya 2.174//

TRANSLATION

“O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.”

COMMENTARY

This verse is elaborated in the Caitanya-caritamrta (Madhya 2.59), wherein the Lord expresses His feelings of separation for Krsna as follows: “All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position.”

Text 175

“kotha gele paimu se murali-vadana!”

balite chadaye svasa, karaye krandana//CB, Madhya 2.175//

TRANSLATION

“Where will I find Krsna, who plays on His flute?” Speaking in this way, He sighed deeply and wept.

COMMENTARY

In the Caitanya-caritamrta (Madhya 2.15) it is stated: “Sri Caitanya Mahaprabhu used to express His mind in this way, ‘Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Maharaja Nanda?’” Also in Caitanya-caritamrta (Antya 12.5, 15.24, and 17.53) it is stated: “The Lord would cry, ‘O My Lord Krsna, My life and soul! O son of Maharaja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth! What shall I do? Where shall I go? Where can I go to get Krsna? Please, both of you, tell Me how I can find Him. How shall I find Krsna? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Krsna, My life is leaving Me.’”

Text 176

sthira hai’ prabhu saba-apta-gana-sthane

prabhu bale,—“mora duhkha karon nivedane”//CB, Madhya 2.176//

TRANSLATION

When He became calm, the Lord said to His intimate devotees, “Now I will relate topics of My distress to you.”

Text 177

prabhu bale,—“mora se duhkhera anta nai

paiya o harainu jivana-kanai”//CB, Madhya 2.177//

TRANSLATION

The Lord said, “There is no end to My distress, because after achieving Kanai, the Lord of My life, I then lost Him.”

COMMENTARY

The phrase jivana-kanai refers to Kanu (Nanda-nandana), who is one’s very life.

Text 178

sabara santosa haila rahasya sunite

sraddha kari’ sabe vasilena cari-bhite//CB, Madhya 2.178//

TRANSLATION

Everyone was satisfied to hear the Lord’s confidential talks, so they all respectfully sat around Him.

COMMENTARY

The word rahasya refers to a secret or unmanifest topic or incident.

Text 179

“kananira natasala-name eka grama

gaya haite asite dekhinu sei sthana//CB, Madhya 2.179//

TRANSLATION

“While returning from Gaya I came to the village named Kanai Natasala.

COMMENTARY

The place known as Kanai Natasala is known by local people as Kanhaiyara-sthana. This place is situated two miles northeast of the Talajhadi railway station on the Howrah, Katwa, Azimganja, Barharwa Loop line of the Eastern Railway. One can also go there by highway via Mangala-hata village. Kanai Natasala is surrounded on all sides by dense forest. Srimati Radhika and Sri Kanhaiyalalaji along with many

salagrama-silas are being worshiped in a temple at the top of a small hill there since time immemorial. It is said that adjacent to this temple there is a stone slab marked with the lotus footprints of Sri Caitanya Mahaprabhu. They are all worshiped now by a renounced pujari. Between the footprints and the temple, another temple dedicated to the lotus feet of Gaura has been built by the enthusiastic servants of Sri Caitanya Matha of Sridhama Mayapur in the year 443 Gaurabda (1929). The Ganges and the nearest habitation are both one mile from this place.

Text 180

tamala-syamala eka balaka sundara

nava-gunja-sahita kuntala manohara//CB, Madhya 2.180//

TRANSLATION

“I saw a beautiful boy, blackish like a tamala tree. His enchanting curly hair was decorated with fresh gunja.

Text 181

vicitra mayura-puccha sobhe tad-upari

jhalamala mani-gana,—lakhite na pari//CB, Madhya 2.181//

TRANSLATION

“His head was decorated with a colorful peacock feather, and the jewels on His body were so bright that I could not see Him properly.

Text 182

hatete mohana vamsi parama-sundara

carane nupura sobhe ati-manohara//CB, Madhya 2.182//

TRANSLATION

“He held an enchanting flute in His hand, and His lotus feet were adorned with attractive ankle bells.

Text 183

nila-stambha jini’ bhuje’ ratna-alankara

srivatsa-kaustubha vakse sobhe mani-hara//CB, Madhya 2.183//

TRANSLATION

“His arms were decorated with jeweled ornaments and defeated the beauty of blue columns. His chest was adorned with the mark of Srivatsa, the Kaustubha gem, and jeweled necklaces.

Text 184

ki kahiba se pita-dhatira paridhana

makara-kundala sobhe kamala-nayana//CB, Madhya 2.184//

TRANSLATION

“How can I describe the manner in which He wore His yellow garments? His shark-shaped earrings increased the beauty of His lotus eyes.

Text 185

amara samipe aila hasite-hasite

ama alingiya palaila kon bhite”//CB, Madhya 2.185//

TRANSLATION

“He smiled as He approached Me, and after embracing Me, He ran away.”

Text 186

ki rupe kahena kathasri-gaurasundare

tana krpa vina taha ke bujhite pare?//CB, Madhya 2.186//

TRANSLATION

Who can understand the mood in which Gaurasundara speaks except one who is favored by Him?

COMMENTARY

No one is capable of understanding the mood, the state of mind, or the purpose for which the Lord speaks such uncommon words. Those who falsely claim to have achieved love of God and artificially try to imitate Gaurasundara’s love of God are swiftly rushing towards hell without impediment. When the prakrta-sahajiyas endeavor to ruin themselves both by accumulating gold, women, and fame for the evil purpose of deceiving themselves and others and by giving up the service of Hari without understanding the characteristics of Gaura, who is the personification of transcendental vipralambha—in other words, when they accept the abominable feet of the anyabhilasis, karmis, and jnanis, who are devoid of devotional service to Krsna and who are engaged in material sense gratification, as the lotus feet of the spiritual master—then it is to be understood that they have not received any mercy from Sri Gaurasundara; rather, they invite grave inauspiciousness as the result of their own offenses in trying to enjoy Gaura.

Text 187

kahite kahite murcha gela visvambhara

padila‘ha krsna!’ bali’ prthivi-upara//CB, Madhya 2.187//

TRANSLATION

While speaking in this way, Visvambhara lost consciousness and fell to the ground exclaiming, “O Krsna!”

Text 188

athe-vyathe dhare saba ‘krsna krsna’ bali’

sthira kari’ jhadilena sri-angera dhuli//CB, Madhya 2.188//

TRANSLATION

The devotees quickly picked Him up as they all chanted, “Krsna, Krsna.” They pacified Him and brushed the dust from His body.

Text 189

sthira haiya o prabhu sthira nahi haya

‘kotha krsna! kotha krsna!’ baliya kandaya//CB, Madhya 2.189//

TRANSLATION

Although the Lord was pacified, He could not remain quiet. He continuously cried, saying, “Where is Krsna? Where is Krsna?”

Text 190

ksaneke haila sthira sri-gaurasundara

svabhave haila ati-namra-kalevara//CB, Madhya 2.190//

TRANSLATION

After a while, Sri Gaurasundara became calm and exhibited extreme, natural humility.

Text 191

parama-santosa citta haila sabara

suniya prabhura bhakti-kathara pracara//CB, Madhya 2.191//

TRANSLATION

Everyone present became greatly satisfied on hearing the Lord’s explanation of His devotional sentiments.

Text 192

sabe bale,—“amara-sabara bada punya

tumi-hena-sange sabe hailana dhanya//CB, Madhya 2.192//

TRANSLATION

They said, “We are indeed blessed, because You have made us most fortunate with Your association.

Text 193

tumi sange yara, tara vaikunthe ki kare?

tileke tomara sange bhakti-phala dhare//CB, Madhya 2.193//

TRANSLATION

“For one who associates with You, what is the value of Vaikuntha? A single moment with You yields the fruit of devotion.

COMMENTARY

The word vaikunthe refers to the spiritual sky, which is saturated with opulence. The phrase tara vaikunthe ki kare indicates that for the person described in the first half of the verse, even Vaikuntha, which is full of opulence, is disagreeable or of less importance.

The word tileke means “for a fraction of a moment.” Another reading of tileke is tilardha [which means the same].

Text 194

anupalya tomara amara sarva-jana

sabara nayaka hai’ karaha kirtana//CB, Madhya 2.194//

TRANSLATION

“We are all dependent on You. May You lead us in kirtana.

Text 195

pasandira vakye dagdha sarira sakala

tomara e prema-jale karaha sitala”//CB, Madhya 2.195//

TRANSLATION

“Our bodies are burning from the fiery words of the atheists. Please relieve us with the cool waters of Your love.”

Text 196

santose sabara prati kariya asvasa

calilena matta-simha-praya nija-vasa//CB, Madhya 2.196//

TRANSLATION

Thereafter the Lord happily solaced everyone and returned to His house like a maddened lion.

Text 197

grhe aile o nahi vyabhara-prastava

nirantara ananda-avesa-avirbhava//CB, Madhya 2.197//

TRANSLATION

Although He returned home, He did not enjoy household pleasures.

Rather, He constantly enjoyed transcendental bliss.

COMMENTARY

The phrase vyabhara-prastava refers to the worldly dealings of grhamedhis and grhasthas.

Although Sriman Mahaprabhu, who is the personification of vipralambha and who is intoxicated with feelings of separation from Krsna, returned to His house, He did not welcome in the course of His family affairs any type of activities that were not related to Krsna or that were full of material enjoyment. It appeared that love due to separation from Krsna personally manifested and constantly remained in the house of Gauranga. The conjugal pastimes not based on scriptures but opposed to their conclusions that are concocted or composed in the fertile brains of illicit, attached householders, or newly arisen gaura-nagaris, between Sri Gaurasundara and Maha-LaksmiSrimati Visnupriya, who is the personification of loving devotion, who is predominantly in aisvarya-rasa, and who is the married consort of the Lord, are clearly and vehemently refuted in this verse by Thakura Srimad Vrndavana dasa, who is the incarnation of Sri Vyasa.

Text 198

kata va ananda-dhara vahe sri-nayane

caranera ganga kiba aila vadane!//CB, Madhya 2.198//

TRANSLATION

The tears of love that flowed from His eyes were such that it appeared that the Ganges, which flows from His feet, was now flowing from His eyes.

COMMENTARY

The ornamental language known as utpreksa, or figurative speech, used by the author in this verse is clear evidence of his incomparable poetic genius.

In this verse the tears of love that flowed from the Lord’s eyes are

compared to the flow of the Ganges, which emanates from His lotus feet. By seeing the tears of love flowing from the eyes of the Lord one spontaneously thinks that the waters of the Ganges are actually flowing—this is the ornamental language known as figurative speech.

Text 199

‘kotha krsna! kotha krsna!’ matra prabhu bale

ara keha katha nahi paya jijnasile//CB, Madhya 2.199//

TRANSLATION

The only words the Lord spoke were, “Where is Krsna? Where is Krsna?” Even on inquiry, there was no other reply.

COMMENTARY

The second line of this verse is explained as follows: If one inquired about anything other than Krsna from the Lord, who was overwhelmed with feelings of separation from Krsna, then the inquirer would not receive any response other than topics of Krsna.

Text 200

ye-vaisnave thakura dekhena vidyamane

tanharei jijnasena,—“krsna, kon khane?”//CB, Madhya 2.200//

TRANSLATION

When the Lord saw any devotee, He asked, “Where is Krsna?”

COMMENTARY

See previous verse 175.

Text 201

baliya krandana prabhu kare atisaya

ye jane ye-mata, sei-mata prabodhaya//CB, Madhya 2.201//

TRANSLATION

After speaking in this way, the Lord would cry profusely, and various persons would solace Him according to their ability.

Text 202

eka-dina tambula laiya gadadhara

harise haila asi’ prabhura gocara//CB, Madhya 2.202//

TRANSLATION

One day Gadadhara happily came before the Lord with some betel nuts in his hand.

Text 203

gadadhare dekhi’ prabhu karena jijnasa“

kotha krsna achena syamala pita-vasa?”//CB, Madhya 2.203//

TRANSLATION

On seeing Gadadhara, the Lord asked, “Where is that blackish Krsna, who is dressed in yellow cloth?”

Text 204

se arti dekhite sarva-hrdaya vidare

ki bola balibe,—hena vacana na sphure//CB, Madhya 2.204//

TRANSLATION

All the devotees there felt as if their hearts were pierced on seeing the Lord’s intense longing. Everyone was perplexed about how to reply.

COMMENTARY

The second line is explained as follows: Since the assembled devotees were unable to find suitable words to solace the Lord, who was afflicted with feelings of separation from Krsna, they became speechless.

Text 205

sambhrame balena gadadhara-mahasaya//CB, Madhya 2.205//

TRANSLATION

“niravadhi thake krsna tomara hrdaya”

COMMENTARY

Gadadhara anxiously replied, “Krsna always resides within Your heart.”

In this case, the word sambhrama means “anxious out of fear or respect.”

Text 206

‘hrdaye achena krsna’ vacana suniya

apana-hrdaya prabhu cire nakha diya//CB, Madhya 2.206//

TRANSLATION

As soon as the Lord heard the words, “Krsna is in Your heart,” He began to scratch at His chest with His fingernails.

Text 207

athe-vyathe gadadhara dui hate dhari’

nana-mate prabodhi’ rakhila sthira kari’//CB, Madhya 2.207//

TRANSLATION

Gadadhara quickly caught the Lord’s hands and pacified Him with various words of solace.

Text 208

“ei asibena krsna, sthira hao mane”

gadadhara bale, ai dekhena apane//CB, Madhya 2.208//

TRANSLATION

Gadadhara said, “Be patient, Krsna will come now,” as mother Saci looked on.

Text 209

bada tusta haila ai gadadhara-prati//CB, Madhya 2.209//

TRANSLATION

“e-mata sisura buddhi nahi dekhi kati

COMMENTARY

Mother Saci became very pleased with Gadadhara and thought, “I haven’t seen such an intelligent boy before.”

Text 210

muni bhaye nahi pari sammukha haite

sisu hai’ kemana prabodhila bhala-mate”//CB, Madhya 2.210//

TRANSLATION

“Out of fear, I cannot stand before Him. Yet how nicely this boy has consoled Him.”

Text 211

ai bale,—"bapa! tumi sarvada thakibachadiya

uhara sanga kotha na yaiba"//CB, Madhya 2.211//

TRANSLATION

Mother Saci said, "My dear boy, always remain with Him. Do not leave Him and go anywhere else."

Text 212

adbhuta prabhura prema-yoga dekhi' ai

putra-hena jnana ara mane kichu nai//CB, Madhya 2.212//

TRANSLATION

On seeing the Lord's wonderful ecstatic love, mother Saci no longer considered Him her son.

COMMENTARY

In this case, mother Saci manifested vatsalya-rasa mixed with opulence as found in Devaki.

Text 213

mane bhave ai,—"e purusa nara nahe

manusyera nayane ki eta dhara vahe!//CB, Madhya 2.213//

TRANSLATION

She thought, "This personality is not an ordinary human being. Can tears flow like that from the eyes of an ordinary human being?

COMMENTARY

The word nara means "mortal," "human being," or "man." The phrase e

purusa nara nahe means “this Visvambhara is certainly some uncommon extraordinary personality.”

Text 214

nahi jani asiyache kon mahasaya”

bhaye ai prabhura sammukha nahi haya//CB, Madhya 2.214//

TRANSLATION

“I do not know what great personality has appeared in my family.” Frightened in this way, mother Saci did not come before the Lord.

Text 215

sarva-bhakta-gana sandhya-samaya haile

asiya prabhura grhe alpe-alpe mile//CB, Madhya 2.215//

TRANSLATION

In the evening, all the devotees gradually assembled at the Lord’s house.

Text 216

bhakti-yoga-sahita ye-saba sloka haya

padite lagilasri-mukunda-mahasaya//CB, Madhya 2.216//

TRANSLATION

At that time Sri Mukunda began to recite various verses glorifying devotional service.

Text 217

punyavanta mukundera hena divya dhvani

sunilei avista hayena dvija-mani//CB, Madhya 2.217//

TRANSLATION

The most fortunate Mukunda had such a divine voice that as soon as the crest jewel of brahmanas heard him, He became absorbed in trance.

COMMENTARY

The word dhvani means “melodious or sweet voice.”

Text 218

‘hari bola’ bali’ prabhu lagila garjite

catur-dike pade, keha na pare dharite//CB, Madhya 2.218//

TRANSLATION

The Lord began to loudly cry out, “Hari bol!” He then fell on the ground in various directions, and no one could hold Him.

Text 219

trasa, hasa, kampa, sveda, pulaka, garjana

eka-bare sarva-bhava dila darasana//CB, Madhya 2.219//

TRANSLATION

All transformations of ecstatic love like fear, laughter, shivering, perspiring, hairs standing on end, and thundering voice simultaneously manifested in His body.

COMMENTARY

Since the gravity and most exalted position of Srimati Radhika, who bewilders Krsna and who is the ultimate shelter of those who have taken refuge of the conjugal rasa, are superior to all, the anubhavas, sattvika-

bhavas, and vyabhicari or sancari-bhavas simultaneously and fully manifest in Her heart for the pleasure of Krsna’s senses. Therefore it is not at all astonishing that these bhavas will simultaneously manifest in the heart of the Lord, who is absorbed in the mood of Srimati Radhika.

Text 220

apurva dekhiya sukhe gaya bhakta-gana

isvarera premavesa nahe samvarana//CB, Madhya 2.220//

TRANSLATION

On seeing this unique manifestation, the devotees sang in great joy. The loving sentiments of the Lord could not be checked.

Text 221

sarva-nisa yaya yena muhurteka-praya

prabhate va kathancit prabhu bahya paya//CB, Madhya 2.221//

TRANSLATION

The entire night passed like a moment. In the morning the Lord seemed to regain some external consciousness.

Text 222

ei-mata nija-grhe sri-sacinandana

niravadhi nisidisi karena kirtana//CB, Madhya 2.222//

TRANSLATION

In this way the son of Saci regularly performed kirtana in His house throughout the day and night.

Text 223

arambhila mahaprabhu kirtana-prakasa

sakala-bhaktera duhkha haya dekhi' nasa//CB, Madhya 2.223//

TRANSLATION

Thus the Supreme Lord inaugurated the performance of kirtana. As a result, all the devotees' distress was mitigated.

Text 224

'hari bola' bali' dake sri-sacinandana

ghana-ghana pasandira haya jagarana//CB, Madhya 2.224//

TRANSLATION

As Sri Sacinandana loudly cried out, "Hari bol!" the sleep of the atheists was repeatedly broken.

COMMENTARY

The atheists who are averse to the service of Krsna are always awake for enjoying sense gratification, and they are asleep for the service of Krsna—thus they forget Krsna's service. Yet because of Sacinandana's loud chanting of the names of Hari, their sleeping in ignorance was broken and their hearts, which were averse to the service of Hari, became aroused and startled.

Texts 225-228

nidra-sukha-bhange bahirmukha kruddha haya

yaya yena-mata iccha baliya maraya

keha bale,—"e-gulara haila ki vai?"

keha bale,—"ratrye nidra yaite na pai"

keha bale,—“gosani rusibe bada dake

e-gulara sarva-nasa haibe ei pake”

keha bale,—“jnana-yoga ediya vicara

parama-uddhata-hena sabara vyabhara” //CB, Madhya 2.225-228//

TRANSLATION

When the happiness of their sleep was broken, the atheists became angry and blasphemed according to their desires for their own ruination. Someone said, “What madness has come upon them?” Someone else said, “We are unable to sleep at night.” Someone said, “The Lord will become angry because of this loud noise, and that will result in their destruction.” Another said, “Rather than cultivating knowledge, they are acting most arrogantly.”

COMMENTARY

See Adi-khanda, Chapter Seven, verse 21, Chapter Eleven, verses 53-57, Chapter Sixteen, verses 10-13 and 255-262, 269, and 270.

Text 229

keha bale,—“kisera kirtana ke va jane?

eta paka kare ei srivasiya-vamane//CB, Madhya 2.229//

TRANSLATION

Someone said, “Who knows what kind of kirtana they are doing? That foolish brahmana Srivasa is behind all this.

COMMENTARY

The word paka means “crooked” or “trouble-maker.” The word vamane means (with disrespect) “a brahmana.”

The second line of this verse means “this brahmana Srivasa is the root cause of all this conspiracy, intrigue, and evil design.”

Text 230

magiya khaibara lagi' mili' cari bhai

'krsna' bali' daka chade—yena maha-vai//CB, Madhya 2.230//

TRANSLATION

"In order to fill their bellies by begging, these four brothers loudly call out the name of Krsna as if they were afflicted by insanity.

COMMENTARY

See Adi-khanda, Chapter Sixteen, verses 12-13.

The word maha-vai means "disease of insanity," or "nervous malady."

Text 231

mane-mane balile ki punya nahi haya?

bada kari' dakile ki punya upajaya?"//CB, Madhya 2.231//

TRANSLATION

"Can they not achieve piety by chanting in their minds? Does chanting loudly bestow greater piety?"

COMMENTARY

See Adi-khanda, Chapter Sixteen, verses 257, 269, and 270.

Text 232

keha bale,—"are bhai! padila pramada

srivasera lagi' haila desera utsada//CB, Madhya 2.232//

TRANSLATION

Someone else said, “O brothers, we are doomed! Because of Srivasa, the entire country will be ruined.

COMMENTARY

The word padila means “just arrived” or “just happened.” The word pramada means “danger” or “calamity.”

The word utsada means “destruction” or “annihilation.”

Text 233

aji muni deoyane sunilun saba

katharajara ajnaya dui nao aise etha//CB, Madhya 2.233//

TRANSLATION

“This morning I heard that on the King’s order two boats are on their way here.

COMMENTARY

For the meaning of the word deoyane see Adi-khanda, Chapter Fifteen, verse 25.

Text 234

sunileka nadiyara kirtana visesa

dhariya nivare haila rajara adesa//CB, Madhya 2.234//

TRANSLATION

“The King has heard about the loud kirtana in Nadia, therefore he has ordered that they be arrested and brought before him.

Text 235

ye-te-dike palaibe srivasa-pandita

ama saba laiya sarva-nasa upasthita//CB, Madhya 2.235//

TRANSLATION

“Now Srivasa Pandita will slip off in some direction or other, leaving us to face certain ruin.

Text 236

takhane balinu muni haiya mukhara

‘srivasera ghara pheli gangara bhitara’//CB, Madhya 2.236//

TRANSLATION

“I frankly told you before that we should throw Srivasa’s house into the Ganges.

COMMENTARY

See Adi-khanda, Chapter Sixteen, verse 13.

Text 237

takhane na kaile iha parihasa-jnane

sarva-nasa haya ebe dekha vidyamane”//CB, Madhya 2.237//

TRANSLATION

“You took it as a joke and did not pay any attention. But now see how we will be destroyed.”

Text 238

keha bale,—“amara sabara kon daya?

srivase bandhiya diba yeba asi’ caya”//CB, Madhya 2.238//

TRANSLATION

Someone else said, “What does this have to do with us? We will bind Srivasa and turn him over to whoever demands him.”

Text 239

ei-mata katha haila nagare nagare

‘raja-nauka aise vaisnava dharibare’//CB, Madhya 2.239//

TRANSLATION

From town to town the news was spread: “The King’s men are coming to arrest the Vaisnavas.”

Text 240

vaisnava-samaje sabe e kathasunila

‘govinda’ smanari’ sabe bhaya nivarila//CB, Madhya 2.240//

TRANSLATION

When the Vaisnavas heard this news, they all subdued their fears by remembering Govinda.

Text 241

“ye karibe krsnacandra, se-i ‘satya’ haya

se prabhu thakite kon adhamere bhaya?”//CB, Madhya 2.241//

TRANSLATION

“Whatever Krsnacandra ordains must take place. Why should one fear wicked persons when the Lord is there?”

COMMENTARY

When Lord Krsnacandra is personally present as one’s protector, then there is no reason to fear any threatening material element.

In Srimad Bhagavatam (10.2.33) the demigods headed by Brahma pray to Lord Krsna as follows:

tatha na te madhava tavakah kvacid

bhrasyanti margat tvayi baddha-sauhrdah

tvayabhigupta vicaranti nirbhaya

vinayakanikapa-murdhasu prabho

“O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

Text 242

srivasa-pandita—bada parama udara

yei kathasune, se-i pratyaya tanhara//CB, Madhya 2.242//

TRANSLATION

Srivasa Pandita was most liberal. He had firm faith in whatever he heard.

COMMENTARY

Since Srivasa Pandita was a very simple and liberal devotee; he believed whatever anyone told him. He particularly had fear that in the jurisdiction of a king who was opposed to the Hindu religion anything was possible.

Text 243

yavanera rajya dekhi’ mane haila bhaya

janilena gauracandra bhaktera hrdaya//CB, Madhya 2.243//

TRANSLATION

Considering that the Yavanas were ruling the kingdom, he became fearful. And Gauracandra knew the heart of His devotee.

Text 244

prabhu avatirna,—nahi jane bhakta-gana

janaite arambhila sri-sacinandana//CB, Madhya 2.244//

TRANSLATION

The devotees did not know that the Lord had personally appeared, therefore the son of Saci began to reveal Himself.

Texts 245-248

nirbhaye vedaya mahaprabhu visvambhara

tribhuvane advitiya madana-sundara

sarvange lepiyachena sugandhi candana

aruna-adhara sobhe kamala-nayana

cancara-cikura sobhe purnacandra-mukha

skandhe upavita sobhe manohara rupa

divya-vastra paridhana, adhare tambula

kautuke gelena prabhu bhagirathi-kula//CB, Madhya 2.245-248//

TRANSLATION

Mahaprabhu Visvambhara, who was incomparable throughout the three worlds and more attractive than Cupid, fearlessly wandered about Navadvipa. Fragrant sandalwood pulp was smeared all over His body.

His lotus eyes and crimson lips were enchanting. His curling hair adorned His face, which resembled the full moon. A brahmana thread enhanced the beauty of His shoulders and His exquisite form. He was dressed in fine cloth, and His lips were tinged with the color of betel. He happily proceeded towards the bank of the Ganges.

COMMENTARY

For a description of Gaura’s form, one should see Adi-khanda, Chapter Eight, verses, 184-187, Chapter Eleven, verses 3-4, and Chapter Thirteen, verses 61-65.

Text 249

yateka sukrti haya dekhite harisa

yateka pasandi, saba haya vimarisa//CB, Madhya 2.249//

TRANSLATION

On seeing Him, all the pious persons became happy and all the atheists became morose.

Text 250

“eta bhaya suniya o bhaya nahi paya

rajara kumara yena nagare vedaya”//CB, Madhya 2.250//

TRANSLATION

“In spite of hearing the rumors, He is not at all frightened. He wanders about town like a prince.”

COMMENTARY

For the purport of the second line of this verse, see Adi-khanda, Chapter Six, verse 79.

Text 251

ara-jana bale,—“bhai! bujhilana, thaka’

yata dekha ei saba—palabara paka”//CB, Madhya 2.251//

TRANSLATION

Someone else said, “O brother, I have understood. Wait a while and you will see. This is all a cover for His escape.”

COMMENTARY

The word thaka means “stand, stop, halt, or wait a moment.”

The word paka means “crooked,” “conspiracy,” “plan,” “device,” “intention,” or “desire.”

Text 252

nirbhaye cahena cari-dike visvambhara

gangara sundara srota pulina sundara//CB, Madhya 2.252//

TRANSLATION

Visvambhara fearlessly looked around and saw before Him the beautiful flowing Ganges and its charming banks.

Text 253

gabhi eka yutha dekhe pulinete care

hambarava kari’ aise jala khaibare//CB, Madhya 2.253//

TRANSLATION

He saw nearby a herd of grazing cows, who were lowing as they came to the bank of the river to drink water.

Text 254

urdhva puccha kari’ keha catur-dike dhaya

keha yujhe, keha suye, keha jala khaya//CB, Madhya 2.254//

TRANSLATION

Some of the cows raised their tails and ran about, some of them fought each other, some laid down, and some drank water.

Text 255

dekhiya garjaye prabhu kare huhunkara//CB, Madhya 2.255//

TRANSLATION

“muni sei, muni sei” bale bare bara

COMMENTARY

On seeing this, the Lord repeatedly thundered, “I am He, I am He.”

The phrase muni sei means “I am that son of Nanda, the King of the cowherd men.”

Text 256

ei-mata dhana gelasrivasera ghare//CB, Madhya 2.256//

TRANSLATION

“ki karis srivasiya?” balaye hunkare

COMMENTARY

In that mood, the Lord rushed to Srivasa’s house, where He loudly exclaimed, “O Srivasa, what are you doing?”

Text 257

nrsimha pujaye srinivasa yei ghare

punah punah lathi mare tahara duyare//CB, Madhya 2.257//

TRANSLATION

The Lord kicked again and again on the door of the room in which Srivasa was worshiping Nrsimhadeva.

Text 258

“kahare pujis, karis kara dhyana?

yanhare pujis tanre dekh vidyamana”//CB, Madhya 2.258//

TRANSLATION

“Who are you worshiping? Who are you meditating on? Look, He whom you are worshiping is standing before you.”

Text 259

jvalanta-anala dekhe srivasa-pandita

haila samadhi-bhanga, cahe cari-bhita//CB, Madhya 2.259//

TRANSLATION

Srivasa Pandita saw a blazing fire, and his meditation was broken. He opened his eyes and looked around him.

Text 260

dekhe virasane vasi’ ache visvambhara

catur-bhuja—sankha-cakra-gada-padma-dhara//CB, Madhya 2.260//

TRANSLATION

He saw Visvambhara sitting like a hero and holding conch, disc, club, and lotus in His four hands.

COMMENTARY

For an explanation of the word virasana, see Adi-khanda, Chapter Ten, verse 12.

Text 261

garjite achaye yena matta-simha-sara

vama-kakse tali diya karaye hunkara//CB, Madhya 2.261//

TRANSLATION

The Lord repeatedly roared like an intoxicated lion as He slapped the left side of His stomach.

Text 262

dekhiya haila kampa srivasa-sarire

stabdha hailasrinivasa, kichui na sphure//CB, Madhya 2.262//

TRANSLATION

On seeing Him, Srivasa Pandita began to tremble and became completely speechless.

Text 263

dakiya balaye prabhu—“are srinivasa!

eta-dina na janis amara prakasa?//CB, Madhya 2.263//

TRANSLATION

The Lord said, “O Srinivasa! All these days you did not know about My

appearance?

Text 264

tora ucca sankirtana, nadara hunkare

chadiya vaikuntha, ainu sarva parivare//CB, Madhya 2.264//

TRANSLATION

“By your loud chanting and Nadas roaring I left Vaikuntha and came here with My associates.

COMMENTARY

Srimad Bhaktivinoda Thakura, the editor of Sri Sajjana-tosani, has written in Volume 7, Part 11, as follows: “Sriman Mahaprabhu often addressed Srila Advaita Prabhu as Nada. I have heard a number of meanings of the word nada. Some Vaisnava scholar has said that the word nara refers to Maha-Visnu because nara, the total aggregate of all living entities, is situated within Him. Is the word nadaa corruption of the word nara? The people of Radha-desa often use da in place of ra. Is this the reason that the word nara has been written as nada? This meaning is often applicable.”

The word nara or nara (nada) is explained by Sridhara Svamipada in his Bhavartha-dipikacommentary on Srimad Bhagavatam (10.14.14) as follows: “The word nara refers to the aggregate of living entities, and the word ayana refers to the shelter. You are Narayana Himself because You are the supreme shelter of all embodied souls. You are Narayana because all the propensities (ayana) of the living entities (nara) emanate from You. You are the supreme Narayana because You know (ayana) all living entities (nara). You are renowned as Narayana because You are the supreme shelter (ayana) of the water that emanates from Nara. In the smrtis it is stated: ‘All the truths born from Nara are known as naran by the learned scholars. Since the Supreme Lord is the shelter of this naran, learned scholars glorify Him as Narayana.’”

In the Manu-samhita (1.10) it is stated: “The waters are called nara, for they emanate from the Supersoul, Nara. As they are His original resting

place (ayana), He is named Narayana.”

Text 265

niscinte achaha tumi more na

janiyasantipure gela nada amare ediya//CB, Madhya 2.265//

TRANSLATION

“You are living unconcerned without recognizing Me, and Nada has avoided Me by going to Santipura.

Text 266

sadhu uddharimu, dusta vinasimu saba

tora kichu cinta nai, pada’ mora stava”//CB, Madhya 2.266//

TRANSLATION

“I will deliver the saintly persons and destroy the miscreants. Do not worry. Offer prayers to Me.”

Text 267

prabhure dekhiya preme kande srinivasa

ghucila antara-bhaya, paiya asvasa//CB, Madhya 2.267//

TRANSLATION

Srivasa cried out of love on seeing the Lord, and the fear in his heart was dispelled by the Lord’s assurance.

Text 268

harise purnita haila sarva kalevara

dandaiya stuti kare yudi’ dui kara//CB, Madhya 2.268//

TRANSLATION

Srivasa’s entire body became filled with ecstasy, and he stood up with folded hands and began offering prayers to the Lord.

Text 269

sahaje pandita bada maha-bhagavata

ajna pai’ stuti kare yena abhimata//CB, Madhya 2.269//

TRANSLATION

Srivasa Pandita was a natural scholar and a maha-bhagavata. Having been ordered by the Lord, he offered heart-felt prayers.

Text 270

bhagavate ache brahma-mohapanodana

sei sloka padi’ stuti karena prathama//CB, Madhya 2.270//

TRANSLATION

He first recited a verse from Srimad Bhagavatam that was spoken by Lord Brahma after his bewilderment.

Text 271

After Sri Krsna smashed the pride of Brahma, who stole the calves of Vraja, Brahma came before Krsna and offered prayers as follows:

naumidya te ‘bhra-vapuse tadid-ambaraya

gunjavatamsa-paripiccha-lasan-mukhaya

vanya-sraje kavala-vetra-visana-venu-

laksma-sriye mrdu-pade pasupangajaya

TRANSLATION

“My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the King of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.’

COMMENTARY

For a description of Lord Brahmas bewilderment, one should see Srimad Bhagavatam, Tenth Canto, Chapter Fourteen.

Text 272

“visvambhara-carane amara namaskara

nava-ghana varna, pita vasana yanhara//CB, Madhya 2.272//

TRANSLATION

“I offer my respectful obeisances at the lotus feet of Visvambhara, whose bodily complexion is the color of a newly formed cloud and who is dressed in yellow garments.

Text 273

sacira nandana-paye mora namaskara

nava-gunjasikhi-puccha bhusana yanhara//CB, Madhya 2.273//

TRANSLATION

“I offer my respectful obeisances unto the lotus feet of Sacis son, whose head is decorated with strands of fresh gunja and a peacock feather.

Text 274

gangadasa-sisya-paye mora namaskara

vana-mala, kare dadhi-odana yanhara//CB, Madhya 2.274//

TRANSLATION

“I offer my respectful obeisances at the feet of Gangadasa Pandita’s student, who wears a forest flower garland and holds yogurt rice in His hand.

Text 275

jagannatha-putra-paye mora namaskara

koti-candra yini rupa vadana yanhara//CB, Madhya 2.275//

TRANSLATION

“I offer my respectful obeisances at the feet of Jagannatha Misra’s son, whose attractive form defeats the beauty of millions of moons.

Text 276

srnga, vetra, venu—cihna-bhusana yanhara

sei tumi, tomara carane namaskara//CB, Madhya 2.276//

TRANSLATION

“I offer my obeisances unto You, who are adorned with horn, stick, and flute.

Text 277

cari-vede yanre ghose' 'nandera kumara'

sei tumi, tomara carane namaskara"//CB, Madhya 2.277//

TRANSLATION

"You are that person who is addressed by the four Vedas as the son of Maharaja Nanda. I offer my obeisances unto You."

Text 278

brahma-stave stuti kare' prabhura carane

svacchande balaye—yata aise vadane//CB, Madhya 2.278//

TRANSLATION

Srivasa Pandita offered the Lord prayers similar to those offered by Brahma. Whatever He spoke came to his lips spontaneously.

Texts 279-282

"tumi visnu, tumi krsna, tumi yajnesvara

tomara caranodaka—ganga tirtha-vara

janaki-jivana tumi, tumi narasimha

aja-bhava-adi—tava caranera bhrnga

tumi se vedanta-vedya, tumi narayana

tumi se chalila bali haiya vamana

tumi hayagriva, tumi jagat-jivana

tumi nilacala-candra—sabara karana//CB, Madhya 2.279-282//

TRANSLATION

“You are Visnu, You are Krsna, You are the Lord of sacrifice. The holy waters of the Ganges emanate from Your lotus feet. You are the life and soul of Janaki, and You are Nrsimhadeva. Lord Brahma, Lord Siva, and others are all servants of Your lotus feet. You are the knower of Vedanta, and You are Narayana. It was You who deceived Bali as Vamana. You are Hayagriva, and You are the life and soul of the entire universe. You are the moonlike Lord of Nilacala and the cause of all causes.

COMMENTARY

See Adi-khanda, Chapter Two, verses 169-176.

Text 283

tomara mayaya kar nahi haya bhanga?

kamala na jane—yanra sane eka-sanga//CB, Madhya 2.283//

TRANSLATION

“Who is not bewildered by Your illusory energy? Even though goddess Laksmi lives with You, she does not know Your glories.

COMMENTARY

The word mayaya (for the living entities belonging to the marginal potency) means “by the external material energy” and (for the Lord’s eternally perfect associates belonging to the internal potency) means “by the internal spiritual potency, yogamaya.”

The word bhanga means “defeat” or “loss.”

The word eka-sanga means “living together.”

Text 284

sangi, sakha, bhai—sarva-mate seve ye

hena prabhu moha mane’—anya jana ke?//CB, Madhya 2.284//

TRANSLATION

“You bewilder even that Lord who serves as Your companion, friend, and brother, so what to speak of others?

COMMENTARY

The first line of this verse refers to Sesa, or Anantadeva, who is a plenary portion of Sri Baladeva-Sankarsana. For a description of the bewilderment of Sesa, one should see Adi-khanda, Chapter Thirteen, verse 101, 102, and 105.

Text 285

mithya-grhavase more padiyacha bhole

toma na janiya mora janma gela hele//CB, Madhya 2.285//

TRANSLATION

“You have thrown me into the illusion of household life. I have simply wasted my life without understanding You.

Text 286

nana maya kari’ tumi amare vancila!

saji-dhuti-adi kari’ sakali bahila!//CB, Madhya 2.286//

TRANSLATION

“You have deceived me through various illusions. You have even carried my flower basket and dhoti.

Text 287

tate mora bhaya nahi, suna prana-natha!

tumi-hena prabhu more haila saksat//CB, Madhya 2.287//

TRANSLATION

“O Lord of my life, please listen. That does not make me fearful, for You have now appeared before my eyes.

Text 288

aji mora sakala-duhkhera haila nasa

aji mora divasa haila parakasa//CB, Madhya 2.288//

TRANSLATION

“Today all my miseries are vanquished. Today is the most auspicious day for me.

Text 289

aji mora janma-karma—sakala saphala

aji mora udaya—sakala sumangala//CB, Madhya 2.289//

TRANSLATION

“Today my life and activities have become successful. Today all good fortune has awakened for me.

Text 290

aji mora pitr-kula haila uddhara

aji se vasati dhanya haila amara//CB, Madhya 2.290//

TRANSLATION

“Today my forefathers have been delivered. Today my home is truly blessed.

Text 291

aji mora nayana-bhagyera nahi simatanre

dekhi—yanra sri-carana seve rama"//CB, Madhya 2.291//

TRANSLATION

"Today there is no limit to the good fortune of my eyes, for I am seeing He whose lotus feet are served by Rama, the goddess of fortune."

Text 292

balite avista haila pandita-srivasa

urdhva bahu kari' kande, chade ghana svasa//CB, Madhya 2.292//

TRANSLATION

While speaking in this way, Srivasa Pandita became overwhelmed in ecstasy. He raised his arms, cried, and sighed deeply.

Text 293

gadagadi yaya bhagyavanta srinivasa

dekhiya apurva gauracandra-parakasa//CB, Madhya 2.293//

TRANSLATION

The most fortunate Srinivasa rolled on the ground after seeing that most wonderful manifestation of Sri Gauracandra.

Text 294

ki adbhuta sukha haila srivasa-sarire

dubilena vipra-vara ananda-sagare//CB, Madhya 2.294//

TRANSLATION

What wonderful happiness was felt in the body of Srivasa! That best of the brahmanas merged in an ocean of bliss.

Text 295

hasiyasunena prabhu srivasera stuti

sadaya haiya bale srivasera prati//CB, Madhya 2.295//

TRANSLATION

The Lord smiled after hearing the prayers of Srivasa. Being compassionate to Srivasa, the Lord spoke to him.

Text 296

“stri-putra-adi yata tomara vadira

dekhuka amara rupa, karaha bahira//CB, Madhya 2.296//

TRANSLATION

“Bring your wife, children, and other members of your household and let them see My form.

Text 297

sastrika haiya puja’ carana amara

vara maga’—yena iccha manete tomara”//CB, Madhya 2.297//

TRANSLATION

“In the company of your wife, worship My lotus feet and ask for any benediction you desire.”

Text 298

prabhura paiya ajnasrivasa-pandita

sarva-parikara-sange aila tvarita//CB, Madhya 2.298//

TRANSLATION

Being ordered by the Lord, Srivasa Pandita immediately brought all his family members.

Text 299

visnu-puja-nimitta yateka puspa chila

sakala prabhura paye saksate dila//CB, Madhya 2.299//

TRANSLATION

He offered at the feet of the Lord whatever flowers were there for the worship of Visnu.

Text 300

gandha-puspa-dhupa-dipe puje sri-carana

sastrika haiya vipra karena krandana//CB, Madhya 2.300//

TRANSLATION

In the company of his wife, the brahmana cried as he worshiped the lotus feet of the Lord with sandalwood paste, flowers, incense, and lamps.

Text 301

bhai, patni, dasa, dasi, sakala

laiyasrivasa karena kaku carane padiya//CB, Madhya 2.301//

TRANSLATION

Srivasa Pandita led his brothers, wife, servants, and maidservants in humbly falling at the lotus feet of the Lord.

Text 302

srinivasa-priyakari prabhu visvambhara

carana dilena sarva-sirera upara//CB, Madhya 2.302//

TRANSLATION

Lord Visvambhara is the well-wisher of Srinivasa, so He placed His lotus feet on the heads of everyone there.

Text 303

alaksite bule' prabhu mathaya sabara

hasi' bale,—"mote citta hau sabakara"//CB, Madhya 2.303//

TRANSLATION

Unseen by all, the Lord touched everyone's heads with His lotus feet. He smiled and said, "May your minds be fixed on Me."

Text 304

hunkara garjjana kari' prabhu visvambhara

srinivase sambodhiya balena uttara//CB, Madhya 2.304//

TRANSLATION

Lord Visvambhara roared loudly and spoke to Srinivasa as follows.

Text 305

“ohe srinivasa! kichu mane bhaya pao?

suni,—toma dharite aise raja-nao?//CB, Madhya 2.305//

TRANSLATION

“O Srinivasa! Are you afraid of something? Is there some rumor that the King’s boat is coming to arrest you?

COMMENTARY

The word nao (from the Sanskrit word nau and the Maithila Hindi word nava) means “boat.”

Text 306

ananta-brahmanda-majhe yata jiva vaise

sabara preraka ami apanara rase//CB, Madhya 2.306//

TRANSLATION

“By My own supreme will, I am the director of all living entities in the innumerable universes.

COMMENTARY

“Although I am unattached, I, in My form as the Supersoul, reside in the hearts of all living entities in the universe and make them wander by My own will. Without My inspiration, no one is able to act in any way.”

Text 307

mui yadi bolana sei rajara sarire

tabe se balibe seha dharibara tare//CB, Madhya 2.307//

TRANSLATION

“The King will have you arrested only if I make him do so.

COMMENTARY

“If I, as the Supersoul, inspire the King to arrest you, then only will the King order your arrest.”

Text 308

yadi va e-mata nahe,—svatantra haiyadharibare

bale, tabe muni cana iha//CB, Madhya 2.308//

TRANSLATION

“If this were not the case—if he independently ordered your arrest—then this is what I will do.

COMMENTARY

“If that does not happen—in other words, if against My inspiration and independent will as the Supersoul, or without being directed by the Supersoul, if the King independently orders your arrest—then I will desire as follows.”

Text 309

muni giya sarva-age naukaya cadimu

ei-mata giya raja-gocara haimu//CB, Madhya 2.309//

TRANSLATION

“I will be the first to board the boat and present Myself before the King.

Text 310

more dekhi’ raja rahibe nrpasane?

vihvala kariya ye padimu seikhane?//CB, Madhya 2.310//

TRANSLATION

“Will the King remain sitting on his throne after seeing Me? I will bewilder him and drag him down.

COMMENTARY

“I am the Lord of innumerable universes and the supreme controller of all controllers, therefore the King will not be able to remain seated on his throne. I will certainly overwhelm and control him.”

Text 311

yadi va e-mata nahe, jijnasibe more

seho mora abhista suna kahi tore//CB, Madhya 2.311//

TRANSLATION

“If this does not happen and he holds Me for questioning, then this is what I will tell him.

COMMENTARY

“If this also does not happen, in other words, if the King has other ideas and he questions Me, then please hear what I have decided to do.”

Text 312

“suna suna, ohe raja! satya mithya jana’

yateka molla kaji saba tora ana’//CB, Madhya 2.312//

TRANSLATION

“Listen, O King, bring all your Mullahs and Kazis to ascertain the truth.

COMMENTARY

The word molla (mullain Turkey) refers to a great Mohammedan scholar, religious priest, or judge. The word kaji refers to a judge or guide for

giving instructions on Muslim religious principles and morality.

The phrase satya mithya jana' means "you should know what is true and what is false."

Text 313

hasti, ghoda, pasu, paksi, yata tora ache

sakala anaha, raja! apanara kache//CB, Madhya 2.313//

TRANSLATION

"O King, bring all the elephants, horses, animals, and birds that you have.

Text 314

ebe hena ajna kara' sakala-kajire

apanara sastra kahi' kandau sabare//CB, Madhya 2.314//

TRANSLATION

"Instruct your Kazis to recite your scriptures and make those creatures cry.'

COMMENTARY

The phrase apanara sastra refers to their Koran scripture.

The word kandau means "make them shed tears."

Text 315

na parila tara yadi eteka karite

tabe se apana vyakta karimu rajate//CB, Madhya 2.315//

TRANSLATION

“If they are unable to do this, then I will manifest Myself to the King.

COMMENTARY

The word parila, meaning “capable of,” is used to indicate future tense. The phrase apana vyakta karimu rajate means “I will manifest Myself to the King.”

Text 316

‘sankirtana mana kara’ e gulara bole

yata tara sakti ei dekhili sakale//CB, Madhya 2.316//

TRANSLATION

“You dared to stop sankirtana on the advice of these fellows! Everyone has now seen what power they actually have.

COMMENTARY

The phrase e gulara bole means “as a result of hearing the Kazis’ words.” The word tara means “their.”

Text 317

mora sakti, dekha ebe nayana bhariya’

eta bali’ matta-hastianimu dhariya//CB, Madhya 2.317//

TRANSLATION

“Now behold My power with your own eyes.’ After saying this, I will bring an intoxicated elephant before him.

COMMENTARY

The word matta-hastirefers to a mad elephant.

Text 318

hasti, ghoda, mrga, paksi, ekatra

kariyaseikhane kandaimu ‘krsna’ bolaiya//CB, Madhya 2.318//

TRANSLATION

“I will gather the elephants, horses, deer, and birds and induce them to chant the name of Krsna and cry.

Text 319

rajara yateka gana, rajara sahite

saba kandaimu ‘krsna’ bali’ bhala-mate//CB, Madhya 2.319//

TRANSLATION

“I will induce everyone to chant the name of Krsna and cry, including the King and his subjects.

Text 320

ihate va apratyaya tumi vasa’ mane

saksatei karon,—dekha apana-nayane”//CB, Madhya 2.320//

TRANSLATION

“Do not maintain the slightest doubt. I will show you now before your own eyes.”

COMMENTARY

The phrase apratyaya vasa’ means “disbelieve,” in other words, “to have no faith.”

Text 321

sammukhe dekhaye eka balika apani

srivasera bhratr-sutanama ‘narayani’//CB, Madhya 2.321//

TRANSLATION

The Lord then looked at Srivasa’s niece, a small girl named Narayani, standing before Him.

Text 322

adyapiha vaisnava-mandale yanra dhvani

‘caitanyera avasesa-patra narayani’//CB, Madhya 2.322//

TRANSLATION

Even today Narayani is known among Vaisnavas as the recipient of Lord Caitanya’s remnants.

Text 323

sarva-bhuta-antaryami sri-gauranga-canda

ajna kaila,—“narayani! ‘krsna’ bali’ kanda”//CB, Madhya 2.323//

TRANSLATION

Sri Gauranga, the Supersoul of all living entities, ordered her, “Narayani, chant the name of Krsna and cry.”

Text 324

cari vatsarera sei unmatta-carita

‘ha krsna’ baliya kande, nahika samvita//CB, Madhya 2.324//

TRANSLATION

That four-year-old child immediately acted like she was mad. She cried, chanted, “O Krsna,” and forgot herself.

COMMENTARY

The phrase unmatta-carita means “agitated with love of Krsna.” The word samvita means “external consciousness or feelings.”

Text 325

anga vahi’ pade dhara prthivira tale

paripurna haila sthala nayanera jale//CB, Madhya 2.325//

TRANSLATION

Tears flowed from her eyes to the ground, making the area around her wet.

Text 326

hasiya-hasiya bale prabhu visvambhara//CB, Madhya 2.326//

TRANSLATION

“ekhana tomara ki ghucila saba dara?”

COMMENTARY

Lord Visvambhara smiled and said, “Now have your fears been dispelled?”

Text 327

mahavaktasrinivasa—sarva-tattva jane

asphaliya dui bhuja bale prabhu-sthane//CB, Madhya 2.327//

TRANSLATION

The expert speaker Srinivasa knew all truths. He raised his arms and spoke to the Lord.

Texts 328-329

“kala-rupi tomara vigraha bhagavane

yakhana sakala srsti samhariya ane

takhana na kari bhaya tora nama-bale

ekhana kisera bhaya?—tumi mora ghare” //CB, Madhya 2.328-329//

TRANSLATION

“O Lord, when You, in the form of time, annihilate the entire creation, I am not afraid due to the power of Your holy names. So what is there to fear now that You are personally present in my house?”

COMMENTARY

A description of the devotees’ freedom from the slightest fear of time is found in the Srimad Bhagavatam (3.25.38), wherein Lord Kapiladeva speaks to His mother, Devahuti, as follows:

na karhicin mat-parahsanta-rupe

nanksyanti no me ‘nimiso ledhi hetih

yesam aham priya atma sutas ca

sakha guruh suhrdo daivam istam

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

Text 330

baliya avista haila pandita-srivasa

gosthira sahita dekhe prabhura prakasa//CB, Madhya 2.330//

TRANSLATION

After speaking in this way, Srivasa Pandita became overwhelmed as he and his associates saw the Lord’s opulences.

Text 331

cari-vede yanre dekhibare abhilasa

taha dekhe srivasera yata dasi dasa//CB, Madhya 2.331//

TRANSLATION

He whom the four Vedas desire to see was seen by Srivasa’s servants and maidservants.

Text 332

ki baliba srivasera udara caritra

yanhara carana-dhule samsara pavitra//CB, Madhya 2.332//

TRANSLATION

What can I say about the magnanimous characteristics of Srivasa. The dust of his lotus feet purifies the entire world.

COMMENTARY

The word carana-dhule means “by the influence of the dust from the feet.”

Text 333

krsna-avatara yena vasudeva-ghare

yateka vihara saba—nandera mandire//CB, Madhya 2.333//

TRANSLATION

Krsna appeared in the house of Vasudeva, yet He enjoyed various pastimes in the house of Nanda Maharaja.

Text 334

jagannatha-ghare haila ei avatara

srivasa-pandita-grhe yateka vihara//CB, Madhya 2.334//

TRANSLATION

Similarly, the Lord appeared in the house of Jagannatha Misra, and He enjoyed various pastimes in the house of Srivasa Pandita.

Text 335

sarva-vaisnavera priya pandita-srivasa

tana badi gele matra sabara ullasa//CB, Madhya 2.335//

TRANSLATION

Srivasa Pandita was most dear to the Vaisnavas. They all became filled with joy on entering his house.

Text 336

anubhave yanre stuti kare veda mukhe

srivasera dasa-dasi tanre dekhe sukhe//CB, Madhya 2.336//

TRANSLATION

The Supreme Lord, who is offered heart-felt prayers by the Vedas, was easily seen by the servants and maidservants of Srivasa.

COMMENTARY

The first line of this verse refers to the Supreme Lord, who is indirectly glorified through the mouths of all Vedic literatures; or through the sounds of all mantras; or through the grammatical scriptures, which are the face of the Vedas; or through the recitation of Vedic mantras by great personalities.

Text 337

eteke vaisnava-seva parama-upaya

avasya milaye krsna vaisnava-krpaya//CB, Madhya 2.337//

TRANSLATION

That is why service to the Vaisnavas is the topmost process, for by the mercy of the Vaisnavas one certainly attains Krsna.

Text 338

srivasere ajna kaila prabhu visvambhara//CB, Madhya 2.338//

TRANSLATION

“na kahio, e-saba katha kaharo gocara”

COMMENTARY

Lord Visvambhara instructed Srivasa, “Do not disclose these topics to anyone.”

Text 339

bahya pai’ visvambhara lajjita antara

asvasiyasrivasere gela nija-ghara//CB, Madhya 2.339//

TRANSLATION

On regaining external consciousness, Visvambhara felt somewhat ashamed. After solacing Srivasa, He returned home.

Text 340

sukha-maya haila tabe srivasa pandita

patni-vadhu-bhai-dasa-dasira sahita//CB, Madhya 2.340//

TRANSLATION

Then Srivasa Pandita, along with his wife, his brothers' wives, his brothers, his servants, and his maidservants, became filled with happiness.

Text 341

srivasa karila stuti—dekhiya prakasa

iha yei sune, sei haya krsna-dasa//CB, Madhya 2.341//

TRANSLATION

Anyone who hears the prayers that Srivasa offered when he saw the Lord's manifestation will certainly become a servant of Krsna.

Text 342

antaryami-rupe balarama bhagavan

ajna kaila caitanyera gaite akhyana//CB, Madhya 2.342//

TRANSLATION

Lord Balarama in the form of the Supersoul ordered me to glorify the topics of Sri Caitanya.

Text 343

vaisnavera paye mora ei namaskara

janma-janma prabhu mora hau haladhara//CB, Madhya 2.343//

TRANSLATION

I offer my respectful obeisances at the feet of all the Vaisnavas so that by their mercy Haladhara may be my Lord, birth after birth.

Text 344

‘narasimha’ ‘yadusimha’—yena nama-bheda

ei-mata jani,—`nityananda’ ‘baladeva’//CB, Madhya 2.344//

TRANSLATION

Just as Narasimha and Yadusimha are different names for the same person, I know that Nityananda and Baladeva are different only in name.

Text 345

caitanya-candrera priya vigraha balai

ebe ‘avadhuta-candra’ kari’ yanre gai//CB, Madhya 2.345//

TRANSLATION

Baladeva is the dearest personality to Caitanyacandra. He is now known as Avadhuta-candra.

Text 346

madhya-khanda-katha, bhai! suna eka-citte

vatsareka kirtana karila yena mate//CB, Madhya 2.346//

TRANSLATION

O brothers, please hear attentively the topics of Madhya-khanda, which describe the Lord's kirtana pastimes over the course of one year.

Text 347

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 2.347//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Two, entitled "The Lord's Manifestation at the House of Srivasa and the Inauguration of Sankirtana."

Chapter 3 The Lord Manifests His Varaha Form in the House of Murari and Meets with Nityananda

The Lord Manifests His Varaha Form in the House of Murari and Meets with Nityananda

This chapter describes the Lord's ecstatic mood, the Lord's manifestation of His Varaha form in the house of Murari Gupta, Murari's prayers to this form of the Lord, the characteristics of Sri Nityananda, Nityananda's arrival in Navadvipa at the house of Nandana Acarya, the Lord's description of His wonderful dream to the devotees, the Lord's demand

for wine in the mood of Baladeva, the Lord's arrival at the house of Nandana Acarya in the company of His devotees, the Lord's meeting with Nityananda, and the Lord's various devices for revealing the glories of Nityananda.

Text 1

jaya jaya sarva-prana-natha visvambhara

jaya nityananda-gadadharera isvara//CB, Madhya 3.001//

TRANSLATION

All glories to Visvambhara, the beloved Lord of all! All glories to the Lord of Nityananda and Gadadhara!

COMMENTARY

Visvambhara is the Supreme Lord of all living entities. He is also the Lord of Nityananda Prabhu and Gadadhara. Let His glories be perpetually spread throughout the world.

Text 2

jaya jaya advaitadi-bhaktera adhina

bhakti-dana diya prabhu uddharaha dina//CB, Madhya 3.002//

TRANSLATION

All glories to the Lord, who is controlled by His devotees headed by Advaita! O Lord, please award me Your devotional service and deliver this humble servant.

COMMENTARY

I, Vrndavana dasa, am extremely fallen. O Lord Visvambhara, please awaken my propensity for service and deliver me from the propensity for material enjoyment. Your servants headed by Sri Advaita have

conquered You through devotional service. All glories unto You again and again.

Text 3

ei-mata navadvipe gauranga-sundara

bhakti-sukhe bhase lai’ sarva-parikara//CB, Madhya 3.003//

TRANSLATION

In this way Sri Gaurasundara floated in the ocean of devotional happiness in the company of His associates.

Text 4

prana-hena sakala sevaka apanara

‘krsna’ bali’ kande gala dhariya sabara//CB, Madhya 3.004//

TRANSLATION

All the Lord’s servants were like His very life. He cried while holding their necks and chanting the name of Krsna.

COMMENTARY

Gaurasundara, the Supreme Lord and life of all living entities, considered His devotees as most intimately related with Him and would hold their necks and cry due to feelings of separation from Krsna.

Text 5

dekhiya prabhura prema sarva-dasa-gana

catur-dike prabhu vedi’ karaye krandana//CB, Madhya 3.005//

TRANSLATION

On seeing the Lord’s love, all the devotees surrounding the Lord cried.

COMMENTARY

When all the devotees saw the Lord’s ecstatic love, they also became filled with ecstasy and cried on all sides of Him.

Text 6

achuka dasera karya, se-prema dekhite

suska-kastha-pasanadi milaya bhumite//CB, Madhya 3.006//

TRANSLATION

By the sight of His love, even dry wood and stone melted, what to speak of His servants.

COMMENTARY

In dry wood there is no tinge of water; the same is true of stone. Yet by the manifestation of Gaurasundara’s love even hearts that were as dry as wood and as hard as stone became flooded with love. As a result of their service, all His servants became absorbed in love of God. Even inanimate objects that were incapable of seeing His love melted.

Text 7

chadi’ dhana, putra, grha, sarva-bhakta-gana

ahar-nisa prabhu-sange karena kirtana//CB, Madhya 3.007//

TRANSLATION

All the devotees left aside their wealth, children, and household and engaged day and night in kirtana with the Lord.

COMMENTARY

All the Lord’s servants gave up attachment for their houses, children, and wealth and constantly engaged in kirtana with the Lord.

Texts 8-17

hailena gauracandra krsna-bhakti-maya

yakhana ye-rupa sune, sei-mata haya

dasya-bhave prabhu yabe karena rodana

haila prahara-dui ganga-agamana

yabe hase, tabe prabhu prahareka hase

murchita haile—prahareka nahi svase

ksane haya svanubhava,—dambha kari' vaise

"muni sei, muni sei"iha bali' hase

"kotha gela nada buda,—ye anila more?

bilaimu bhakti-rasa prati-ghare-ghare"

sei-ksane 'krsna re! bapa re!' bali' kande

apanara kesa apanara paye bandhe

akrura-yanera sloka padiya-padiyaksane

pade prthivite dandavat haiya

hailena mahaprabhu yehena akrura

sei-mata katha kahe, bahya gela dura

"mathuraya cala, nanda! rama-krsne

laiyadhanur-makha raja-mahotsava dekhi giya"

ei-mata nana bhave nana katha kaya

dekhiya vaisnava-saba anande bhasaya//CB, Madhya 3.008-17//

TRANSLATION

Gauracandra became filled with devotion to Krsna. Whenever the Lord heard any topic about Krsna, He was immediately influenced by that.

When the Lord cried for six hours in the mood of a servant, it appeared that the Ganges was flowing from His eyes. When He laughed, He laughed for three hours. When He lost consciousness, He would not breath for three hours. Sometimes He would proudly manifest His opulence, laugh, and say, “I am He. I am He. Where is that old Nada who brought Me here? I will distribute the sweet nectar of devotional service to each and every house.” At that time He would cry and say, “O Krsna, O My dear!” Then He would wind His hair around His feet. Sometimes He would recite verses in the mood of Akrura and offer obeisances by falling like a rod to the ground. While fully absorbed in the mood of Akrura, Mahaprabhu lost all external consciousness and said, “O Nanda, let us go to Mathura with Balarama and Krsna to see the royal festival of the bow sacrifice.” When the Vaisnavas saw the Lord speaking in these various moods, they floated in waves of ecstasy.

COMMENTARY

Being fully absorbed in the service of Krsna, whenever Gaurasundara heard about Krsna’s pastimes from His devotees, He immediately became absorbed in those pastimes and displayed the respective mood. He would sometimes become absorbed in the mood of a servant and shed tears for six hours like the flowing of the Ganges. Sometimes He would remain intoxicated by laughing for as long as three hours. Sometimes He would remain unconscious, holding His breath for three hours. Sometimes He would smile, proudly manifest His opulence, and exclaim, “I am He.” If Lord Gaurasundara reveals Himself as God to people, there is no deviation from the truth. But if demoniac offenders try to ruin themselves by accepting the statement, “Everyone is God,” then they will never be benefited. Although in His Gaura pastimes Lord Krsna accepted the mood of a devotee and acted as a servant by uncovering the good fortune of the living entities, He nevertheless bewildered many demoniac atheists and impersonalists by uttering statements befitting the Mayavadis. Gaurahari sometimes said, “Where has that old Advaita Acarya gone? After bringing Me to this world from Vaikuntha, He has left Me behind. Simply by His desire I will distribute devotional mellows to each and every house.” Speaking in this way, Gaurasundara wrapped His long curly hair around His feet. Sometimes He cried while loudly addressing Krsna, “O Krsna, O Bapa, O Saumya, O Priya!” Sometimes He lost all external consciousness and spoke in the mood of Akrura when

he came to Vraja to take Krsna, “O Nanda, let us take Rama and Krsna to Mathura, where we can all see the festival called Dhanur-yajna.” (See Srimad Bhagavatam, Tenth Canto, Chapters Thirty-nine and Forty-two.) Sometimes He fell like a rod to offer obeisances on the ground. The devotees became ecstatic on seeing these characteristics.

The phrase dhanur-makha [verse 16] refers to the Dhanur-yajna, or bow sacrifice. See Tenth Canto, Chapter Forty-two.

Text 18

eka-dina varaha-bhavera sloka suni’

garjiya murari-ghare calila apani//CB, Madhya 3.018//

TRANSLATION

One day when the Lord heard a verse glorifying Varaha, He roared loudly and went to the house of Murari.

Texts 19-20

antare murari-gupta-prati bada prema

hanuman-prati prabhu ramacandra yena

murarira ghare gela sri-sacinandana

sambhrame karila gupta carana-vandana//CB, Madhya 3.019-20//

TRANSLATION

The Lord was greatly affectionate to Murari, just as Lord Ramacandra was affectionate to Hanuman. As Sri Sacinandana entered the house of Murari, Murari immediately offered Him obeisances.

COMMENTARY

Just as Sri Ramacandra exhibited heart-felt affection for Hanuman, Mahaprabhu treated Murari as an object of great love. On hearing

descriptions of Varaha one day, the Lord became absorbed in the mood of Varaha and went to the house of Murari while roaring loudly.

Texts 21-24

“sukara sukara” bali’ prabhu cali’ yaya

stambhita murari-gupta catur-dike caya

visnu-grhe pravista haila visvambhara

sammukhe dekhena jala-bhajana sundara

varaha-akara prabhu haila sei-ksane

svanubhave gadu prabhu tulila dasane

garje yajna-varaha—prakase’ khura cari

prabhu bale,—“mora stuti karaha murari!” //CB, Madhya 3.021-24//

TRANSLATION

As the Lord entered the house of Murari, He called out, “Boar, Boar.” Murari Gupta was astounded and looked all around. Visvambhara then entered the Visnu temple, wherein He saw a beautiful waterpot with a spout. The Lord immediately assumed the form of Varaha and by His own sweet will picked up the waterpot with His teeth. In His form as Varaha, the supreme enjoyer of all sacrifices grunted and manifested four hoofs. Then the Lord ordered, “Murari, offer prayers to Me!”

COMMENTARY

Gaurahari suddenly rushed towards Murari’s house, where He entered the Visnu temple while calling out, “Boar, Boar.” On hearing the sudden roaring and the words “Sukara, Sukara,” from Gaurasundara, Murari could not understand what was happening. When the Lord saw a large waterpot within the Visnu temple, He picked it up with His teeth. At that time Murari saw the Lord roaring in His form as a four-legged boar, the enjoyer of all sacrifices. Varahadeva is an incarnation of Lord Visnu. So for Lord Gaurasundara to display the form of His Varaha incarnation to

His appropriate devotee was proper. A Mayavadi should not misunderstand from this that when a conditioned soul is freed from ignorance he is able to exhibit such moods of the Supreme Lord in imitation of the Lord. To disrespect those deceitful hellish persons who are cheated in this way by considering themselves Visnu, the Lord personally exhibited these pastimes for their bewilderment. The eternally averse atheists fall into illusion by imitating the Lord's activities without understanding the Lord's characteristics. Thus they bring havoc into this world by arranging for some duplicitous people to honor them in such a way that the painful conditions of hellish life, which are suitable rewards for such envious people, await them with miseries for unlimited years to come. The covered incarnation, Sri Gaurasundara, kept His own identity secret, even from His own devotees. If an abominable conditioned soul who is eligible for suffering unlimited years of hellish life and who daily undergoes three conditions of life considers the Supreme Lord to be a living entity like himself and makes special endeavors to be honored by his cheated followers, then such a cheater and the cheated lose their qualification to be called human beings and, due to the absence of four-legs like a stool-eating boar, become two-legged animals. Such two-legged animals can never exhibit four legs. In some future life, however, they will become four-legged, stool-eating animals. Sri Caitanyadeva exhibited the four legs of His Varaha incarnation, and if an insignificant living entity tries to imitate His pastimes, it is simply ludicrous.

Text 25

stabdha haila murari apurva-darasane

ki balibe murari, na aise vadane//CB, Madhya 3.025//

TRANSLATION

Seeing this unprecedented sight, Murari became stunned. He was unable to find any words to speak.

Text 26

prabhu bale,—“bola bola kichu bhaya nani

eta-dina nahi jana’ muni ei thani”//CB, Madhya 3.026//

TRANSLATION

The Lord said, “Speak up. Do not be afraid. All these days you did not know that I am here.”

Text 27

kampita murari kahe kariya minati

“tumi se janaha prabhu! tomara ye stuti//CB, Madhya 3.027//

TRANSLATION

Murari trembled and humbly spoke, “O Lord, only You know Your glories.

COMMENTARY

On seeing the Varaha form of the Lord, Murari Gupta trembled out of fear and spoke as follows: “O Lord, I am incapable of properly offering You prayers. Only You Yourself can do so.” When Murari became hesitant to offer prayers, and especially when he became frightened on seeing the Lord’s gigantic Varaha form, the Lord told him that he had no cause of fear, “For so many days you did not know who I am. Actually I am the fountainhead of all Visnu incarnations.”

When topics of the Lord’s exhibition of these pastimes were made know in this world, everyone understood that Sri Gaurasundara was the Supreme Lord. Although the Lord brought these pastimes into the world through the vision of His associate devotees, even those with firm faith in the Lord’s associates could understand that Sri Caitanya is nondifferent from Krsna and He is the source of all incarnations, and they recorded these pastimes of the Lord for the benefit of their descendants, like myself. Vaisnavas inclined to the service of the Lord can properly describe topics of their worshipable object. Poets, writers, and litterateurs attached to material enjoyment can never properly describe the characteristics of the Supreme Lord. The mundane philosophers’ material conceptions under the influence of the three modes of material nature will

never be able to comprehend the transcendental prowess of Sri Gaurasundara. Because of their offensive nature, they are averse to the service of the Lord; and because they are bereft of proper association with saintly persons, they display pride and foolishness. Thus they simply commit offenses at the lotus feet of Sri Caitanya. But fortunate devotees attached to the service of the Lord can easily understand the transcendental prowess of the Lord and gain freedom from the clutches of material conceptions. Because of their offensive nature, the materialists in the course of their speculations are unable to realize the true meaning of the word adhoksaja, or that which transcends the limits of sense perception. They accept Adhoksaja Sri Caitanyadeva as a conditioned soul prone to material enjoyment. As a result, they are bound to eventually consider Sri Gurudeva, who is most dear to Sri Caitanya, as a mortal being and create differences of opinion in order to exhibit their envy of the Vaisnavas.

Texts 28-29

ananta brahmanda yara eka phane dhare

sahasra-vadana hai' yare stuti kare

tabu nahi paya anta, sei prabhu kaya

tomara stavete ara ke samartha haya? //CB, Madhya 3.028-29//

TRANSLATION

"Lord Ananta, who holds unlimited universes on one of His hoods, constantly glorifies You with His thousand mouths. Yet He Himself admits that He has not reached the end. Therefore who else is capable of glorifying You?

COMMENTARY

Murari said, "The gigantic universes are heavy and innumerable. The thousand-headed Ananta properly glorifies You with His thousand tongues, yet He does not find satiation. He holds innumerable universes on top of His one hood, so no one is able to surpass Anantadeva in properly glorifying You."

Text 30

ye vedera mata kare sakala samsara

sei veda sarva tattva na jane tomara//CB, Madhya 3.030//

TRANSLATION

“Even the Vedas, whose injunctions are followed by all, are unable to know You in full.

COMMENTARY

“Following the injunctions of the Vedas, the people of the world live together in a civilized manner. Yet these Vedas are also unable to describe Your glories in full.”

Text 31

yata dekhi suni prabhu! ananta bhuvana

to’ra loma-kupe giya milaya yakhana//CB, Madhya 3.031//

TRANSLATION

“O Lord, the unlimited universes that we see or hear about are all absorbed within the pores of Your hairs.

COMMENTARY

“The universes are innumerable, or unlimited. These innumerable universes are all situated within the pores of Your bodily hairs.”

Text 32

hena sadananda tumi ye kara yakhane

bala dekhi vede taha janibe kemane//CB, Madhya 3.032//

TRANSLATION

“You are always full of bliss in whatever You do, so how can the Vedas know Your activities?

COMMENTARY

“O eternally blissful Visvambhara, how will the limited Vedas know the topics of Your variegated pastimes that You manifest at various times? The Vedas are one means of vision for living entities endowed with material knowledge and conditioned by the three modes of material nature, yet they are unable to describe the transcendental topics of Vaikuntha. Vedic literatures do not impart the Supreme Absolute Truth, which is easily achieved by devotees, to persons who are expert in karma-kanda and jnana-kanda and engaged in materialistic pursuits.”

Text 33

ataeva tumi se tomare jana’ matra

tumi janaile jane tora krpa-patra//CB, Madhya 3.033//

TRANSLATION

“Therefore only You know Yourself. Others can know You only if You reveal Yourself to them.

COMMENTARY

In the Srimad Bhagavatam (2.9.32) it is stated:

yavan aham yatha-bhavo

yad-rupa-guna-karmakah

tathaiva tattva-vijnanam

astu te mad-anugrahat

“All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.” Even if a conditioned

soul lives in the abode of the Lord, his ignorance about the prowess of the Lord is not vanquished. Only those who are favored by the Lord can understand all these topics. This is confirmed in the following words: yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

Text 34

tomara stutiye mora kon adhikara”

eta bali’ kande gupta, kare namaskara//CB, Madhya 3.034//

TRANSLATION

“What qualification do I have to offer You prayers?” Speaking in this way, Murari Gupta cried and offered obeisances to the Lord.

Text 35

gupta-vakye tusta haila varaha-isvara

veda-prati krodha kari’ balaye uttara//CB, Madhya 3.035//

TRANSLATION

Lord Varaha was pleased with the statements of Murari Gupta. Displaying anger towards the Vedas, He spoke as follows.

COMMENTARY

In order to deceive persons endowed with material knowledge and desirous of liberation, the Vedas manifest for them the ajna-rudhi of words, or the conventional meaning of words according to the unenlightened. Since the materialistic Mayavadis study the Vedas through the ascending process and the Vedic literatures encourage them in that way, the Lord’s anger towards the bewildering potency of the Vedas is a prime example of jive-daya, or compassion on the living entities. Actually there is no possibility of the Lord becoming angry with

the Vedas, for they are engaged in His service. Therefore His anger is aimed at the inauspiciousness of persons who study the Vedas from the impersonal point of view.

Text 36

“hasta pada mukha mora nahika locana

ei-mata vede more kare vidambana//CB, Madhya 3.036//

TRANSLATION

“The Vedas mock Me by accusing Me of having no hands, legs, mouth, or eyes.

COMMENTARY

The impersonalists are unable to understand the eternal form of the Supreme Lord, and they accuse Him on the basis of the Vedas as having material hands, legs, mouth, etc. Thus they consider that the Supreme has neither form nor pastimes. But if one accepts vidvad-rudhi, the conventional meaning of words according to enlightened persons, for understanding the meaning of a word, then it is clearly understood that the Supreme Lord possesses spiritual hands, legs, mouth, and eyes rather than material hands, legs, mouth, and eyes. This is confirmed in the Vedas (Svetasvatara Upanisad 3.19) as follows: apani-pado javano grahita pasyaty acaksuh sa srnoty akarnah—“Although the Supreme Lord has no hands and legs, He nonetheless accepts all sacrificial offerings; although He has no eyes, He sees everything; and although He has no ears, He hears everything.” In order to exhibit compassion on those who cannot understand the actual purpose of the Vedas and who are bewildered as a result, Sri Gaurahari did not respect such persons’ understanding of the Vedas.

Text 37

kasite padaya beta prakasa-ananda

sei beta kare mora anga khanda khanda//CB, Madhya 3.037//

TRANSLATION

“There is one wretch in Kasi named Prakasananda, who cuts My body to pieces while teaching the Vedas.

COMMENTARY

“An impersonalist sannyasi professor named Prakasananda cuts My eternal transcendental limbs to pieces in his explanation of the Vedas.” Some people mistakenly consider that Prakasananda was none other than Prabodhananda, the younger brother of Venkata Bhatta, who lived on the bank of the Kaveri. Since such mistakes are found in the sahajiya book named Bhakta-mala, the same mistake is also often found among modern writers.

Text 38

vakhanaye veda, mora vigraha na mane

sarva ange haila kustha, tabu nahi jane//CB, Madhya 3.038//

TRANSLATION

“He explains the Vedas but does not accept My form. His entire body is afflicted with leprosy, yet he does not come to his senses.

COMMENTARY

“Although Prakasananda explains the Upanisads and other Vedic literatures, he does not accept the eternal existence of the Lord’s spiritual form. As a result, he became an offender and his entire body was afflicted with leprosy. Still, his knowledge has not awakened.”

Text 39

sarva-yajna-maya mora ye anga pavitra

aja-bhava-adi gaya yahara caritra//CB, Madhya 3.039//

TRANSLATION

“My pure body is the personification of all sacrifices. Personalities such as Brahma and Siva glorify its characteristics.

COMMENTARY

“I am Visnu, the Lord of all sacrifices, so there is no possibility of attributing any kind of impurity or fault on My spiritual body. My characteristics are the object of glorification for personalities like Brahma and Siva.”

That the Lord is the personification of all sacrifices is described in the Srimad Bhagavatam (2.7.1) kraudim tanum sakala-yajna-mayim anantah and in Srimad Bhagavatam (3.13.32-44).

Text 40

punya pavitrata paya ye-anga-parase

taha‘mithya bale beta kemana sahase?//CB, Madhya 3.040//

TRANSLATION

“By the touch of My body, purity is sanctified. So how can that wretch say that My body is false?

COMMENTARY

“The body of the Supreme Lord is eternal, therefore unpleasantness, insignificance, abomination, and division cannot be attributed to it. The touch of such supremely pure limbs of the Lord greatly purifies less purified objects. Therefore I cannot understand how he dares to establish such an eternal body as temporary.”

Text 41

sunaha murari-gupta, kahi mata sara

veda-guhya kahi ei tomara gocara//CB, Madhya 3.041//

TRANSLATION

“O Murari Gupta, listen as I tell you the essence of all doctrines. I will

disclose the confidential purport of the Vedas to you.

Text 42

ami yajna-varaha—sakala-veda-sara

ami se karinu purve prthivi uddhara//CB, Madhya 3.042//

TRANSLATION

“I am Varaha, the enjoyer of all sacrifices and the essence of the Vedas. It was I who previously delivered the earth.

COMMENTARY

“I previously took the form of Varaha, the enjoyer of all sacrifices, and delivered the earth, which was devoid of Vedic knowledge, from the waters of material knowledge. Therefore I am the essence of all the Vedas.”

Text 43

sankirtana-arambhe mohara avatara

bhakta-jana lagi’ dusta karimu samhara//CB, Madhya 3.043//

TRANSLATION

“I have incarnated to inaugurate the sankirtana movement. I will destroy the miscreants for the sake of My devotees.

COMMENTARY

“Before the inauguration of sankirtana, I bewildered the entire world as an ordinary dwarf who was forced to accept the fruits of his karma. But to propagate the sankirtana movement, I have descended to this world from Vaikuntha—I have already made this known to everyone. The reason for My appearance here is that envious demons constantly place various obstacles in the spiritual progress of My devotees. To protect the devotees from such impediments, I will destroy those envious elements.”

Texts 44-45

sevakera droha muni sahite na paronputra

yadi haya mora, tathapi samharon

putra katonapanara sevaka lagiyamithya

nahi kahi gupta suna mana diya//CB, Madhya 3.044-45//

TRANSLATION

“I cannot tolerate the oppression of My devotees. I kill the oppressor even if he is My own son. I cut down My own son for the sake of My servant. I am not telling a lie. O Gupta, listen attentively.

COMMENTARY

“I can never tolerate the behavior of persons who are envious of My devotees. If even one of My sons becomes envious of My devotees, I am also prepared to kill that dear son. What to speak of this, for the sake of My devotees, I am ready to cut My own son into pieces. I am telling you the actual truth—this is not an exaggeration.”

Text 46

ye kale karinu muni prthivi-uddhara

haila ksitira garbha parse amara//CB, Madhya 3.046//

TRANSLATION

“When I was delivering the earth, she became pregnant by My touch.

COMMENTARY

“When I picked up the earth, which was submerged in water, she became pregnant from My touch.” The earth’s statement in the Visnu Purana, which is quoted in the Sri Vaisnava-tosani commentary on the Srimad Bhagavatam (10.58.38), confirms this as follows:

arcitam punar ity aha

narayana jagat-pate

atmanandena purnasya

karavani kim alpakah

“O Lord, when You delivered me in Your boar incarnation, I gave birth to a son as a result of Your touch.”

Text 47

haila ‘naraka’-name putra mahabala

apane putrere dharma kahila sakala//CB, Madhya 3.047//

TRANSLATION

“I begot a powerful son named Naraka, and I personally instructed him on religious principles.

COMMENTARY

“As a result of My touch, a most powerful son named Naraka was born. I instructed him about religious principles.”

Text 48

maharaja hailena amara nandana

deva-dvija-guru-bhakta karena palana//CB, Madhya 3.048//

TRANSLATION

“My son became a great king, and he properly maintained the demigods, the twice-born, the gurus, and the devotees.

Text 49

daiva-dose tahara haila dusta sanga

banera samsarge haila bhakta-drohe ranga//CB, Madhya 3.049//

TRANSLATION

“By providence, he fell into bad association with Bana and began to take pleasure in oppressing the devotees.

COMMENTARY

“Although by My instructions his life was pure for some time, by the bad association of King Bana in the course of time he developed an interest in oppressing the devotees.”

Text 50

sevakera himsa mui na paron sahite

katinu apana putra sevaka rakhite//CB, Madhya 3.050//

TRANSLATION

“I cannot tolerate the oppression of My servants, so I cut down My own son to protect My servants.

COMMENTARY

“I can never tolerate any kind of envy or hatred directed towards My beloved servants. That is why I took the side of My devotees and even cut down My own son.”

Text 51

janame janame tumi seviyacha more

eteka sakala tattva kahila tomare”//CB, Madhya 3.051//

TRANSLATION

“You have served Me birth after birth. Therefore I have disclosed these truths to you.”

Text 52

suniya murari gupta prabhura vacana

vihvala haiya gupta karena krandana//CB, Madhya 3.052//

TRANSLATION

On hearing the Lord’s words, Murari Gupta became overwhelmed and began to cry.

Text 53

murari-sahita gauracandra jaya jaya

jaya yajna-varaha—sevaka-raksa-maya//CB, Madhya 3.053//

TRANSLATION

All glories to Gauracandra in the association of Murari! All glories to Varaha, the Lord of sacrifice and protector of His devotees!

COMMENTARY

All glories to Varaha, the enjoyer of all sacrifices, who protects the devotees, and all glories to Gauracandra in the company of Murari!

Text 54

ei-mata sarva-sevakera ghare ghare

krpaya thakura janayena apanare//CB, Madhya 3.054//

TRANSLATION

In this way the Lord revealed Himself to all of His servants at each of their houses.

Text 55

ciniya sakala bhrtya—prabhu apanara

parananda-maya citta haila sabara//CB, Madhya 3.055//

TRANSLATION

When the servants recognized their Lord, their hearts became filled with bliss.

Text 56

pasandire ara keha bhaya nahi kare

hate ghate sabe ‘krsna’ gaya ucca-svare//CB, Madhya 3.056//

TRANSLATION

Then they no longer feared the atheists, and they freely and loudly chanted the names of Krsna at all public places.

COMMENTARY

When Gaurahari manifested His real identity to the devotees, they all abandoned their various material inconveniences and merged in spiritual bliss. Therefore these devotees constantly and loudly chanted the names of Krsna everywhere without fear of the royal punishment threatened by the atheists.

Text 57

prabhu-sange miliya sakala bhakta-gana

mahanande ahar-nisa karaye kirtana//CB, Madhya 3.057//

TRANSLATION

In the company of the Lord, all the devotees happily engaged day and night in chanting the holy names.

Text 58

milila sakala bhakta, bai nityananda

bhai na dekhiya bada duhkhi gauracandra//CB, Madhya 3.058//

TRANSLATION

All the devotees assembled together, except Nityananda. Gauracandra became unhappy on not seeing His brother.

COMMENTARY

When Gaurasundara saw that all the devotees participated in the blissful kirtana pastimes except Nityananda, He became especially unhappy in separation from Nityananda.

Text 59

nirantara nityananda smare visvambhara

janilena nityananda—ananta isvara//CB, Madhya 3.059//

TRANSLATION

Visvambhara constantly remembered Nityananda, and Nityananda, who is nondifferent from Ananta, could understand this.

COMMENTARY

In the absence of Nityananda, Visvambhara constantly thought of Him and realized His original position. Mahaprabhu knew Sri Nityananda as the Supreme Lord, Ananta Vasudeva.

Text 60

prasange sunaha nityanandera akhyana

sutra-rupe janma-karma kichu kahi tana//CB, Madhya 3.060//

TRANSLATION

In this connection, please hear the narrations regarding Nityananda. I will briefly describe His birth and activities in the form of codes.

Text 61

radha-dese ekacaka-name ache grama

yanhi janmilena nityananda bhagavan//CB, Madhya 3.061//

TRANSLATION

In Radha-desa there is a village named Ekacakra, where Lord Nityananda took birth.

Text 62

‘maudesvara’-name deva ache kata dure

yare pujiyache nityananda haladhare//CB, Madhya 3.062//

TRANSLATION

Near this village there is a deity of Maudesvara Siva that was worshiped by Nityananda Haladhara.

COMMENTARY

Lord Nityananda appeared in the village named Ekacakra, in Radha-desa, which is on the western side of the Ganges. A short distance from this village is a deity of Siva named Maudesvara (Mayuresvara, by other opinion). Sometimes Lord Nityananda worshiped him.

Texts 63-66

sei grame vaise vipra hadai pandita

maha-viraktera praya dayalu-carita

tanra patni padmavati nama pati-vrataparama

vaisnavi-sakti—sei jagan-mata

parama-udara dui brahmana

brahmanitanra ghare nityananda janmila apani

sakala putrera jyestha—nityananda-raya

sarva-sulaksana dekhi' nayana judaya//CB, Madhya 3.063-66//

TRANSLATION

In this village lived a brahmana named Hadai Pandita, who was greatly renounced and full of compassion. His chaste wife's name was Padmavati. She was a great Vaisnavi and the mother of the universe. Both the brahmana and his wife were most magnanimous. In their house, Nityananda took birth. Lord Nityananda was the eldest of their sons. On seeing all His auspicious symptoms, one's eyes were satiated.

COMMENTARY

In that village of Ekacakra lived a magnanimous renounced brahmana named Hadai Pandita. His chaste wife, named Padmavati-devi, was the mother of the universe. She was profusely invested with Lord Visnu's energies. Among their few sons, Lord Nityananda was the eldest.

Text 67

tana balya-lila adi-khandete vistara

ethaya kahile haya grantha bahutara//CB, Madhya 3.067//

TRANSLATION

His childhood pastimes have already been described in the Adi-khanda. If I narrate them again here, this book will become voluminous.

Text 68

ei-mata kata-dina nityananda raya

hadai panditera ghare achena lilaya//CB, Madhya 3.068//

TRANSLATION

In this way Lord Nityananda engaged in blissful pastimes as He lived for some days in the house of Hadai Pandita.

Texts 69-73

grha chadibare prabhu karilena mana

na chade janani-tata-duhkhera karana

tila-matra nityanande na dekhile matayuga-praya

hena vase', tato 'dhika pita

tila-matra nityananda-putrere chadiyakotha

o hadai ojha na yaya caliya

kiba krsi-karme, kiba yajamana-ghare

kiba hate, kiba bate yata karma kare

pache yadi nityananda-candra cali' yaya

tilarthe sateka-bara ulatiya caya//CB, Madhya 3.069-73//

TRANSLATION

Nityananda Prabhu then decided to leave home, but His parents, fearing distress in His absence, did not leave Him alone. If Nityananda's mother did not see Him for a moment, she considered that moment equal to a yuga, and His father considered it even longer. Hadai Ojha could not go anywhere without Nityananda, for even a moment. Whether farming, in the house of his disciple, in the marketplace, or on the road—whatever he was doing—he would glance at Nityananda a hundred times every minute out fear that He might leave.

COMMENTARY

Although Nityananda Prabhu was not bound by His parents' affection like

an ordinary conditioned soul who wants to enjoy the fruits of his karma and He intended to leave home for the benefit of the living entities, His most affectionate parents would not leave Him for even a moment. For this reason, Nityananda Prabhu became morose. His parents would not let Him out of sight for even the shortest time; they always stayed with Him. In the course of their household activities, farming, acting as priest, traveling, and acquiring items, they repeatedly looked at their son, who accompanied them, out of fear that their son would leave home.

Texts 74-75

dhariya dhariya puna alingana kare

nanira putali yena milaya sarire

ei-mata putra-sange bule sarva-thai

prana haila nityananda, sarira hadai//CB, Madhya 3.074-75//

TRANSLATION

As Hadai Pandita repeatedly embraced Him, the soft-as-butter, delicate body of Nityananda would merge in his body. In this way, Hadai Pandita went everywhere accompanied by his son. It seemed Hadai Pandita was the body and Nityananda was the life air.

COMMENTARY

The father traveled everywhere with his son, and he would always keep Him on his lap. Just as the body and life airs are inseparable as one unit, Hadai Pandita, the father of Nityananda, was like the body and his son was like the life airs within the body.

Text 76

antaryami nityananda, iha saba jane

pitr-sukha-dharma pali’ ache pita-sane//CB, Madhya 3.076//

TRANSLATION

As the Supersoul, Nityananda knew everything. He stayed with His father for his pleasure and as a matter of duty.

COMMENTARY

As Nityananda Prabhu is directly the Supersoul, Visnu, He knew everything in detail. To increase His father’s happiness, He remained appropriately engaged in His father’s service.

Text 77

daive eka-dina eka sannyasi sundara

ailena nityananda-janakera ghara//CB, Madhya 3.077//

TRANSLATION

One day, by providence, an attractive sannyasi arrived at the house of Hadai Pandita.

Text 78

nityananda-pita tane bhiksa karaira

rakhilena parama-ananda-yukta hana//CB, Madhya 3.078//

TRANSLATION

Nityananda’s father invited him for a meal and happily kept him in his house.

COMMENTARY

With great happiness, Hadai Pandita invited an attractive wandering sannyasi to his house and fed him. Since the panca-suna sacrifices are not meant for the independent sannyasis, they eat at the houses of brahmanas. It is the principal duty of householders to offer meals and other nonduplicitous service to the sannyasis, who are situated in the highest order of spiritual life.

Text 79

sarva ratri nityananda-pita tanra sange

achilena krsna-katha-kathana-prasange//CB, Madhya 3.079//

TRANSLATION

Nityananda's father passed the entire night discussing topics of Krsna with the sannyasi.

COMMENTARY

He fed the sannyasi and spent the entire night discussing topics of Krsna with him.

Text 80

gantu-kama sannyasi hailausa-kale

nityananda-pita-prati nyasi-vara bale//CB, Madhya 3.080//

TRANSLATION

In the early morning, when the sannyasi was about to leave, he spoke to Nityananda's father as follows.

COMMENTARY

Sannyasis do not become bound by the affection of householders by spending much time in their homes. That is why the following morning the sannyasi was preparing to leave the house of Hadai Pandita and go somewhere else, when he began to speak.

Texts 81-84

nyasi bale,—"eka bhiksa achaye amara"

nityananda-pita bale,—"ye iccha tomara"

nyasi bale,—“karibana tirtha-paryatana

samhati amara bhala nahika brahmana

ei ye sakala-jyestha-nandana tomara

kata-dina lagi deha’ samhati amara

prana-atirikta ami dekhiba uhane

sarva-tirtha dekhibena vividha-vidhane” //CB, Madhya 3.081-84//

TRANSLATION

The sannyasi said, “I wish to beg alms from you.” Nityananda’s father replied, “Ask for whatever you like.” The sannyasi said, “I have a plan to visit the holy places, but I do not have a suitable brahmana companion. Please give me this eldest son of yours to accompany me for some days. I will take better care of Him than my own life, and He will be able to see all the holy places.”

COMMENTARY

The Vaisnava sannyasi said, “I have appeal.” In answer to this, Hadai Pandita gave him permission to disclose his mind. The sannyasi said, “Now I am engaged in visiting holy places. Since it is not the duty of a sannyasi to light fires and cook, and since everywhere there is a shortage of suitable brahmanas, I do not get meals at proper times. Therefore I require a brahmana companion. If you give me your eldest son for some time, I will love Him more than my own life and your son will become conversant with various holy places.”

The word samhati means “with” or “in the company of.”

Text 85

suniya nyasira vakya suddha-vipra-vara

mane mane cinte bada haiya katara//CB, Madhya 3.085//

TRANSLATION

On hearing the words of the sannyasi, the pure brahmana became afflicted with distress and contemplated as follows.

Text 86

“prana-bhiksa karilena amara sannyasina

dile o ‘sarva-nasa haya’ hena vasi//CB, Madhya 3.086//

TRANSLATION

“This sannyasi has asked for my very life; and if I don’t give him, I will be ruined.

COMMENTARY

On hearing the heart-rending words of the Vaisnava sannyasi, the brahmana became extremely afflicted with distress and thought, “I am only the body, and my eldest son is the life air. Therefore this sannyasi will take away my life and leave my body here. If I do not fulfill his request, then I will face imminent danger.”

Text 87

bhiksukere purve mahapurusa-sakala

prana-dana diyachena kariya mangala//CB, Madhya 3.087//

TRANSLATION

“Many great personalities in the past have given their lives to sannyasis and thereby achieved auspiciousness.

COMMENTARY

It is found in many previous histories that great personalities desiring their own benefit have given their lives to sannyasis.

Texts 88-89

ramacandra putra—dasarathera jivana

purve visvamitra tane karila yacana

yadyapiha rama-vine raja nahi jiye

tathapi dilena—ei puranete kahe//CB, Madhya 3.088-89//

TRANSLATION

“Visvamitra previously begged Dasaratha for his son Ramacandra, who was Dasaratha’s very life. Although the King could not live without Rama, he nevertheless gave Him. This is described in the Puranas.

COMMENTARY

On the request of Visvamitra, Maharaja Dasaratha gave him his own son, who was the very life of Dasaratha. This is found in the ancient histories. Although it was very difficult for Dasaratha to survive in the absence of Rama, in such a situation Maharaja Dasaratha gave up his son, who was equal to his own life.

Texts 90-91

sei ta’ vrttanta aji haila amare

e-dharma-sankate krsna! raksa kara’ more”

daive se-i vastu, kene nahiba se mati?

anyatha laksmana kene grhete utpatti? //CB, Madhya 3.088-89//

TRANSLATION

“The same thing has happened to me today. O Krsna, please save me from this dilemma.” By providence, it was the same situation, so why the mentality would not be the same? Otherwise why would Laksmana appear in his house?

COMMENTARY

“O Krsna, in this great predicament please protect me from my wavering

mentality, because I am in the same situation as Dasaratha was. By providence, I am that Dasaratha and my son is Rama. Otherwise, why has my son developed such a mentality? If this was not true, then why have the symptoms of renunciation manifest in my son?”

Text 92

bhaviya calila vipra brahmanira sthane

anupurva kahilena saba vivarane//CB, Madhya 3.092//

TRANSLATION

After contemplating in this way, the brahmana went to his wife and explained the situation in detail.

Text 93

suniya balila pati-vrata jagan-mata“

ye tomara iccha prabhu! sei mora katha”//CB, Madhya 3.093//

TRANSLATION

On hearing about the request, that chaste wife and mother of the universe said, “Dear Prabhu, I agree with whatever you decide.”

Text 94

aila sannyasi-sthane nityananda-pitanyasire

dilena putra, noiya matha//CB, Madhya 3.094//

TRANSLATION

The father of Nityananda then came before the sannyasi with his head down and handed over his son to the sannyasi.

Text 95

nityananda sange calilena nyasi-vara

hena mate nityananda chadilena ghara//CB, Madhya 3.095//

TRANSLATION

The best of sannyasis then departed with Nityananda. In this way, Nityananda left home.

Text 96

nityananda gele matra hadai pandita

bhumite padila vipra haiya murchita//CB, Madhya 3.096//

TRANSLATION

As soon as Nityananda left home, the brahmana Hadai Pandita fell unconscious to the ground.

Text 97

se vilapa krandana kariba kon jane?

vidare pasana kastha tahara sravane//CB, Madhya 3.097//

TRANSLATION

Who can describe that brahmana’s pathetic crying? Even stone and wood melted from the sound.

Texts 98-99

bhakti-rase jada-praya haila vihvala

loke bale “hado ojha haila pagala”

tina masa na karila annera grahana

caitanya-prabhave sabe rahila jivana//CB, Madhya 3.098-99//

TRANSLATION

Hado Ojha became overwhelmed and inert in the mellows of ecstatic love. People said, “Hado Ojha has become mad.” Indeed, he did not eat anything for three months; he survived only by the mercy of Sri Caitanya.

COMMENTARY

After giving away his son, the devotee Hado Upadhyaya became practically mad. He was overwhelmed by the mellows of devotional service and appeared like inert matter in the eyes of ordinary people. For three months Hadai Pandita abstained from accepting food and drink, as generally taken by ordinary human beings. Still, his body did not deteriorate as would happen in the case of ordinary people. Although he survived, he remained lifeless.

Text 100

prabhu kene chade, yara hena anuraga?

visnu-vaisnavera ei acintya-prabhava//CB, Madhya 3.100//

TRANSLATION

Why does the Lord leave someone who is so attached to Him? This is the inconceivable authority of Lord Visnu and the Vaisnavas.

COMMENTARY

One may question in this regard, that, being affectionate to His devotees, how did Lord Nityananda ignore His father’s attachment for Him? In answer to this it can be said that the potency of Lord Visnu and the Vaisnavas is incomparable. Their prowess is immeasurable by human calculation.

Texts 101-107

svami-hina devahuti-janani chadiyacalila

kapila-prabhu nirapeksa haiya

vyasa-hena vaisnava janaka chadi’ suka

calila, ulati nahi cahilena mukha

saci-hena janani chadiya ekakinicalilena

nirapeksa hai’ nyasi-mani

paramarthe ei tyaga—tyaga kabhu nahe

e sakala katha bujhe kona mahasaye

e sakala lila jiva-uddhara-karane

mahakastha drave’ yena ihara sravane

yena pitaharaiya sri-raghunandane

nirbhare sunile taha kandaye yavane

hena mate grha chadi’ nityananda-raya

svanubhavanande tirtha bhramiya vedaya//CB, Madhya 3.101-107//

TRANSLATION

Lord Kapila displayed indifference by leaving behind His widowed mother. Sukadeva left behind such a great Vaisnava father as Vyasadeva without even looking back at his face. The crest jewel of sannyasis displayed indifference by leaving behind His helpless mother, Saci. On the spiritual platform such renunciation is not renunciation. Only a few great personalities can understand this topic. These pastimes are all meant for the deliverance of the living entities. Even wood melts by hearing such topics. On hearing about Dasaratha’s lamentation after sending away his son Rama, even the Yavanas cry profusely. In this way Lord Nityananda left home and traveled to the holy places out of His own sweet will.

COMMENTARY

When Kapila’s father left for His own abode, Lord Kapila displayed

indifference by leaving His afflicted mother, Devahuti; Sukadeva displayed indifference by leaving his father, Mahatma Vyasa, in spite of his repeated calls; Sacinandana took sannyasa in order to display indifference by leaving His helpless unsupported mother; and in order to deliver the fallen souls in the same way, Sri Nityananda Prabhu, who is nondifferent from Mula-sankarsana Baladeva, enacted the pastime of visiting the holy places out of His own spiritual ecstasy. Ordinary people cannot immediately understand the importance and necessity of such renunciation for spiritual progress. The living entities' eternal constitutional duty is cultivation of Krsna consciousness, which is the ultimate goal of spiritual life. In comparison to this, severe renunciation cannot be given much importance. Only those who are advanced in spiritual life can understand that Nityananda Prabhu's leaving behind such an affectionate father and mother for another purpose was most reasonable and necessary. Dasaratha's lamentation due to separation from his son Ramacandra overwhelms even the hearts of Yavanas. Even the hardest hearts of intoxicated materialists are softened with transcendental mellows while hearing these topics.

The word nirbhare means "completely" or "excessively."

The second line of verse 106 indicates that even Yavanas cry profusely when they hear such topics.

The word svanubhavanande means "in His own spiritual bliss."

Texts 108-114

gaya, kasi, prayaga, mathura,

dvaravatinara-narayanasrama gela mahamati

bauddhalaya giya gela vyasera alaya

ranganatha, setubandha, gelena malaya

tabe anantera pura gela mahasaya

bhramena nirjana-vane parama-nirbhaya

gomati, gandaki gela sarayu, kaveriayodhya,

dandakaranye bulena vihari’

trimalla, vyenkatanatha, sapta-godavarimahesera

sthana gela kanyaka-nagari

reva, mahismati, malla-tirtha, haridvara

yanhi purve avatara haila gangara

ei-mata yata tirtha nityananda-raya

sakala dekhiya punahaila mathuraya//CB, Madhya 3.108-114//

TRANSLATION

The most magnanimous Nityananda visited Gaya, Kasi, Prayaga, Mathura, Dvaraka, and the asrama of Nara-Narayana. He went to the place of the Buddhists and the residence of Vyasa. He visited Ranganatha, Setubandha, and the Malaya Hills. He then went to Anantapura and fearlessly traveled through uninhabited forests. He visited the Gomati, Gandaki, Saryu, and Kaveri Rivers. He also went to Ayodhya and then wandered through the forest of Dandakaranya. He went to Trimalla, Vyenkatanatha, Sapta-Godavari, the abode of Lord Siva, and Kanya-kumari. Lord Nityananda visited the Reva River, Mahismati, Malla-Tirtha, and Haridvara, where the Ganges descended in ancient times. In this way, after traveling to all the holy places, Lord Nityananda returned to Mathura.

COMMENTARY

See the description of Lord Nityananda’s pilgrimage in the Adi-khanda, Chapter Nine.

The word bauddhalaya refers to Kapila-vastu, Buddha-gaya, Saranatha, and Kasi.

Text 115

cinite na pare keha anantera dhama

hunkara karaye dekhi’ purva-janma-sthana//CB, Madhya 3.115//

TRANSLATION

No one could recognize Nityananda, the origin of Ananta, as He roared loudly on seeing His previous birthplace.

Text 116

niravadhi balya-bhava, ana nahi sphure

dhulakhela khele vrndavanera bhitare//CB, Madhya 3.116//

TRANSLATION

He remained always in the mood of a child, without displaying any other mood, as He sported in the dust of Vrndavana.

Texts 117-119

aharera cesta nahi karena kothaya

balya-bhave vrndavane gadagadi yaya

keha nahi bujhe tana caritra udara

krsna-rasa vine ara na kare ahara

kadacit kona dina kare dugdha-pana

seha yadi ayacita keha kare dana//CB, Madhya 3.117-119//

TRANSLATION

He never endeavored for His meals and repeatedly rolled in the dust of Vrndavana in the mood of a child. No one could understand His magnanimous characteristics. He did not consume anything other than the mellows of Krsna consciousness. On some days He drank some milk if someone offered Him without asking.

COMMENTARY

No one could understand Sri Nityananda Prabhu’s pastimes of rolling in

the dust of Vrndavana. All living entities require to collect eatables to maintain their bodies, but when one's constitutional propensities are awakened, he loses interest in accumulating anything other than the mellows of service to Visnu and the Vaisnavas. Nityananda Prabhu maintained His body simply by occasionally drinking milk that He received without asking.

Text 120

ei-mate vrndavane vaise nityananda

navadvipe prakasa haila gauracandra//CB, Madhya 3.120//

TRANSLATION

In this way Nityananda Prabhu resided in Vrndavana, while in Navadvipa, Gauracandra revealed Himself.

COMMENTARY

While Lord Nityananda was wandering in Vrndavana, Gaurasundara Mahaprabhu manifested His identity in Navadvipa.

Text 121

nirantara sankirtana—parama-ananda

duhkha paya prabhu na dekhiya nityananda//CB, Madhya 3.121//

TRANSLATION

The Lord constantly engaged in sankirtana in great happiness, yet He became unhappy on not seeing Nityananda.

COMMENTARY

While Mahaprabhu was constantly and happily engaged in propagating sankirtana at Navadvipa, He felt distress because of Nityananda Prabhu's absence.

Text 122

nityananda janilena prabhura prakasa

ye avadhi lagi' kare vrndavane vasa//CB, Madhya 3.122//

TRANSLATION

Nityananda understood that the Lord had manifested Himself. He had waited in Vrndavana for this moment.

COMMENTARY

Lord Nityananda lived in Vrndavana while waiting for Mahaprabhu to reveal Himself.

The phrase ye avadhi lagi' means "waiting for that auspicious moment."

Text 123

janiya aila jhata navadvipa-pure

asiya rahila nandana-acaryera ghare//CB, Madhya 3.123//

TRANSLATION

On realizing this, He immediately went to Navadvipa, where He stayed at the house of Nandana Acarya.

COMMENTARY

The word jhata means "quickly." For a description of Nandana Acarya, one may see Caitanya-caritamrta (Adi 10.39) or Caitanya-bhagavata, Madhya-khanda, Chapter Seventeen.

Text 124

nandana-acarya maha-bhagavatottama

dekhi maha-tejorasi yena surya-sama//CB, Madhya 3.124//

TRANSLATION

Nandana Acarya was a maha-bhagavata. He saw that the bodily effulgence of Nityananda was equal to the sun.

COMMENTARY

The topmost uttama-adhikaris are pure devotees of the Lord. This is confirmed in the Srimad Bhagavatam (11.2.45) as follows:

sarva-bhutesu yah pasyed

bhagavad-bhavam atmanah

bhutani bhagavaty atmany

esa bhagavatottamah

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krsna. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.” Being the foremost of such liberated souls, the maha-bhagavata Sri Nityananda Prabhu is the origin of all pure devotees of the Lord. He is most effulgent and is the basis of spiritual illumination. The reflection of His bodily effulgence revives the constitutional position of the living entities. Those who are under His shelter can also have similar effulgence. In the material conception of life there is an absence of spiritual effulgence. Until one achieves spiritual realization, he cannot be freed from the contamination of forgetting his real identity. When the spiritual effulgence that emanates from Nityananda and destroys the darkness of ignorance enters the heart of a person, it vanquishes the darkness of ignorance.

Text 125

maha-avadhuta-vesa prakanda sarira

niravadhi gabhirata dekhi mahadhira//CB, Madhya 3.125//

TRANSLATION

Nityananda appeared as a great avadhuta with a large body. He was always grave and most sober.

COMMENTARY

Only those who have attained perfection in the sannyasa order of life and have naturally become indifferent to external renunciation are know as avadhutas. Many people are bewildered on seeing the avadhutas' disdain for external signs. When a strict sannyasi attains perfection in the sannyasa order, he becomes renowned as a learned sannyasi or avadhuta. Sri Nityananda Prabhu is the topmost of such avadhutas. His gravity and extreme patience were observed by Nandana Acarya.

Text 126

ahar-nisa vadane balaye krsna-nama

tribhuvane advitiya caitanyera dhama//CB, Madhya 3.126//

TRANSLATION

He chanted the names of Krsna day and night. He was the abode of Lord Caitanya, incomparable within the three worlds.

COMMENTARY

That Nityananda was always engaged in chanting the names of Krsna. Sri Caitanyadeva has pervaded the three worlds on the support of Nityananda. Sri Nityananda alone is the unparalleled effulgence of Sri Caitanyadeva. He is like the blazing sun in dissipating the darkness of the conditioned souls' ignorance of identifying themselves as enjoyers. Sri Nityananda alone is most expert in enacting the pastimes of rendering ten forms of service to Sri Caitanyadeva. No other object may be compared with Him. Sri Nityananda is the backbone in manifesting the Supreme Lord among the living entities.

Text 127

nijanande ksane ksane karaye hunkara

maha-matta yena balarama-avatara//CB, Madhya 3.127//

TRANSLATION

Sometimes He roared loudly in His own ecstasy. He appeared greatly intoxicated, just like the incarnation of Balarama.

COMMENTARY

Sri Nityananda Prabhu sometimes roared loudly out of ecstasy in order to manifest His pastimes and identity in this world. He was fully intoxicated to constantly assist Sri Caitanyadeva's pastimes of distributing love of God. Just as Sri Baladeva Prabhu fully engaged in the service of Sri Krsna in Vraja, in Gauda-desa also, where Caitanya enjoyed His pastimes, the intoxicated mood and emotional ecstasy of Nityananda captured people's hearts through the help of their ears to vanquish the contamination from their hearts. No one should misunderstand the meaning of the word nijananda by thinking that Sri Nityananda is an insignificant conditioned soul like us. The word nija here indicates realization of the Supreme Lord. According to material consideration, the ananda of the conditioned souls is always obstructed and there is gulf of difference between real ananda and their ananda. Since Nityananda Prabhu is Himself the origin of the visnu-tattvas, if one attributes on Him the material consideration of differentiation between the body and the self, then one will certainly be baffled in his attempts to realize the true meaning of the word nijananda.

Text 128

koti candra jiniya vadana manohara

jagata-jivana hasya sundara adhara//CB, Madhya 3.128//

TRANSLATION

His attractive face defeated the beauty of millions of moons, and His enchanting smile was the life and soul of the universe.

COMMENTARY

The second line of this verse indicates that His beautiful smile gave life to all living entities of the entire universe.

Text 129

mukuta jiniya sri-dasanera jyotihayata

aruna dui locana subhati//CB, Madhya 3.129//

TRANSLATION

The effulgence of His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face.

COMMENTARY

This verse indicates that the radiance of His teeth defeated even the luster of pearls. His two broad reddish eyes expanded the beauty of His face.

Text 130

ajanulambita bhuja supivara vaksa

calite komala bada pada-yuga daksa//CB, Madhya 3.130//

TRANSLATION

His hands stretched down to His knees, and His chest was high. His two soft lotus feet were expert in movement.

COMMENTARY

His two hands extended down to His knees, and His chest was raised. Although His lotus feet were extremely soft, they were very expert in the act of walking.

Text 131

parama krpaya kare sabare sambhasa

sunile sri-mukha-vakya karma-bandha-nasa//CB, Madhya 3.131//

TRANSLATION

He spoke to everyone with great compassion. On hearing the words from His lotus mouth, one’s bondage due to fruitive activities was destroyed.

COMMENTARY

One who hears the words emanating from the lotus mouth of Nityananda Prabhu has no possibility of maintaining material conceptions. The conditioned souls proudly identify themselves as the doers and engage in material activities while considering themselves products of matter. If the living entities hear the words of Sri Nityananda Prabhu, then their thirst for material enjoyment will be vanquished and their constitutional propensities will awaken. He pleases everyone with His most compassionate words.

Text 132

aila nadiya-pure nityananda-raya

sakala bhuvane jaya-jaya-dhvani gaya//CB, Madhya 3.132//

TRANSLATION

When Lord Nityananda arrived in Nadia, there were shouts of joy all over the world.

Text 133

se mahima bale hena ke ache pracanda

ye prabhu bhangila gaurasundarera danda//CB, Madhya 3.133//

TRANSLATION

Who can describe the glories of that Lord who broke the sannyasa-danda

of Gaurasundara?

COMMENTARY

He is directly Lord Baladeva, therefore the power of His glories cannot be compared with any other object. How can anyone’s power be compared with the power of He who transgressed His exhibition of subordination to Gaurasundara by breaking His sannyasa danda accepted out of formality. Everyone is forced to follow the rules and regulations enjoined by Gaurasundara. When the Lord of the fourteen worlds was personally following the rules and regulations to set example for people in general, Nityananda Prabhu, being intolerant, altered the Lord’s exemplary pastimes of following the rules and regulations. See Antya-khanda, Chapter Two.

Text 134

vanik adhama murkha ye karila para

brahmanda pavitra haya nama laile yanra//CB, Madhya 3.134//

TRANSLATION

The entire universe is purified by chanting the names of He who delivered the fallen, the foolish, and the merchants.

COMMENTARY

When the eternal servants of Krsna situate themselves within the varna principles of this world, they engage in trade as members of the third varna. Such communities are called vaisyas or vaniks. In order to direct their propensities, they spend their time protecting cows, cultivating land, trading, and loaning money on interest. When one forgets Krsna, he develops a taste for the propensities of a merchant and as a result of such desires he takes birth in the house of a merchant. Being dependent on such merchants, other communities award them such titles as sresthi (aristocratic), adhya (rich), and mahajana (wholesale merchant). As a result of being respected in this way, such merchants become proud. The superiority and inferiority of a merchant is determined by the items in which he trades. Those whose business is to sell intoxicants are also

merchants, but they are comparatively inferior to other merchants. Nevertheless they are also considered vaisyas. Since a living entity's propensity for serving Hari is greatly disturbed by becoming absorbed in exchanging gold, the gold merchants are condemned and also considered inferior vaisyas. Persons who appeared in such families as well as those who had similar propensities as a result of impressions from previous lives were delivered by Nityananda Prabhu from their absorption in matter and awarded the title of Acarya. External identifications are temporary. When all such identifications are removed, the living entity awakens to his constitutional position. He is then liberated and engages in the service of Hari.

According to material consideration, people are of higher, middle, or lower classes. According to the consideration of intelligent persons, people are either learned, uneducated, or foolish. These external identifications temporarily cover the intelligence of Krsna's eternal servants and cause them to become absorbed in matter. Due to forgetfulness of one's spiritual consciousness a dormant spirit soul is bereft of the Lord's service and forgets his eternal identification. By His instructions, Sri Nityananda Prabhu removes the living entities' absorption in matter and bestows eternal benefit on them. The living entities are then freed from material conceptions and travel to the spiritual kingdom. The external identification of liberated souls bewilders those who are engaged in identifying themselves with matter and entangles them in the laws of karma. In order to benefit persons who have mercantile propensities and those born in merchant families as well as fools who are condemned by people in general, Nityananda Prabhu, who is unlimitedly merciful, relieved them from their material conceptions. Just by hearing the name of Nityananda Prabhu, the people of the entire world are purified from the propensity for committing sin. Even the merchants, the fallen, and the foolish are purified and become knowers of the Absolute Truth and devotees of the Supreme Lord. Then no one can doubt their purity. See Antya-khanda, Chapter Five.

Text 135

paiya nandanacarya harasita hanarakhilena

nija-grhe bhiksa karaiya//CB, Madhya 3.135//

TRANSLATION

Nandana Acarya welcomed Nityananda Prabhu, fed Him, and kept Him in his house.

Text 136

navadvipe nityananda-candra-agamana

iha yei sune, tare mile prema-dhana//CB, Madhya 3.136//

TRANSLATION

Anyone who hears about the arrival of Nityananda in Navadvipa will certainly receive the wealth of love.

COMMENTARY

Those who hear the topics of Lord Nityananda’s auspicious arrival in Navadvipa become conversant with His distribution of love of Godhead, or krsna-prema, and achieve love for Krsna.

Text 137

nityananda-agamana jani’ visvambhara

ananta harisa prabhu haila antara//CB, Madhya 3.137//

TRANSLATION

When Visvambhara understood that Nityananda had arrived, He became unlimitedly joyful at heart.

Text 138

purva-vyapadese sarva-vaisnavera sthane

vyanjiya achena, keha marma nahi jane//CB, Madhya 3.138//

TRANSLATION

On some pretext the Lord had previously given the Vaisnavas some hint about Nityananda’s arrival, yet none of them had understood.

COMMENTARY

Before the arrival of Nityananda, Gaurasundara had hinted to the Vaisnavas that some great personality would come, but the Vaisnavas could not grasp the meaning of Gaurasundara’s statement.

Text 139

“are bhai, dina dui tinera bhitare

kona mahapurusa eka asibe ethare”//CB, Madhya 3.139//

TRANSLATION

“O brothers, within two or three days some great personality will come here.”

Text 140

daive sei dina visnu puji’ gauracandra

satvare milila yatha vaisnavera vrnda//CB, Madhya 3.140//

TRANSLATION

By providence, after worshiping Visnu that same day, Gauracandra soon met with all the Vaisnavas.

Text 141

sabakara sthane prabhu kahena apane//CB, Madhya 3.141//

TRANSLATION

“aji ami aparupa dekhilun svapane

COMMENTARY

The Lord told everyone, “Today I have seen something wonderful in a dream.

Text 142

tala-dhvaja eka ratha—samsarera sara

asiya rahila ratha—amara duyara//CB, Madhya 3.142//

TRANSLATION

“A chariot adorned by a flag marked with a palm tree and expert in bestowing the essence of life on all people arrived at My doorstep.

COMMENTARY

On the pretext of explaining the topics of His dream, Gaurasundara said, “I saw Sri Baladeva Prabhu’s chariot adorned with a flag marked with a palm tree arrive at My doorstep. This chariot adorned with a flag marked with a palm tree delivers one from the nonessentials of this material world and awards the essence of life. In this material world, everything is temporary, but those who are attracted by Baladeva’s chariot adorned by a flag marked with a palm tree are eligible to be attracted by the essential objects of this world. The height of the chariot adorned by a flag marked with a palm tree is incomparable, just as a palm tree is higher than other trees. Similarly, the mental chariot of conditioned souls is tiny in comparison to the palm tree marked on that flag. The palm tree marked on the top of Baladeva’s chariot is adorned with fruits.”

Text 143

tara majhe dekhi eka prakanda sarira

maha eka stambha skandhe, gati nahe sthira//CB, Madhya 3.143//

TRANSLATION

“Within the chariot I saw someone with a huge body. He held a post on His shoulder and His movements were unsteady.

COMMENTARY

“I saw a great personality with a massive body sitting within that chariot adorned by a flag marked with a palm tree. He carried a pole on His shoulder, in other words, He carried a plough and club. He was maddened with restlessness.”

Text 144

vetra bandha eka kamandalu vama hate

nila-vastra paridhana, nila-vastra mathe//CB, Madhya 3.144//

TRANSLATION

“In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue cloth.

COMMENTARY

“Like Baladeva, He wore blue cloth on His upper and lower limbs. He held a waterpot made of cane in His left hand.”

Text 145

vama-sruti-mule eka kundala vicitra

haladhara-bhava hena bujhi ye caritra//CB, Madhya 3.145//

TRANSLATION

“His left ear was decorated with charming earring. By His characteristics I could understand that He was none other than Haladhara.

COMMENTARY

“He wore an enchanting golden earring on His left ear. By seeing His characteristics, I naturally thought that He was absorbed in the mood of

Baladeva.”

Text 146

‘ei badi nimani panditera haya haya?’

dasa-bara visa-bara ei katha kaya//CB, Madhya 3.146//

TRANSLATION

“He repeatedly inquired ten or twenty times, ‘Is this the house of Nimai Pandita?’

COMMENTARY

“That great personality that I saw in My dream learned Hindi in Vrndavana, and when He came to the doorstep of My house, He asked the neighbors in Hindi ten or twenty times, ‘Does this house belong to Nimai Pandita or not?’”

Text 147

maha avadhuta-vesa parama pracanda

ara kabhu nahi dekhi emana uddanda//CB, Madhya 3.147//

TRANSLATION

“He was dressed like an avadhuta and appeared to be most powerful. I have never seen such a personality before.

Text 148

dekhiya sambhrama bada pailama ami

jijnasila ami, ‘kon mahajana tumi?’//CB, Madhya 3.148//

TRANSLATION

“I was filled with respect on seeing Him and asked, ‘Which great personality are You?’

Text 149

hasiya amare bale, ‘ei bhai haya

tomaya amaya kali haiba paricaya’//CB, Madhya 3.149//

TRANSLATION

“He smiled and said, ‘I am Your brother. Tomorrow We will meet.’

COMMENTARY

“He smiled and said to Me, ‘I am Your brother. Tomorrow We will get to know each other.’”

Text 150

harisa badila suni’ tahara vacana

apanare vason muni yena sei-sama”//CB, Madhya 3.150//

TRANSLATION

“I became most pleased by hearing His words, and I considered Myself to be identical with Him.”

COMMENTARY

Mahaprabhu said, “My happiness increased on hearing the words of that personality whom I saw in My dream. On seeing Him, I felt like ‘I am He.’”

Text 151

kahite prabhura bahya saba gela dura

haladhara-bhave prabhu garjaye pracura//CB, Madhya 3.151//

TRANSLATION

While speaking in this way, the Lord lost His external consciousness and roared loudly in the mood of Haladhara.

Text 152

“mada ana’ mada ana’” bali’ prabhu dake

hunkara sunite yena dui karna phate//CB, Madhya 3.152//

TRANSLATION

The Lord repeatedly cried out, “Bring wine! Bring wine!” His cry was so loud that everyone’s eardrums were almost broken.

COMMENTARY

While describing in this way, the Lord shouted, “Bring wine!” in such a way that the listeners’ ears were practically broken.

Texts 153-154

srivasa pandita bale, “sunaha gosani

ye madira caha tumi, se tomara thani

tumi ya’re vilao, sei se taha paya!”

kampita bhakata-gana dure rahi’ caya//CB, Madhya 3.153-154//

TRANSLATION

Srivasa Pandita said, “Please hear me, O Gosani. The wine that You are demanding is available only with You. Only one whom You give it to can have it.” The devotees were trembling as they looked on from a distance.

COMMENTARY

When Srivasa Pandita heard the roaring of the Lord in the mood of Baladeva, he said, “The wine that You are requesting to drink is not

available anywhere else, it is available only with You. Only one who receives that wine from You can also have it.”

Text 155

mane mane cinte saba vaisnavera gana//CB, Madhya 3.155//

TRANSLATION

“avasya ihara kichu achaye karana”

COMMENTARY

All the Vaisnavas contemplated, “There must be a reason for this.”

Text 156

arya tarja pade prabhu aruna-nayana

hasiya dolaya anga, yena sankarsana//CB, Madhya 3.156//

TRANSLATION

The reddish-eyed Lord recited poems and laughed as His body swayed back and forth like Sankarsana.

COMMENTARY

The word arya refers to the line of a poem. Those poems with lines having more syllables than prescribed and that are also not essays are called aryas. The word tarja refers to aryas in the form of spontaneously composed songs.

Text 157

ksaneke haila prabhu svabhava-caritra

svapna-artha sabare vakhane rama-mitra//CB, Madhya 3.157//

TRANSLATION

After a while the Lord returned to His normal state. Then the friend of Rama began to explain the meaning of the dream.

COMMENTARY

After a while, when the Lord regained His composure, the friend of Balarama explained the meaning of the dream. If the word rama-mitra refers to Hanuman, the servant of Rama, then it indicates that Murari Gupta explained the meaning of the Lord's dream.

The phrase svabhava-caritra hailaindicates that the Lord regained His normal, or natural, state.

Text 158

"hena bujhi, mora citte laya eka

kathakona mahapuruseka asiyache etha//CB, Madhya 3.158//

TRANSLATION

"It appears to Me that some great personality has arrived here.

Text 159

purve ami baliyachon toma sabara sthane

'kona mahajana sane haiba darasane'//CB, Madhya 3.159//

TRANSLATION

"I have already previously informed you that we will soon meet a great personality.

Text 160

cala haridasa! cala srivasa pandita!

caha giya dekhi ke aise kon bhita"//CB, Madhya 3.160//

TRANSLATION

"O Haridasa! O Srivasa! Go immediately and see who has come."

Text 161

dui maha-bhagavata prabhura adese

sarva-navadvipa cahi' bulaye harise//CB, Madhya 3.161//

TRANSLATION

On the order of the Lord, the two maha-bhagavatas happily searched throughout Navadvipa.

COMMENTARY

Both Haridasa Thakura and Srivasa Pandita are maha-bhagavatas. By the will of Sri Gaurasundara they began to joyfully search all the villages of Navadvipa beginning with Sri Mayapur to find that great personality who had appeared in the Lord's dream.

Text 162

cahite cahite katha kahe dui jana//CB, Madhya 3.162//

TRANSLATION

"e bujhi aila kiba prabhu sankarsana"

COMMENTARY

While searching in this way, they confided to each other, "It seems Lord Sankarsana has come."

Text 163

anande vihvala dunhe cahiya vedaya

tilardheka uddesa kotha o nahi paya//CB, Madhya 3.163//

TRANSLATION

Overwhelmed in ecstasy, the two looked everywhere but were unable to get any indication of where He was.

Text 164

sakala nadiya tina-prahara cahiya aila

prabhura sthane kahon na dekhiya//CB, Madhya 3.164//

TRANSLATION

They looked all over Nadia for nine hours without finding anyone and then returned to the Lord.

Texts 165-167

nivedila asi’ donhe prabhura carane

“upadhika kotha o nahila darasane

ki vaisnava, ki sannyasi, ki grhastha-sthala

pasandira ghara-adi—dekhilun sakala

cahilama sarva-navadvipa yara nama

sabe na cahilun prabhu! giya anya grama” //CB, Madhya 3.165-167//

TRANSLATION

The two informed the Lord, “We have not found anyone new. We have searched the residences of Vaisnavas, sannyasis, and grhasthas; we have even gone to the houses of atheists. We have looked all over Navadvipa, but we did not go outside Navadvipa.”

COMMENTARY

The two returned to the Lord and said, “We haven’t found anyone new, or anyone with different external symptoms. We have searched all over Navadvipa for nine hours at the residences of Vaisnavas, sannyasis, and grhasthas—we even went to the houses of atheists who are envious of the Vaisnavas. We have searched everywhere except the villages outside Navadvipa.”

Text 168

donhara vacana suni’ hase gauracandra

chale bujhaila ‘bada gudha nityananda’//CB, Madhya 3.168//

TRANSLATION

Gauracandra smiled as he heard their report. By this pastime He revealed that Nityananda is most confidential.

COMMENTARY

Due to the covered nature of Gaura’s pastimes, no one can immediately recognize Krsna and Balarama. Nityananda is also the most confidential covered form of Baladeva. Mahaprabhu smiled as He disclosed the confidential mystery of Sri Nityananda to Haridasa and Srivasa.

Texts 169-170

ei avatare keha gauracandra gaya

nityananda-nama suni’ uthiya palaya

pujaye govinda yena, na mane sankara

ei pape aneke yaiba yama-ghara//CB, Madhya 3.169-170//

TRANSLATION

Some persons sing the glories of Gauracandra in this incarnation and run

away when they hear the name of Nityananda. If one worships Govinda but does not respect Lord Siva, as a result of this sin he will go to the abode of Yamaraja.

COMMENTARY

Just as many people who worship the Supreme Lord remain indifferent to the worship of His devotees and nourish hatred towards the devotees and as a result are eligible for punishment by Yamaraja, similarly those who display a lack of faith for Nityananda, who is nondifferent from Baladeva Prabhu, while being faithful to Gaurasundara commit offenses and as a result invite misfortune and punishment.

Sri Rudradeva is the topmost Vaisnava. He is an acarya and teacher of devotional service to Visnu, therefore anyone who disrespects him does not achieve any benefit. Just as the disciplic succession of Visnusvami has originated from Mahadeva, pure devotional service has been propagated in this world by the mercy of Sri Nityananda.

arcayitva tu govindam

tadiyan narcayet tu yahna sa

bhagavato jneyah kevalam

dambhikah smrtah

“One who performs worship of Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.”

The undivided Absolute Truth, Vrajendra-nandana, and His devotees are one, just as there is no difference between the energy and the energetic. Those who try to make a distinction between Lord Visnu and the Vaisnavas have no possibility of achieving auspiciousness.

Text 171

bada gudha nityananda ei avatare

caitanya dekhaya yare, se’ dekhite pare//CB, Madhya 3.171//

TRANSLATION

In this incarnation Lord Nityananda is most confidential. One can see Him only when Lord Caitanya reveals Him.

COMMENTARY

Only the dear servants of Sri Caitanyadeva can, by His mercy, understand the characteristics of Sri Nityananda. It is impossible for conditioned souls to take shelter of the lotus feet of Sri Nityananda. The truth regarding Nityananda is realized only by the grace of Sri Caitanya's merciful form as the caitya-guru, the Supersoul. By uselessly and proudly advertising themselves as devotees of Caitanya, ordinary ignorant people who are averse to Caitanya cannot understand the most confidential pastimes of Nityananda. Those who are not awakened to spiritual consciousness have no entrance in the unmanifested most mysterious pastimes of Nityananda. Ignorant fools exhibit disgust on seeing the pastimes of Nityananda. That is why they are punished by Yamaraja and ultimately receive unlimited suffering.

Text 172

na bujhi' ye ninde' tana caritra agadha

paiya o visnu-bhakti haya tara vadha//CB, Madhya 3.172//

TRANSLATION

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Visnu.

COMMENTARY

Those who find restlessness in Nityananda's characteristics, which are adorned with gravity as deep as the ocean, and are thus cheated from attaining shelter at His lotus feet and blaspheme Him by not understanding His supreme service to Gaura-Krsna, even though they are constitutionally eternal servants of Krsna, they fall from their position as servants of Krsna and ruin themselves by lording it over material

nature.

Text 173

sarvathasrivasa adi tanra tattva jane

na haila dekha kona kautuka-karane//CB, Madhya 3.173//

TRANSLATION

Devotees like Srivasa certainly know the truth regarding Nityananda, but for some curious reason they could not find Him.

COMMENTARY

There are many mysteries in the pastime of unsuccessfully searching for Sri Nityananda Prabhu exhibited by the eternally perfect associates of the Lord like Srivasa Pandita. Baladeva Prabhu hid Himself and did not show His form to Haridasa and Srivasa Pandita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

Text 174

ksaneke thakura bale isat hasiya“

aisa amara sange sabe dekhi giya”//CB, Madhya 3.174//

TRANSLATION

After a while the Lord smiled and said, “Everyone come and see Him with Me.”

Text 175

ullase prabhura sange sarva-bhakta-gana

‘jaya krsna’ bali’ sabe karila gamana//CB, Madhya 3.175//

TRANSLATION

All the devotees happily went with the Lord while chanting, “Jaya Krsna.”

Text 176

saba lana prabhu nandana-acaryera ghara

janiya uthila giyasri-gaurasundara//CB, Madhya 3.176//

TRANSLATION

Sri Gaurasundara led all the devotees to the house of Nandana Acarya.

Text 177

vasiyache eka maha-purusa-ratana

sabe dekhilena—yena koti-surya-sama//CB, Madhya 3.177//

TRANSLATION

Sitting there was one great jewel-like personality. Everyone saw that His effulgence was like that of millions of suns.

Text 178

alaksita-avesa bujhana nahi yaya

dhyana-sukhe paripurna hasaye sadaya//CB, Madhya 3.178//

TRANSLATION

No one could understand His internal mood. His was absorbed in happiness from His meditation and continually smiled.

COMMENTARY

Unless one sees Nityananda Prabhu with service-inclined eyes, one will

never understand His mood. Externally He was constantly smiling, and internally He was always absorbed in the happiness of Sri Caitanya’s service.

Text 179

maha-bhakti-yoga prabhu bujhiya tanhara

gana-saha visvambhara haila namaskara//CB, Madhya 3.179//

TRANSLATION

Understanding His pure devotional mood, Visvambhara and the devotees offered Him obeisances.

COMMENTARY

On seeing His pure devotional mood, Gaurahari and His followers offered obeisances to Nityananda.

Text 180

sambhrame rahila sarva-gana dandaiyakeha

kichu na balena rahila cahiya//CB, Madhya 3.180//

TRANSLATION

Everyone then stood there watching Him in awe and reverence without speaking a word.

Text 181

sammukhe rahila mahaprabhu visvambhara

cinilena nityananda—pranera isvara//CB, Madhya 3.181//

TRANSLATION

Mahaprabhu Visvambhara stood directly in front of Nityananda, who immediately recognized the Lord of His life.

Text 182

visvambhara-murti yena madana-samana

divya gandha malya divya vasa paridhana//CB, Madhya 3.182//

TRANSLATION

The form of Visvambhara was as attractive as that of Cupid. He was decorated with divine sandalwood pulp, flower garlands, and garments.

COMMENTARY

The most grave form of the original Personality of Godhead Sri Mahaprabhu was adorned with various ornaments, beautified with fragrant flower garlands, dressed in shining garments, and more enchanting than millions of Cupids.

Text 183

ki haya kanaka-dyuti se dehera age

se vadana dekhite candera sadha lage//CB, Madhya 3.183//

TRANSLATION

How can the luster of shining gold be compared with His body? Even the moon desires to see His face.

COMMENTARY

His most dazzling bodily effulgence diminished the luster of gold. Sri Gaurasundara was such a matchlessly beautiful personality that the moon, whose unparalleled beauty is described by great poets, was full of anxiety to see His face.

Text 184

manohara sri-gauranga nityananda raya

bhakata-jana-sange nagare vedaya//CB, Madhya 3.184//

TRANSLATION

Accompanied by the devotees, the most enchanting Sri Gauranga and Nityananda wander throughout Navadvipa.

Text 185

se danta dekhite kotha mukutara dama

se kesa-bandhana dekhi' na rahe geyana//CB, Madhya 3.185//

TRANSLATION

The value of pearls is minimized on seeing His beautiful teeth, and one loses consciousness on seeing His tied-up hair.

COMMENTARY

The word dama means "class." The phrase kesa-bandhana refers to braided hair, but in this case it refers to top-knotted hair.

Text 186

dekhite ayata dui aruna nayana

ara ki kamala ache hena haya jnana//CB, Madhya 3.186//

TRANSLATION

One who sees His elongated lotus eyes wonders whether other lotuses exist.

COMMENTARY

In comparison to the beauty of Gaurasundara's long lotus eyes, the

beauty of other lotuses becomes insignificant.

Text 187

se ajanu dui bhuja, hrdaya supina

tahe sobhe suksma yajna-sutra ati ksina//CB, Madhya 3.187//

TRANSLATION

His hands reach down to His knees, and His raised chest is adorned with a thin white brahmana thread.

COMMENTARY

The phrase hrdaya supina refers to His raised chest. The phrase ati ksina means “very thin.” The brahmana thread is thin in comparison to His raised chest.

Text 188

lalate vicitra urdhva-tilaka sundara

abharana vina sarva-anga manohara//CB, Madhya 3.188//

TRANSLATION

His forehead is beautified with marks of tilaka, and His entire body looks most enchanting even without ornaments.

Text 189

kiba haya koti mani se nakhe cahite

se hasya dekhite kiba kariba amrte//CB, Madhya 3.189//

TRANSLATION

What is the beauty of millions of jewels compared with the beauty of His toenails? What is the use of nectar when we see His smile?

COMMENTARY

If one sees Gaurasundara's toenails, he will see the beauty of millions of jewels present therein. His enchanting smile belittles nectar.

Text 190

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 3.190//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Three, entitled "The Lord Manifests His Varaha Form in the House of Murari and Meets with Nityananda."

Chapter 4 Revelation of Nityananda's Glories

This chapter describes the various devices employed by Sri Gaurasundara to reveal Nityananda's glories to His devotees, Mahaprabhu's instruction to Srivasa to recite a verse from Srimad Bhagavatam, Nityananda's falling unconscious and exhibiting various transformations of love on hearing the verse from Srimad Bhagavatam, Mahaprabhu's embracing Nityananda, Mahaprabhu and Nityananda's conversation by signs, Nitai's revealing the purpose of Mahaprabhu's appearance, and the author's description of Nityananda's glories.

When Mahaprabhu understood that Nityananda Prabhu had arrived at the house of Nandana Acarya, He immediately went there with His associates and offered Nityananda obeisances. Sri Nityananda Prabhu, who is nondifferent from Sri Baladeva, enacted the pastime of relishing the beauty of His eternally worshipable Sri Gaurasundara through all His senses. Then Sri Gaurasundara, the Supersoul of everyone, instructed Srivasa to recite a verse from Srimad Bhagavatam to reveal the glories of

Nityananda Prabhu. Understanding the hint of the Lord, Srivasa recited a verse describing Krsna’s Vrndavana pastimes, whereupon Sri Nityananda, who is the personification of ecstatic love, fell unconscious to the ground. According to the instructions of Mahaprabhu, Srivasa Pandita continued reciting verses, and after some time Nityananda Prabhu regained His consciousness. When Nityananda again fell to the ground, everyone became frightened and prayed to Krsna for His protection. As the devotees saw various transformations of love of God manifest in the body of Nityananda, they all became stunned and attempted to hold Him still. When they failed in their attempts, Mahaprabhu personally took Nityananda in His arms. After a while Nityananda regained His external consciousness, and the Vaisnavas all became jubilant. As Gadadhara, who knows Nityananda’s glories, saw that apparent contradiction—in other words, when he saw the same Nityananda who in the form of Ananta serves Gaurasundara in His ten different forms was now lying on the lap of Mahaprabhu—he began to smile within his mind. After thus meeting Nityananda, Gaurasundara disclosed Nityananda’s confidential characteristics through various words of praise. And after the two sufficiently conversed with each other through gestures, the Lord asked Nityananda where He came from. As Nityananda Prabhu described His travels to the holy places, He revealed the purpose of Mahaprabhu’s appearance. In other words, He personally disclosed that Mahaprabhu was nondifferent from the son of Nanda Maharaja and had now appeared in Navadvipa in His most magnanimous form. On hearing the conversation between Mahaprabhu and Nityananda, the devotees began to contemplate in various ways. Although they did not understand the confidential meaning of Their conversation, they nevertheless understood that both were long known to each other and both were worshipable Lords. Although Nityananda Prabhu belongs to the category of ‘worshipable,’ He eternally engages in various services to Sri Gaurasundara, who is nondifferent from the son of Nanda Maharaja. No one is qualified to serve Gaurasundara without the mercy of Nityananda. The body of Nityananda Prabhu is nondifferent from that of Sri Gaurasundara. Those who desire to cross the ocean of material existence and merge in the ocean of devotional service should take shelter of the lotus feet of Sri Nityananda, for this is the only means to achieve the desired goal.

jaya jaya jagat-jivana gauracandra

anuksana hau smrti tava pada-dvandva

All glories to Sri Gauracandra, the life and soul of the entire universe! May Your lotus feet be constantly fixed in my mind.

Text 1

nityananda-sammukhe rahila visvambhara

cinilena nityananda apana isvara//CB, Madhya 4.001//

TRANSLATION

As Visvambhara stood in front of Nityananda, Nityananda recognized His worshipable Lord.

Text 2

harise stambhita haila nityananda-raya

eka-drsti hai' visvambhara-rupa caya//CB, Madhya 4.002//

TRANSLATION

Nityananda became stunned in ecstasy as He stared at the beautiful form of Visvambhara.

Text 3

rasanaya lihe yena, darasane pana

bhuje yena alingana, nasikaye ghrana//CB, Madhya 4.003//

TRANSLATION

He appeared to be licking that beautiful form with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

COMMENTARY

On seeing the beautiful form of Gaurasundara, Nityananda displayed the pastime of relishing that form as if by licking it with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

Text 4

ei-mata nityananda haiya stambhita

na bale, na kare kichu, sabei vismita//CB, Madhya 4.004//

TRANSLATION

In this way, Nityananda became stunned. He neither spoke nor did anything. Everyone there was astonished.

Text 5

bujhilena sarva-prananatha gaura-raya

nityananda janaite srjila upaya//CB, Madhya 4.005//

TRANSLATION

Lord Gauranga, the life and soul of all, then devised some means of revealing the identity of Nityananda.

COMMENTARY

Gaurasundara, the Lord of everyone’s heart, understood Nityananda’s service propensity. Thinking of a means to reveal His own form to Nityananda, He told Srivasa Pandita to recite a verse glorifying the beautiful form of Krsna.

Text 6

ingite srivasa-prati balila thakure

bhagavatera eka sloka patha karibare//CB, Madhya 4.006//

TRANSLATION

The Lord indicated that Srivasa should recite a verse from Srimad Bhagavatam.

Text 7

prabhura ingita bujhi’ srivasa pandita

krsna-dhyana eka sloka padila tvarita//CB, Madhya 4.007//

TRANSLATION

Understanding the Lord’s gesture, Srivasa Pandita immediately recited a verse in glorification of Krsna’s characteristics.

Text 8

barhapidam nata-vara-vapuh karnayoh karnikaram

bibhrad vasah kanaka-kapisam vaijayantim ca malam

randhran venor adhara-sudhayapurayan gopa-vrndair

vrndaranyam sva-pada-ramanam pravisad gita-kirtih//CB, Madhya 4.008//

TRANSLATION

“Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krsna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

Text 9

suni’ matra nityananda sloka-uccarana

padila murchita hananahika cetana//CB, Madhya 4.009//

TRANSLATION

As soon as Nityananda heard this verse, He fell unconscious to the ground.

Text 10

anande murchita haila nityananda-raya//CB, Madhya 4.010//

TRANSLATION

“pada, pada” srivasere gauranga sikhaya

COMMENTARY

As Lord Nityananda lost consciousness in ecstasy, Gauranga instructed Srivasa to continue reciting.

Text 11

sloka suni’ kata-ksane haila cetana

tabe prabhu lagilena karite krandana//CB, Madhya 4.011//

TRANSLATION

Hearing the verses for some time, He regained His consciousness and began to cry.

Text 12

punah punahsloka suni’ badaye unmada

brahmanda bhedaye hena suni’ simha-nada//CB, Madhya 4.012//

TRANSLATION

His madness increased as He heard the continual recitation of verses. He roared so loudly that the sound pierced the universe.

Text 13

alaksite antarikse padaye achada

sabe mane bhave, kiba curna haila hada//CB, Madhya 4.013//

TRANSLATION

He suddenly jumped in the air and fell forcefully to the ground. Everyone there thought that His bones were smashed.

COMMENTARY

The word alaksite means “unnoticed by people.” Those who were watching could not imagine beforehand that by hearing those verses such a situation would arise.

The word antarikse means “above the surface of the earth,” “in the air” or “while jumping.”

Text 14

anyera ki daya, vaisnavera lage bhaya//CB, Madhya 4.014//

TRANSLATION

“raksa krsna, raksa krsna” sabe sanaraya

COMMENTARY

What to speak of others, even the Vaisnavas were frightened. They prayed, “O Krsna, please protect Him.”

Text 15

gadagadi yaya prabhu prthivira tale

kalevara purna haila nayanera jale//CB, Madhya 4.015//

TRANSLATION

As the Lord rolled on the ground, His entire body became wet with tears of love.

Text 16

visvambhara-mukha cahi’ chade ghana-svasa

antare ananda, ksane ksane maha-hasa//CB, Madhya 4.016//

TRANSLATION

He sighed deeply while looking at the face of Visvambhara. His heart was full of ecstasy, and He repeatedly laughed loudly.

Text 17

ksane nrtya, ksane nata, ksane bahutala

ksane yoda-yoda-lampha dei dekhi bhala//CB, Madhya 4.017//

TRANSLATION

One moment He danced, one moment He bowed down, one moment He clapped His hands, and one moment He jumped wonderfully with His feet together.

COMMENTARY

The word bahutala refers to the sound made by wrestlers as they slap their arms in the wrestling arena.

The phrase yoda-yoda-lampha means “jumping with one’s legs together.” Another reading for this phrase is ghoda-ghoda-lampha, which means “jumping like a horse.”

Text 18

dekhiya adbhuta krsna-unmada-ananda

sakala vaisnava-sange kande gauracandra//CB, Madhya 4.018//

TRANSLATION

Seeing His amazing ecstatic madness in love of Krsna, Gauracandra and all the Vaisnavas began to cry.

Text 19

punah punah bade sukha ati anivara

dharena sabai—keha nare dharibara//CB, Madhya 4.019//

TRANSLATION

His happiness constantly increased. Although they tried to hold Him still, they were unable.

COMMENTARY

The word anivara refers to that which cannot be checked.

Text 20

dharite narila yadi vaisnava-sakale

visvambhara lailena apanara kole//CB, Madhya 4.020//

TRANSLATION

When all the Vaisnavas failed to hold Him still, Visvambhara personally took Him in His arms.

Text 21

visvambhara-kole matra gela nityananda

samarpiya prana tane haila nispanda//CB, Madhya 4.021//

TRANSLATION

As soon as Nityananda was taken on Visvambhara’s lap, He surrendered His life to the Lord and became motionless.

Text 22

yara prana, tane nityananda samarpiya

achena prabhura kole acesta haiya//CB, Madhya 4.022//

TRANSLATION

Nityananda surrendered His life to whom it belonged and remained inert in the Lord’s lap.

Texts 23-24

bhase nityananda caitanyera prema-jale

sakti-hata laksmana ye-hena rama-kole

prema-bhakti-bane murcha gela nityananda

nityananda kole kari’ kande gauracandra//CB, Madhya 4.023-24//

TRANSLATION

Nityananda floated in the waters of Caitanya’s love. Just as Laksmana remained in the lap of Ramacandra after being hit by the sakti-sela arrow, Nityananda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityananda on His lap, Gauracandra began to cry.

COMMENTARY

Just as Lord Ramacandra took Laksmana on His lap after He was hit by the sakti-sela arrow, Gaurasundara took on His lap Nityananda, who was

motionless and overwhelmed with ecstasy. In this case, ecstatic love acted as the arrow.

Text 25

ki ananda-viraha haila dui jane

purve yena suniyachi sri-rama-laksmane//CB, Madhya 4.025//

TRANSLATION

The exchange of happiness that the two enjoyed was similar to what is heard of between Rama and Laksmana.

Text 26

gauracandra nityanande snehera ye

simasri-rama-laksmana vahi nahika upama//CB, Madhya 4.026//

TRANSLATION

There is no comparison to the affection between Gauracandra and Nityananda other than that which is found between Rama and Laksmana.

Text 27

bahya pailena nityananda kata-ksane

hari-dhvani jaya-dhvani kare sarva-gane//CB, Madhya 4.027//

TRANSLATION

After some time, Nityananda regained His external consciousness and all the devotees chanted the name of Hari.

Text 28

nityananda kole kari’ ache visvambhara

viparita dekhi’ mane hase gadadhara//CB, Madhya 4.028//

TRANSLATION

When Gadadhara saw Nityananda on the lap of Visvambhara, he was surprised by the reversal of roles and smiled within.

COMMENTARY

Seeing Nityananda on the lap of Gaurasundara, Gadadhara became astonished. Rather than Nityananda carrying and serving Gaurasundara, Gaurasundara held Nityananda at this juncture and thereby created the impression of a reversal in roles.

Text 29

“ye ananta niravadhi dhare visvambhara

aji tara garva curna—kolera bhitara”//CB, Madhya 4.029//

TRANSLATION

“The pride of Ananta, who constantly holds Visvambhara, is smashed today, while being held in the Lord’s lap.”

Text 30

nityananda-prabhavera jnatagadadhara

nityananda—jnata gadadharera antara//CB, Madhya 4.030//

TRANSLATION

Gadadhara knows the glories of Nityananda, and Nityananda knows the mind of Gadadhara.

COMMENTARY

Gadadhara is Gaurasundara’s most confidential energy, therefore he

knows the wonderful glories of Gaura’s servant, Nityananda. Nityananda also more or less knows the mind of Gadadhara.

Text 31

nityananda dekhiya sakala bhakta-gana

nityananda-maya haila sabakara mana//CB, Madhya 4.031//

TRANSLATION

While watching Nityananda, the minds of all the devotees became filled with eternal bliss.

Text 32

nityananda gauracandra donhe donha dekhi’

keha kichu nahi bale, jhare matra ankhi//CB, Madhya 4.032//

TRANSLATION

As Nityananda and Gauracandra gazed at each other, They did not speak a word as tears flowed from Their eyes.

Text 33

donhe donha dekhi’ bada harisa

hailadonhara nayana-jale prthivi bhasila//CB, Madhya 4.033//

TRANSLATION

They were both filled with happiness on seeing each other. The earth became flooded with Their tears.

Text 34

visvambhara bale,—“subha divasa amara

dekhilana bhakti-yoga—cari-veda-sara//CB, Madhya 4.034//

TRANSLATION

Visvambhara said, “Today is an aupicious day for Me, for I have seen devotional service, which is the essence of the four Vedas.

COMMENTARY

Devotional service alone is the purport and essence of the four Vedas. The Vedic literatures have ascertained devotional service as the only “essence.” When the living entity’s full knowledge is awakened, then devotional service, which is his eternal propensity, is aroused. A heart that is filled with the service attitude is qualified to achieve knowledge of the Supreme Lord, and, after achieving knowledge, it becomes fixed in the service of the Lord.

Text 35

e-kampa, e asru, e garjana huhunkara

eha ki isvara-sakti bai haya ara//CB, Madhya 4.035//

TRANSLATION

“Are such shivering, such tears, and such loud roaring possible for anyone other than one who is empowered by the Lord?

Text 36

sakrt e bhakti-yoga nayane dekhile

tahare o krsna na chadena kona-kale//CB, Madhya 4.036//

TRANSLATION

“Krsna will never forsake one who even once directly sees such devotional service.

COMMENTARY

Krsna can never leave the fortunate servant who sees such mental and physical transformations of love in the course of Nityananda’s service.

Texts 37-43

bujhilama—isvarera tumi purna-sakti

toma bhajile se jiva paya krsna-bhakti

tumi kara catur-dasa bhuvana pavitra

acintya agamya gudha tomara caritra

toma dekhibeka hena ache kon jana

murtimanta tumi krsna-prema-bhakti-dhana

tilardha tomara sanga ye janara haya

koti papa thakile o tara manda naya

bujhilama—krsna more karibe uddhara

toma hena sanga ani’ dilena amara

mahabhagye dekhilama tomara carana

toma bhajile se pai krsna-prema-dhana”

avista haiya prabhu gauranga-sundara

nityanande stuti kare—nahi avasara//CB, Madhya 4.037-43//

TRANSLATION

“I understand that You are the full power of Godhead. Only by worshiping You can a living entity attain devotional service to Krsna. You are able to purify the fourteen worlds. Your confidential characteristics are inconceivable and unfathomable. Who is qualified to recognize You, for You are the personified wealth of loving devotion to Lord Krsna. If a person associates with You for even a moment, he will be delivered even

if he has committed millions of sinful activities. I have understood that Krsna will deliver Me, because He has given Me Your association. Out of great fortune I have seen Your lotus feet. Just by worshiping You I will achieve the wealth of love for Krsna.” Lord Gauranga was fully absorbed as He incessantly offered prayers to Nityananda.

COMMENTARY

Gaurasundara was fully absorbed as He offered incessant prayers to Nityananda. He said, “You are the full manifestation of the Lord’s energy and the personification of the sandhini-sakti. Just by serving You a living entity’s propensity for serving Krsna is awakened. O Nityananda, You are capable of easily purifying the seven upper planetary systems of Bhur, Bhuvar, Svar, Mahar, Janas, Tapas, and Satya as well as the seven lower planetary systems headed by Atala. Your activities are beyond the jurisdiction of the living entities’ mental perception. Your confidential characteristics are incomprehensible to the living entities. In fact, no one is able to understand You in truth. You are the direct manifestation of ecstatic love in devotional service to Krsna. If anyone infested with millions of sinful activities attains Your association for even a moment, he can never be called unfortunate. Although he is sinful, he is nevertheless most fortunate. I have clearly understood that Lord Krsna has sent You to deliver Me. One who worships You will certainly attain the wealth of love for Krsna. Since I have attained the good fortune of seeing Your lotus feet, it is to be understood that I have met with some particularly good fortune.”

Text 44

nityananda-caitanyera aneka alapa

saba kathatharethore, nahika prakasa//CB, Madhya 4.044//

TRANSLATION

Nityananda and Caitanya conversed with each other through signals and gestures that were unknown to others.

COMMENTARY

The phrase tharethore means “through signals,” “through gestures,” or “without direct speaking.”

Text 45

prabhu bale,—“jijnasa karite kari bhaya

kon dika haite subha karile vijaya?”//CB, Madhya 4.045//

TRANSLATION

The Lord said, “I am afraid to ask, but from which direction have You come?

COMMENTARY

Mahaprabhu asked Nityananda Prabhu, “Sripada, from where have You made Your auspicious arrival?”

Text 46

sisu-mati nityananda—parama-vihvala

balakera praya yena vacana cancala//CB, Madhya 4.046//

TRANSLATION

The greatly overwhelmed Nityananda displayed the mentality of a child. He spoke with the restlessness of a young boy.

Text 47

‘ei prabhu avatirna’ janilena marma

kara-yoda kari’ bale hai’ bada namra//CB, Madhya 4.047//

TRANSLATION

He understood, “This is My Lord who has descended.” He folded His

hands and humbly spoke.

Text 48

prabhu kare stuti, suni’ lajjita

haiyavyapadese sarva katha kahena bhangiya//CB, Madhya 4.048//

TRANSLATION

He was embarrassed on hearing the Lord glorify Him, so He tactfully clarified the Lord’s statements.

COMMENTARY

The word vyapadese means “through gesture” or “through signal.”

Texts 49-51

nityananda bale,—“tirtha karila aneka

dekhila krsnera sthana yateka yateka

sthana-matra dekhi, krsna dekhite na pai

jijnasa karila tabe bhala-loka-thani

simhasana saba kene dekhi acchadita

kaha bhai saba, ‘krsna gela kon bhita?’ //CB, Madhya 4.049-51//

TRANSLATION

Nityananda said, “I have visited many holy places and seen various sites connected with Lord Krsna. I could only see the place, but I could not see Krsna. Then I inquired from some responsible persons why all the thrones were covered. I asked them, ‘O brothers, where has Krsna gone?’

COMMENTARY

Nityananda said, “I have traveled to many holy places, but I found that Krsna was absent from every place related with Krsna. Then I asked from the local people, ‘Why are these places and thrones vacant? Where is Krsna, who sits on these thrones and in these places?’”

Text 52

tara bale, ‘krsna giyachena gauda-dese

gaya kari’ giyachena kateka divase’//CB, Madhya 4.052//

TRANSLATION

“They said, ‘Krsna has gone to Gauda-desa. He returned a few days ago from His visit to Gaya.’

COMMENTARY

“When I made inquiries, some responsible persons told Me, ‘Krsna has left Mathura-mandala and gone to Navadvipa-mandala in Gauda-desa. He went to Gaya and has again returned to Nadia a few days ago.’”

Texts 53-54

nadiyaya suni’ bada hari-sankirtana

keha bale, ‘ethaya janmila narayana’

patitera trana bada suni nadiyaya

suniya ailun muni pataki ethaya” //CB, Madhya 4.053-54//

TRANSLATION

“I heard that in Nadia there is extensive congregational chanting of Lord Hari’s glories. Someone said, ‘Lord Narayana has taken birth there.’ I have also heard that sinful persons are delivered in Navadvipa, therefore I, being most sinful, have come here.”

COMMENTARY

Nityananda said, “I am afflicted with a burden of sinful activities. I have heard from people that Lord Narayana has taken birth in Navadvipa-Sri Mayapur and has inaugurated hari-sankirtana. I am fallen, so I have come here to You with a desire for deliverance.”

Texts 55-56

prabhu bale,—“amara-sakala bhagyavan

tumi-hena bhaktera haila upasthana

aji krtakrtya hena manila amaradekhila

ye tomara ananda-varidhara”//CB, Madhya 4.055-56//

TRANSLATION

The Lord said, “We are all fortunate to have a great devotee like You among us. We consider that today our lives have become successful for we have seen Your flowing tears of love.”

COMMENTARY

The Lord replied, “Today we are most fortunate. Our lives have become successful by the arrival of a servant of the Lord like You and by seeing Your tears of love.”

The word upasthana (upa—“near” + stha—“to remain” + an—bhave—anat) means “presence” or “come near.”

Text 57

hasiya murari bale,—“tomara

tomarauha ta’na bujhi kichu amara-sabara”//CB, Madhya 4.057//

TRANSLATION

Murari smiled and said, “You understand each other, but we do not understand anything You are saying.”

COMMENTARY

Murari smiled and said, “The conversation that took place between Gaura and Nityananda—only They could understand. None of us could enter into those topics.”

The phrase amara-sabara means “all of us.”

Text 58

srivasa balena,—“uha amara ki bujhi?

madhava-sankara yena donhe donha puji”//CB, Madhya 4.058//

TRANSLATION

Srivasa said, “What can we understand of that? It is like Madhava and Sankara worshiping each other.”

COMMENTARY

Srivasa said, “We are unable to understand Their (Mahaprabhu and Nityananda’s) conversation. This present situation is similar to when Hari and Hara formerly bewildered people by worshiping each other.”

Text 59

gadadhara bale,—“bhala balila pandita

sei bujhi, yena rama-laksmana-carita”//CB, Madhya 4.059//

TRANSLATION

Gadadhara said, “O Pandita, whatever you have said is correct. I think Their characteristics resemble those of Rama and Laksmana.”

COMMENTARY

Gadadhara said, “Srivasa Pandita has spoken the truth. I think Their sentiments are also similar to those aroused when Rama and Laksmana met each other.”

Text 60

keha bale,—“dui-jana yena dui kama”

keha bale,—“dui-jana yena krsna-rama”//CB, Madhya 4.060//

TRANSLATION

Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Krsna and Balarama.”

COMMENTARY

Some persons said, “Both Gaura and Nityananda are just like Kamadeva. They are the basis of all beauty and qualities of this world.” Others said, “These two are Krsna and Balarama.”

Text 61

keha bale,—“ami kichu visesa na jani

krsna-kole yena ‘sesa’ aila apani”//CB, Madhya 4.061//

TRANSLATION

Someone said, “I don’t know so much, but it appears that Lord Sesa is lying on the lap of Krsna.”

COMMENTARY

Some others said, “I cannot understand much, but I think that Sesa has personally taken shelter of Krsna’s lap.”

Text 62

keha bale,—“dui sakha yena krsnarjuna

sei-mata dekhilama sneha-paripurna”//CB, Madhya 4.062//

TRANSLATION

Someone said, “They are just like the two friends Krsna and Arjuna, because They are filled with such affection.”

COMMENTARY

Some of them said, “Their friendship and affection is similar to that found between Krsna and Arjuna.”

Text 63

keha bale,—“dui-jane bada paricaya

kichui na bujhi, saba tharethore kaya”//CB, Madhya 4.063//

TRANSLATION

Someone else said, “It seems They are well known to each other. I cannot understand anything They speak through Their gestures.”

COMMENTARY

Yet others said, “They are so compatible that Their affection for each other cannot be understood by ordinary people. We only see a few gestures.”

Text 64

ei-mata harise sakala-bhakta-gana

nityananda-darasane karena kathana//CB, Madhya 4.064//

TRANSLATION

In this way all the devotees happily discussed the Lord’s meeting with Nityananda.

Text 65

nityananda gauracandra donhe darasana

ihara sravane haya bandha-vimocana//CB, Madhya 4.065//

TRANSLATION

Anyone who hears about the meeting between Nityananda and Gauracandra is freed from material bondage.

Text 66

sangi, sakha, bhai, chatra, sayana, vahana

nityananda bahi anya nahe kona jana//CB, Madhya 4.066//

TRANSLATION

Nityananda alone serves the Lord as His companion, friend, brother, umbrella, bed, and carrier.

COMMENTARY

No one other than Nityananda Prabhu can become Gaurasundara’s companion, friend, brother, umbrella to shelter from the sunrays, bed on which to rest, and carrier for moving about. Only Nityananda is fully capable of serving Gaurasundara. In Caitanya-caritamrta (Adi 5.123-124) it is stated: “He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord.”

Text 67

nana-rupe seve prabhu apana-icchaya

yare dena adhikara, sei jana paya//CB, Madhya 4.067//

TRANSLATION

He serves the Lord in various ways out of His own sweet will. Only one who is favored by Him can be qualified to serve the Lord.

COMMENTARY

Just by the mercy of Nityananda, a living entity becomes qualified to serve Sri Gaurasundara. He is the source of all qualification for serving the Lord. When, out of compassion, He bestows the qualification on others, they also become qualified.

Text 68

adi-deva mahayogiisvara vaisnava

mahimara anta iha na janaye saba//CB, Madhya 4.068//

TRANSLATION

Even the greatest Vaisnava and yogi, Lord Mahadeva, does not know the limit of His glories.

COMMENTARY

Even Mahadeva is incapable of understanding the limits of Nityananda Prabhu’s glorious service. Although Rudradeva is most self-controlled and in the category of supreme controller, he is unable to serve Gaura in all respects like Nityananda.

Text 69

na janiya ninde’ tanra caritra agadha

paiya o visnu-bhakti haya tara vadha//CB, Madhya 4.069//

TRANSLATION

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Visnu.

COMMENTARY

Even if by some good fortune they achieve devotion to Visnu, those who are bereft of Nityananda Prabhu’s service and who blaspheme Him, being unable to appreciate His unfathomable pastimes, will be checked in

their progress.

Text 70

caitanyera priya deha—nityananda rama

hau mora prana-natha—ei manaskama//CB, Madhya 4.070//

TRANSLATION

My only desire is that Nityananda Rama, who is most dear to Lord Caitanya, may be the Lord of my life.

COMMENTARY

Another reading of priya deha is priya seha, which means “also dear.” The phrase priya deha indicates that His body is nondifferent from that of the Lord.

Text 71

tanhara prasade haila caitanyete mati

tanhara ajnaya likhi caitanyera stuti//CB, Madhya 4.071//

TRANSLATION

By His mercy my mind became attracted to Lord Caitanya, and by His order I am writing this glorification of Lord Caitanya.

Text 72

‘raghunatha,’ ‘yadunatha’—yena nama bheda

ei-mata bheda—`nityananda’, ‘baladeva’//CB, Madhya 4.072//

TRANSLATION

Just as Raghunatha and Yadunatha are different names for the same

person, I know that Nityananda and Baladeva are different only in name.

COMMENTARY

Just as Raghava Ramacandra and Yadava Krsna are nondifferent, yet Their names are different because of Their different pastimes; Nityananda and Gaurasundara are different from Baladeva and Krsna only in name because of the difference in Their pastimes.

Text 73

samsarera para hana bhaktira sagare

ye dubibe se bhajuka nitai-candere//CB, Madhya 4.073//

TRANSLATION

Those who wish to cross the ocean of material existence and drown in the ocean of devotional service should worship Lord Nityananda.

Text 74

ye va gaya ei katha haiya tatpara

sagosthire tare vara-data visvambhara//CB, Madhya 4.074//

TRANSLATION

Anyone who attentively chants these topics receives with his associates benedictions given by Visvambhara.

COMMENTARY

Mahaprabhu awards benedictions to those persons, along with their friends, who engage in the service of Gauracandra and sing His glories under the direction of Nityananda.

Text 75

jagate durlabha bada visvambhara-nama

sei prabhu caitanya—sabara dhana-prana//CB, Madhya 4.075//

TRANSLATION

The name of Visvambhara is very rare in this world. That Lord is Sri Caitanya, the life and soul of all.

COMMENTARY

Sri Caitanyadeva is the all-in-all for the entire world and the life and soul of the fourteen worlds. The name Visvambhara is very rare in this world. This Visvambhara is Sri Caitanya. Those who sing the glories of taking shelter at the lotus feet of Nityananda, the dearmost servant of Sri Visvambhara, are also rare. Such good fortune is not possibile for everyone. That is why the name of Visvambhara is rare.

Text 76

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 4.076//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Four, entitled “Revelation of Nityananda’s Glories.”

Chapter 5 Lord Nityananda’s Vyasa-puja Ceremony and His Darsana of the Lord’s Six-armed Form

This chapter describes the Adhivasa kirtana prior to the ceremony of Vyasa-puja in the house of Srivasa Pandita, Mahaprabhu's accepting the mood of Baladeva and revealing the cause of His appearance on the pretex of calling Advaita Acarya, Nityananda's breaking His own sannyasa-danda and waterpot, the pastimes of Nityananda's observance of Vyasa-puja under the guidance of Srivasa, Sri Gaurasundara's exhibiting His six-armed form to Nityananda, Nityananda's falling unconscious to the ground, Nityananda's characteristics, the glories of Lord Visnu and the Vaisnavas, and the ecstatic chanting during the Vyasa-puja ceremony.

One day during His Navadvipa pastimes Sriman Mahaprabhu proposed to Nityananda to celebrate Vyasa-puja. Understanding the intention of Mahaprabhu, Nityananda Prabhu expressed His desire to observe Vyasa-puja at the house of Srivasa. When Mahaprabhu asked Srivasa to take responsibility of that important event, he happily agreed. Sriman Mahaprabhu was pleased with the words of Srivasa, and He led Nityananda and others to Srivasa's house, where they locked the door from inside and began to perform the Adhivasa kirtana for the celebration of Vyasa-puja. In order to manifest the Baladeva feature of Nityananda Prabhu, the Lord became absorbed in the mood of Baladeva and suddenly sat down on the simhasana. The Lord then demanded Baladeva's plough and club from Nityananda Prabhu, who immediately placed the plough and club in the Lord's hands. As Nityananda Prabhu placed His hand on the hand of Mahaprabhu, some persons directly saw a plough and club and some saw only Their hands. Then Mahaprabhu, in the mood of Balarama, asked for Varuni, or wine. All the devotees were initially perplexed, but then they gave the Lord some Ganges water, which Mahaprabhu accepted as wine and drank. In order to please Mahaprabhu in that particular mood, the devotees then began to glorify Baladeva. When Mahaprabhu then repeatedly called out, "Nada, Nada," the devotees were unable to understand who the Lord was addressing, and therefore they asked Mahaprabhu, who replied, "Advaita Acarya is Nada. Because of Advaita's loud calls, I have descended from Goloka to this world to preach the congregational chanting of the Lord's holy names, which is the religion for this age. I will distribute love and devotion that is rare for even the demigods headed by Lord Brahma to everyone except those who are intoxicated with education, wealth, fame, austerity, and high birth and who are offensive to Vaisnavas." On hearing these

words of the Lord, all the devotees became very happy. Thereafter Mahaprabhu embraced the devotees with love, and when He begged pardon for His restlessness, the devotees could not control their smiling. When Nityananda Prabhu became overwhelmed with the mellows of ecstatic love and began to exhibit restlessness, Mahaprabhu pacified Him and then returned to His home. The devotees also returned to their respective homes, but Nityananda Prabhu remained at Srivasa's house, where that night He roared loudly and broke His sannyasa-danda and waterpot. When Ramai Pandita saw this the next morning, he informed Srivasa, who sent Ramai to inform Mahaprabhu. As soon as Mahaprabhu heard this news, He came there with His devotees, picked up the pieces of the broken danda, and went with Nityananda to take bath in the Ganges. He then threw those pieces into the Ganges. When Nityananda Prabhu began to manifest various restless behavior while taking bath, Mahaprabhu instructed Nityananda to quickly complete His bath and prepare for celebrating Vyasa-puja. Thereafter Nityananda returned to Srivasa's house with Mahaprabhu. The devotees also gathered there and began to engage in chanting the holy names of Krsna. Srivasa Pandita, the priest of the Vyasa-puja ceremony, duly performed all the required formalities and then gave Nityananda a flower garland to offer to Vyasadeva and also requested Nityananda to offer His obeisances to Vyasadeva while chanting mantras. Nityananda Prabhu, however, held the garland in His hand and began to look all around. When Srivasa Pandita informed Mahaprabhu about Nityananda's behaviour, Mahaprabhu ordered Nityananda Prabhu to worship Vyasadeva. Nityananda Prabhu then offered the garland to Mahaprabhu, who immediately manifested His six-armed form. As soon as Nityananda Prabhu saw the conch, disc, and other weapons in the hands of the Lord's six-armed form, He immediately fell unconscious to the ground. While trying to help Nityananda regain conciousness, Mahaprabhu declared that without Nityananda's mercy no one can achieve love and devotion. One who is envious of Nityananda cannot become dear to Mahaprabhu, even by worshiping Mahaprabhu. On hearing the words of Gaurasundara, Nityananda regained consciousness and became very pleased by seeing the Lord's six-armed form. Nityananda Prabhu is nondifferent from Balarama, and as the eternal basis of everything He is the only cause of creation, maintenance, and annihilation. Yet in each of His incarnations it is His eternal nature to teach everyone to become the servant of Krsna. Although in His incarnation as Balarama He appeared

as the elder brother of Krsna, He did not give up the mood of servitorship from His heart. It is extremely foolish and offensive to discriminate between Balarama and Nityananda. If one shows disrespect to the servitor Personality of Godhead, then he commits an offense at the feet of Visnu. Although goddess Laksmi is worshiped by the demigods headed by Brahma and Siva, she is attached to the service of the lotus feet of the Lord; similarly, the eternal characteristic of the omnipotent Baladeva is to serve the eternally worshipable Lord Krsnacandra. It is also the eternal nature of the served Personality of Godhead Lord Krsna to sing the glories of the servitor Personality of Godhead. Although in the spiritual realm They constantly see each other, the pastimes They perform in Their various incarnations are all inconceivable. The pastimes of the Supreme Lord are the Vedas. One cannot understand them without engaging in the process of devotional service. The pastimes of the Lord are known only to the few followers of Gaurasundara, through His mercy. The Vaisnavas are eternal servants of the Supreme Lord and are highly learned, therefore their pastimes of quarreling among themselves is simply a joke. If a person who sees such quarrels takes the side of one Vaisnava and blasphemes the other Vaisnava, he will certainly fall down. What to speak of becoming envious of Vaisnavas, if anyone ignorant that Lord Visnu is situated within the hearts of all living entities becomes envious of others and worships Visnu with material conceptions, then his worship becomes useless and he attains unlimited miseries as a result of such enviousness. Yet the sin incurred by blaspheming a Vaisnava is a hundred times worse than by tormenting other living entities. Therefore an offender at the feet of a Vaisnava can never achieve any auspiciousness. Those who faithfully worship Visnu in His Deity form but do not respect the devotees of Visnu or do not show compassion towards the living entities are prakrta-bhaktas, the lowest class of devotees. After the completion of Vyasa-puja, Mahaprabhu instructed the devotees to perform kirtana. Nityananda Prabhu and Mahaprabhu became intoxicated by dancing in the kirtana and displayed various transformations of ecstatic love. Mother Saci watched this whole incident in great ecstasy. On seeing Nityananda and Gaurasundara, she felt both of them were her own sons. When the Vyasa-puja celebration was completed at the end of the day, Mahaprabhu asked Srivasa Pandita for the remnants of Vyasadeva’s offering and personally distributed them to everyone. The devotees honored that prasada with great happiness. Mahaprabhu also distributed maha-prasada to the servants and

maidservants of Srivasa.

Text 1

jaya navadvipa-nava-pradipa

prabhavah pasanda-gajaika-simhah

svanama-sankhya-japa-sutra-dhari

caitanya-candro bhagavan murarih//CB, Madhya 5.001//

TRANSLATION

All glories to Caitanyacandra, who is nondifferent from Lord Murari, who is the new lamp of Navadvipa, who is like an unparalleled lion in subduing the elephant-like atheists, and who holds a string for counting His own names, “Hare Krsna,” which He chants.

Text 2

jaya jaya sarva-prana-natha visvambhara

jaya nityananda-gadadharera isvara//CB, Madhya 5.002//

TRANSLATION

All glories to Visvambhara, the life and soul of all! All glories to the Lord of Nityananda and Gadadhara!

Text 3

jaya jaya advaitadi-bhaktera adhina

bhakti-dana deha’ prabhu uddharaha dina//CB, Madhya 5.003//

TRANSLATION

All glories to the Lord, who is controlled by His devotees headed by

Advaita! O Lord, please distribute Your devotional service and deliver the fallen souls.

COMMENTARY

“Please deliver the ignorant nondevotees, those who are devoid of devotional service, from their engagement in material enjoyment by awarding them the propensity for serving Krsna.” In accordance with this desire of Advaita, Lord Gaurasundara appeared in this world to propagate devotional service. The Lord advented in this world to deliver the fallen souls as a service to Sri Advaita; therefore, since He fulfilled the prayer of Advaita, Gaurasundara is under His control.

In the Caitanya-candramrta (36) it is stated: “A person who does not take advantage of the nectar of devotional service overflowing during the presence of Sri Caitanya Mahaprabhu’s cult is certainly the poorest of the poor.”

Text 4

hena-mate nityananda-sange kutuhale

krsna-katha-rase sabe haila vihvale//CB, Madhya 5.004//

TRANSLATION

In this way, all the devotees became overwhelmed while discussing topics of Krsna in the association of Nityananda.

Text 5

sabe maha-bhagavata parama udara

krsna-rase matta sabe karena hunkara//CB, Madhya 5.005//

TRANSLATION

All the devotees were greatly magnanimous maha-bhagavatas. They roared loudly as they became intoxicated in the mellows of Krsna consciousness.

Text 6

hase prabhu nityananda cari-dike dekhi’

vahaye ananda-dhara sabakara-ankhi//CB, Madhya 5.006//

TRANSLATION

Nityananda Prabhu smiled as He looked around. Tears of love flowed from everyone’s eyes.

Text 7

dekhiya ananda mahaprabhu visvambhara

nityananda-prati kichu karila uttara//CB, Madhya 5.007//

TRANSLATION

When Mahaprabhu Visvambhara saw this ecstatic scene, He spoke something to Nityananda.

Text 8

“suna suna nityananda sripada gosani

vyasa-puja tomara haibe kon thani?//CB, Madhya 5.008//

TRANSLATION

“O Sripada Nityananda Gosani, please hear. Where should we hold Your Vyasa-puja ceremony?

COMMENTARY

Introductory knowledge of the Absolute Truth, Vrajendra-nandana, who is the predominating Deity of the samvit potency, is called Veda. The marginal potency, one of the three potencies of the Supreme Lord, has spiritual characteristics. Advaya-jnana Vrajendra-nandana is situated

within the conceptions of knower, knowledge, and the object of knowledge. The Lord, who is the personification of knowledge, takes the form of sound and manifests as Vedic literature. When the Vedic literatures, consisting of knowledge related to sambandha, abhidheya, and prayojana, fail to check impersonal concepts, then the advaya-jnana, or Absolute Truth, gives up its variegated characteristics. In the perfectional stage of their impersonal conceptions, those who give importance to material variegatedness lose their individuality. Sri Krsna-dvaipayana Vyasa divided the Vedas into three parts. The Rg, Sama, and Yajur Vedas entangle materialistic persons in karma-kanda and create illusions in their understanding of the actual purport of the Vedas. Since the impersonalists do not accept the eternality of distinctions such as great and small, they are unable to accept Sri Vedavyasa as spiritual master and they therefore forcibly consider him the propounder of their ignorance. Being unable to understand the actual intention of Srimad Vyasa, those covered Buddhists who claim that the Supreme Lord is a product of matter and are thus bereft of His service consider themselves Brahman, which is devoid of distinctions such as individuality, devotion, and aversion. Srimad Anandatirtha remained a true servant of his spiritual master and became renowned as the topmost follower of Sri Vyasa by establishing a difference of opinion with such persons. In the disciplic succession from Madhva we hear topics of great personalities like Sriman Laksmipati Tirtha and Sri Madhavendra Puripada. Although the tradition of Guru-puja, or Vyasa-puja, is current among the Mayavadis, or the pancopasakas, in such Vyasa-puja there is a prominence of false ego. Due to the absence of pure devotional service, they can never conduct Sri Vyasa-puja. In the Mayavadisampradaya the make-show of Vyasa-puja is seen on Guru Purnima day in the month of Asadha (June-July). The Vedas state that the very moment one develops detachment, one will retire from material enjoyment and achieve a taste for the service of the Lord. In this regard there is no consideration of proper or improper time. As soon as the living entity's material enjoyment is vanquished, he approaches an acarya and takes shelter of his lotus feet. Taking shelter at the lotus feet of an acarya in this way is the real meaning of the term Vyasa-puja. Sri Vyasa-puja is a prescribed function for all four asramas, but particularly the sannyasis should observe this function. Members of those sampradayas in Aryavarta that accept the teachings of Sri Vyasadeva are famous as vedanugas, or followers of the Vedas. Every year they all worship their spiritual master on his

appearance day. The most suitable day for accepting sannyasa is Purnima, the full moon day. Whether impersonalist or personalist, all sannyasis worship their spiritual masters. That is why Vyasa-puja is generally celebrated on the full moon day of Asadha, which is considered the appearance day of the spiritual master. The servants of Sri Gaudiya Matha observe Sri Vyasa-puja every year on the fifth day of the waning moon in the month of Magha (January-February) as a sign of respect. The observance of Sri Vyasa-puja differs in various branches. Since brahmanas of all four asramas who have undergone the prescribed purificatory processes are under the shelter of a spiritual master who represents Sri Vyasa, they more or less regularly worship Sri Vyasadeva as a prescribed duty; but the annual observance of Vyasa-puja is the beginning of worshiping the spiritual master throughout the year. Another name for Sri Vyasa-puja is Sri Guru-pada-padme padyarpana, or "bathing the lotus feet of the spiritual master with five ingredients," or the process by which it is made known that the inner desire of the spiritual master is to properly serve the Lord. That is why our well-wishing guide and predecessor spiritual master Srila Thakura Narottama has glorified our primary guru, Sri Rupa Gosvami, as follows:

sri-caitanya-mano-'bhistam sthapitam yena bhu-tale

svayam rupah kada mahyam dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" The most merciful Sri Caitanyadeva's pastimes of distributing love of Krsna that Sri Rupa prescribed to his followers as the remedy for curing the disease of aversion to the service of the Lord are the ideal offering for Vyasa-puja.

Text 9

kali haibe paurnamasi vyasera pujana

apane bujhiya bala, yare laya mana"//CB, Madhya 5.009//

TRANSLATION

"Tomorrow is the full moon day when Vyasa is worshiped, so consider and inform us what is to be done."

Text 10

nityananda janilena prabhura ingita

hate dhari’ anilena srivasa pandita//CB, Madhya 5.010//

TRANSLATION

Nityananda understood the Lord’s hint and brought Srivasa Pandita forward by the hand.

COMMENTARY

Jagad-guru Sri Nityananda Prabhu was a brahmacari disciple of Parivrajakacarya Sri Laksmipati Tirtha, who enacted the pastimes of subordination to the Sri Madhva-sampradaya. Therefore He understood that since the following day was Purnima, the day renounced persons shave their heads, the day of Vyasa-puja had arrived. When Sri Mahaprabhu saw that Purnima was drawing near, He asked Nityananda Prabhu where Vyasa-puja should be celebrated. Vyasa-puja is observed on the full moon day by renounced persons like sannyasis and brahmacaris. The term Sri Vyasa-puja indicates the offering of oblations and sraddha to one’s predecessor gurus. At that time Sri Gaurasundara had not yet enacted the pastime of accepting sannyasa. But since Sri Nityananda Prabhu was enacting the pastime of a servant of the most renounced Tirthapada, He was engaged in the pastime of practicing strict brahmacarya. We find His brahmacari name was “Sri Nityananda Svarupa.” From ancient times brahmacari disciples of Tirtha and Asrama sannyasis have been addressed as Svarupa.

Text 11

hasi’ bale nityananda,—“suna visvambhara

vyasa-puja ei mora vamanara ghara”//CB, Madhya 5.011//

TRANSLATION

Nityananda smiled and said, “Please hear, O Visvambhara, I will observe

Vyasa-puja in the house of this brahmana."

COMMENTARY

The phrase vamanara ghara refers to the house or residence of Srivasa.

Text 12

srivasera prati bale prabhu visvambhara//CB, Madhya 5.012//

TRANSLATION

"bada bhara lagila ye tomara upara"

COMMENTARY

Lord Visvambhara said to Srivasa, "This is a great responsibility for you."

Text 13

pandita balena,—"prabhu kichu nahe bhara

tomara prasade sarva gharei amara//CB, Madhya 5.013//

TRANSLATION

Srivasa Pandita replied, "O Lord, this is not at all a burden for me. By Your mercy, everything is available in my home.

Text 14

vastra, mudga, yajna-sutra, ghrta, guya, pana

vidhi-yogya yata sajja saba vidyamana//CB, Madhya 5.014//

TRANSLATION

"Cloth, mung dal, brahmana threads, ghee, betel, pan, and whatever else is needed are all there.

Text 15

paddhati-pustaka matra magiya aniba

kali mahabhagya, vyasa-pujana dekhiba"//CB, Madhya 5.015//

TRANSLATION

"I only have to borrow a book explaining the procedures. I am most fortunate, for tomorrow I will see the Vyasa-puja."

COMMENTARY

The process for Vyasa-puja differs in the various sannyasa sampradayas. It was decided that the same process of Vyasa-puja that Sri Nityananda Prabhu was accustomed to would be observed in the house of Srivasa.

Text 16

prita haila mahaprabhu srivasera bole

'hari hari' dhvani kare vaisnava-sakale//CB, Madhya 5.016//

TRANSLATION

Mahaprabhu was greatly pleased by the words of Srivasa, and all the Vaisnavas began to chant "Hari, Hari."

Text 17

visvambhara bale,—"suna sripada gosai

subha kara, sabe panditera ghara yai"//CB, Madhya 5.017//

TRANSLATION

Visvambhara said, "O Sripada Gosani, please listen. With Your blessing, we will all go to Srivasa Pandita's house."

Text 18

anandita nityananda prabhura vacane

sei ksane ajna lai’ karila gamane//CB, Madhya 5.018//

TRANSLATION

Nityananda was pleased with the Lord’s words. Taking the Lord’s instruction, they all immediately departed.

Text 19

sarva-gane calilathakura visvambhara

rama-krsna vedi’ yena gokula-kinkara//CB, Madhya 5.019//

TRANSLATION

As Nityananda and Visvambhara went along with Their associates, it appeared that Balarama and Krsna were surrounded by the residents of Gokula.

Text 20

pravista haila matra srivasa-mandire

bada krsnananda haila sabara sarire//CB, Madhya 5.020//

TRANSLATION

As soon as they entered the house of Srivasa, everyone was filled with ecstatic love for Krsna.

Text 21

kapata padila tabe prabhura ajnaya

apta-gana vina ara yaite na paya//CB, Madhya 5.021//

TRANSLATION

The Lord ordered that the main entrance be closed so that no one other than intimate associates could enter.

COMMENTARY

On entering Srivasa's house, Sri Gaura and Nityananda ordered that the outside door be closed, then no one could enter Srivasa's house other than persons who were surrendered to the Lord. All of Sri Gaurasundara's functions would begin with kirtana. That is why the door was closed to check those who were ineligible to see the function.

Text 22

kirtana karite ajna karilathakura

uthila kirtana-dhvani, bahya gela dura//CB, Madhya 5.022//

TRANSLATION

The Lord gave the instruction to begin kirtana. As the sound of that kirtana arose, everyone lost external consciousness.

COMMENTARY

Prior to Vyasa-puja, Sri Gaurasundara ordered the devotees to begin kirtana. No one was allowed to enter the Vyasa-puja arena except intimate servants of the Lord. When on the Lord's instruction the devotees began to loudly chant, they lost their various external perception and thoughts.

Text 23

vyasa-puja-adhivasa-ullasa-kirtana

dui prabhu nace, vedi' gaya bhakta-gana//CB, Madhya 5.023//

TRANSLATION

In the ecstatic Adhivasa kirtana prior to Vyasa-puja, the two Lords danced as the devotees surrounding Them sang.

COMMENTARY

The devotees were jubilant in anticipation of the Vyasa-puja ceremony. Sri Gaura and Nityananda both began to dance in the kirtana. The devotees surrounded the Lords and expressed their joy through their performance of kirtana.

Text 24

cira divasera preme caitanya-nitai

donhe donha dhyana kari’ nace eka thani//CB, Madhya 5.024//

TRANSLATION

Caitanya and Nitai are bound by eternal love. They meditated on each other as They danced together.

COMMENTARY

Both Sri Caitanya and Sri Nityananda are eternally bound to each other by love. Each one meditated on the other as They madly danced together. The Supreme Lord engaged in meditating on His servant, and the devotee engaged in meditating on His worshipable Lord. The word dhyana in this verse does not refer to material thoughts. The word dhyana here refers to spiritual absorption; in other words, absorption totally devoid of gross material thoughts and full of spiritual pleasure. Just as the material senses acquire the subtle status of an object from the gross world in order to serve the mind, which is the basis of the senses, and thus convert its gross status into a subtle one; giving up gross and subtle material enjoyment with the desire for only eternal spiritual objects causes the descent of variegated spiritual pleasure in this world. Material pleasure derived from this world is completely distinct from spiritual pleasure that has descended.

Text 25

hunkara karaye keha, keha va garjana

keha murcha yaya, keha karaye krandana//CB, Madhya 5.025//

TRANSLATION

Someone roared loudly, and someone cried out. Someone fell unconscious, while someone else wept.

COMMENTARY

When spiritual consciousness awakens in the heart of a conditioned soul, the symptoms of ecstatic love manifest in his body. He then loses worldly conceptions and displays symptoms of variegated spiritual pleasure in this world. In order to exhibit this ideal, Sri Gaurasundara, who is the Lord of the fourteen worlds and who is beyond the jurisdiction of material nature, danced with ecstatic love in the company of His associates. It is completely unreasonable to attribute the state of material conditioning on the transcendental pastimes that Vrajendra-nandana personally manifests in this world in order to remove the conditioned souls' darkness of ignorance. When conditioned souls are situated on the path of sadhana, they cannot understand the glorious transcendental nature of the Lord's pastimes.

Text 26

kampa, sveda, pulakasru, ananda-mucha yata

isvarera vikara kahite jani kata//CB, Madhya 5.026//

TRANSLATION

I am unable to describe the Lord's transformations of love such as shivering, perspiring, hairs standing on end, crying, and falling unconscious in ecstasy.

Text 27

svanubhavanande nace prabhu dui-jana

ksane kolakuli kari' karaye krandana//CB, Madhya 5.027//

TRANSLATION

As the two Lords danced in Their own ecstasy, They sometimes embraced each other and cried.

Text 28

donhara carana donhe dharibare caya

parama catura donhe keha nahi paya//CB, Madhya 5.028//

TRANSLATION

They both tried to catch the other's feet, but They both cleverly avoided being caught.

COMMENTARY

In ordinary affairs under the influence of materialistic false ego, when someone touches the feet of another person, the person whose feet was touched becomes proud and considers himself great. But since such materialistic false ego is not found in Visnu or the Vaisnavas, they never hesitate to touch each other's feet. The transcendental activities of Vaisnavas are not subject matters understandable by ordinary proud persons.

Text 29

parama anande donhe gadagadi yaya

apana na jane donhe apana lilaya//CB, Madhya 5.029//

TRANSLATION

They both rolled on the ground in ecstasy and forgot Themselves while absorbed in Their own pastimes.

Text 30

bahya dura haila, vasana nahi raya

dharaye vaisnava-gana, dharana na yaya//CB, Madhya 5.030//

TRANSLATION

They lost all external consciousness, and Their cloth scattered. Although the Vaisnavas tried to pacify Them, they were unable.

Text 31

ye dharaye tribhuvana, ke dhariba tare

maha-matta dui prabhu kirtane vihare//CB, Madhya 5.031//

TRANSLATION

Who can hold that personality who holds the three worlds? The two Lords thus became intoxicated in the happiness of kirtana.

COMMENTARY

Both Sri Gaura and Nityananda are sustainers of all the worlds. Therefore, how will created human beings of this world hold the sustainers of all worlds?

Text 32

‘bola, bola’ bali’ dake sri-gaurasundara

sincita ananda-jale sarva-kalevara//CB, Madhya 5.032//

TRANSLATION

Sri Gaurasundara called out, “Chant! Chant!” and His entire body became soaked with tears of ecstasy.

Text 33

cira-dine nityananda pai’ abhilase

bahya nahi, ananda-sagara-majhe bhase//CB, Madhya 5.033//

TRANSLATION

After obtaining fulfillment of His long cherished desire for the association of Nityananda, the Lord forgot Himself and floated in an ocean of bliss.

COMMENTARY

The word cira-dina means “eternally.” The threefold miseries are present within the material world. In the kingdom of spiritual variegatedness, however, there is an ever-fresh outburst of happiness.

Text 34

visvambhara nrtya kare ati manohara

nija sira lage giya carana-upara//CB, Madhya 5.034//

TRANSLATION

Visvambhara’s dancing was most enchanting as His feet would touch His own head.

Text 35

talamala bhumi nityananda-pada-tale

bhumi-kampa hena mane vaisnava-sakale//CB, Madhya 5.035//

TRANSLATION

The earth trembled under the feet of Nityananda, and all the Vaisnavas thought there was an earthquake.

Text 36

ei-mata anande nacena dui natha

se ullasa kahibare sakti ache kata//CB, Madhya 5.036//

TRANSLATION

In this way the two Lords danced in ecstasy. Who has the power to describe Their jubilation?

Text 37

nityananda prakasite prabhu visvambhara

balarama-bhave uthe khattara upara//CB, Madhya 5.037//

TRANSLATION

In order to reveal the glories of Nityananda, Lord Visvambhara became absorbed in the mood of Balarama and sat on the throne.

COMMENTARY

Although Visvambhara is not Baladeva-tattva, He accepted the mood of Baladeva, who is His expansion, and sat on the throne. Sri Nityananda is Baladeva-tattva; therefore, in order to exhibit the pastimes performed by Baladeva-tattva, the Lord, who is Vrajendra-nandana, the orginal Personality of Godhead, enacted the pastime of becoming absorbed in the mood of Baladeva.

Text 38

maha-matta haila prabhu balarama-bhave

‘mada ana, mada ana’, bali’ ghana dake//CB, Madhya 5.038//

TRANSLATION

The Lord became intoxicated by the mood of Balarama and repeatedly demanded, “Bring wine. Bring wine.”

Text 39

nityananda-prati bale sri-gaurasundara

jhata deha’ more hala-musala satvara//CB, Madhya 5.039//

TRANSLATION

Sri Gaurasundara said to Nityananda, “Quickly give Me Your plow and club.”

Text 40

paiya prabhura ajna prabhu nityananda

kare dila, kara pati’ laila gauracandra//CB, Madhya 5.040//

TRANSLATION

Being instructed by the Lord, Nityananda Prabhu put those items in the hands of Gauracandra, who accepted them.

COMMENTARY

Receiving Sri Gaurahari’s instruction, Nityananda Prabhu placed the requested club and plow in the hands of Sri Gaurasundara and Sri Gaurasundara accepted them in His hands.

Text 41

kara dekhe keha, ara kichui na dekhe

keha va dekhila hala-musala pratyakse//CB, Madhya 5.041//

TRANSLATION

Some persons saw nothing other than Their hands, while others directly saw the plow and club.

COMMENTARY

Some of the audience did not directly see the plow and club but saw only an empty-handed exchange. Yet there were others who directly saw the exchange of plow and club.

Text 42

yare krpa kare, sei thakure se jane

dekhile o sakti nahi kahite kathane//CB, Madhya 5.042//

TRANSLATION

Only one who is favored by the Lord can know Him. Others, even if they see, they cannot explain.

COMMENTARY

In the Brahma-tarka it is stated:

pasyamano ‘pi tu harim na tu vetti kathancana

vetti kincit prasadena harer atha guros tatha

“Even if a person sees Lord Hari, he cannot understand Him. One can understand the Lord only by the mercy of Sri Hari and the spiritual master.” In the Srimad Bhagavatam (10.14.29) it is stated:

athapi te deva padambuja-dvaya-

prasada-lesanugrhita eva hi

janati tattvam bhagavan-mahimno

na canya eko ‘pi ciram vicinvan

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

In the Padma Purana, Uttara-khanda, Chapter Fifteen, it is said:

caksur vina yatha dipam yatha darpanam eva ca

samipastham na pasyanti tatha visnum bahirmukhah

“As a blind person cannot see anything even with the help of a lamp or a mirror, persons who are averse to Lord Visnu cannot see Him even if He stands before them.”

Text 43

e bada nigudha katha keha matra jane

nityananda vyakta sei sarva-jana-sthane//CB, Madhya 5.043//

TRANSLATION

This topic is most confidential and is known only to those few persons who know the glories of Nityananda.

Texts 44-45

nityananda-sthane hala-musala laiya

‘varuni‘varuni prabhu dake matta hana

karo buddhi nahi sphure, na bujhe upaya

anyonye sabara vadana sabe caya//CB, Madhya 5.044-45//

TRANSLATION

After accepting the plow and club from Nityananda, the Lord was overwhelmed and called for Varuni. Everyone was speechless and confused as they looked at each other.

COMMENTARY

After receiving Baladeva’s plow and club from Nityananda, Gauracandra loudly called for wine by uttering the words, “Varuni, Varuni.” The surrounding audience could not understand what was to be given in response to the Lord’s request for Varuni. Moreover the devotees could

not understand why Sri Gauracandra was asking Nityananda for wine. Thus they were struck with wonder and simply looked at each other.

Text 46

yukati karaye sabe manete bhaviyaghata

bhari’ ganga-jala sabe dila laiya//CB, Madhya 5.046//

TRANSLATION

After careful consideration, they offered the Lord a pitcher of Ganges water.

Text 47

sarva-gane dei jala, prabhu kare pana

satya yena kadambari piye, hena jnana//CB, Madhya 5.047//

TRANSLATION

All the devotees offered water, and the Lord drank. It appeared as though Lord Balarama Himself was drinking.

COMMENTARY

The word kadambari means (ku—“blue” + ambara—“clothes”) “He whose clothing is blue” (Balarama) or “a type of wine made from mollasses.”

Text 48

catur-dike rama-stuti pade bhakta-gana

‘nada, nada, ‘nada prabhu bale anuksana//CB, Madhya 5.048//

TRANSLATION

The devotees on all sides offered prayers in glorification of Balarama as

the Lord constantly called out, “Nada, Nada, Nada.”

COMMENTARY

The phrase rama-stuti refers to prayers in glorification of Balarama. For an explanation of the word nada one should see the purport to Madhya-khanda, Chapter Two, verse 264.

Text 49

saghane dhulaya sira, ‘nada, ‘nada bale

nadara sandarbha keha na bujhe sakale//CB, Madhya 5.049//

TRANSLATION

The Lord rolled His head back and forth while calling out, “Nada, Nada,” but no one understood the actual meaning of the word Nada.

COMMENTARY

The word sandarbha means “purport,” “confidential meaning,” or “mystery.” It is stated: “Those statements that reveal a most confidential meaning, that are the essence of a subject, and that give various meanings to understand a subject matter are known by learned scholars as sandarbha.”

Text 50

sabe balilena,—“prabhu, ‘nada bala kare?”

prabhu bale,—“ailun muni yahara hunkare//CB, Madhya 5.050//

TRANSLATION

Everyone inquired, “O Lord, who is this Nada You are calling?” The Lord replied, “He by whose loud cries I came.

Text 51

‘advaita acarya’ bali’ katha kaha yara

sei ‘nada lagi mora ei avatara//CB, Madhya 5.051//

TRANSLATION

“This incarnation of Mine was induced by Nada, whom you all call Advaita Acarya.

Text 52

mohare anila nada vaikuntha

thakiyaniscinte rahila giya haridasa laina//CB, Madhya 5.052//

TRANSLATION

“Nada has brought Me from Vaikuntha, but now He is living free from all cares with Haridasa.

Text 53

sankirtana-arambhe mohara avatara

ghare ghare karimu kirtana-paracara//CB, Madhya 5.053//

TRANSLATION

“I have descended to inaugurate the sankirtana movement, by which I will preach the chanting of the holy names in each and every house.

COMMENTARY

In the Saura Purana it is stated:

svarna gaurah sudirghangas

tri-srota-tira-sambhavahdayaluh

kirtana-grahi

bhavisyami kalau yuge

“In the beginning of Kali-yuga I will appear in Navadvipa on the bank of the Ganges in an enchanting golden form with arms that extend to the knees, and out of My causeless I will inaugurate the sankirtana movement.” It is also stated in the Srimad Bhagavatam (11.5.32):

krsna-varnam tvisakrsnam

sangopangastra-parsadam

yajnaih sankirtana-prayair

yajanti hi su-medhasah

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

Texts 54-55

vidya-dhana-kula-jnana-tapasyara made

mora bhakta-sthane yara ache aparadhe

se adhama sabare na dimu prema-yoga

nagariya prati dimu brahmadira bhoga” //CB, Madhya 5.054-55//

TRANSLATION

“I will not award love of God to those fallen souls who have offended My devotees, because they are proud of their education, wealth, high birth, knowledge, and austerities. Otherwise I will give everyone that which persons like Lord Brahma enjoy.”

COMMENTARY

Persons overwhelmed with pride due to education, wealth, high birth, scriptural knowledge, and austerities naturally commit offenses to the devotees of the Lord. Since they are offenders to the Vaisnavas, they are not eligible to attain love of Krsna. I will distribute love of God that is

available to personalities like Lord Brahma to each and every resident of Sri Mayapur-Navadvipa. The demigods are more dear to the Lord than the human beings. The mundane posts of the demigods are not their constitutional identities. All the demigods engage in worshiping the Supreme Lord, and their superiority and inferiority depends on the extent of their love for the Supreme Lord. The Sri-sampradaya originated from Laksmidevi, the Brahma-Madhva-sampradaya originated from the four-headed Brahma, the Visnusvami-sampradaya originated from Rudradeva, and the Nimbarka-sampradaya originated from the four Kumaras. These demigods who are sampradaya acaryas are not devotees of the Lord simply on the merit of their posts. Their worship of the Lord has been substantiated by their activities as founding gurus of their respective sampradayas. Although according to the vision of materialists they are related to material enjoyment, unadulterated service of Hari is their constitutional duty. In the Srimad Bhagavatam (1.8.26) it is stated:

janmaisvarya-sruta-sribhir edhamana-madah puman

naivarhaty abhidhatum vai tvam akincana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” In this statement of Queen Kunti it is understood that janma refers to the pride of high birth; aisvarya refers to the pride of wealth; sruta refers to the pride of knowledge, education, and austerity; and sri refers to the pride of education, wealth, high birth, knowledge, and austerity. Love and devotion are achieved through the chanting of the holy names of Hari. Therefore those with a predominance of pride born of high birth, wealth, knowledge, and beauty do not have a taste for taking shelter of the Supreme Lord by chanting His names and, as a result, do not obtain devotional service; whereas the materially exhausted Vaisnavas who are free from the control of mundane pride have a natural taste for chanting the names of Krsna. Proud persons’ natural tendency to commit offenses at the feet of Vaisnavas is part of their inherent charateristics. Love of God is the only enjoyment for personalities such as Lord Brahma.

Text 56

suniya anande bhase sarva-bhakta-gana

ksaneke susthira hailasri-sacinandana//CB, Madhya 5.056//

TRANSLATION

On hearing the Lord’s statement, all the devotees floated in bliss. After a while Sri Sacinandana became pacified.

Text 57

‘ki cancalya karilana’—prabhu jijnasaya

bhakta-saba bale,—“kichu upadhika naya”//CB, Madhya 5.057//

TRANSLATION

The Lord then asked, “Have I been restless?” The devotees replied, “Not particularly.”

COMMENTARY

After speaking in this way and considering the qualification of the audience, Sri Gaurahari asked them, “Did you find any arrogance in My speech?” The devotees replied, “In Your statements You did not say anything unreasonable about gross and subtle designations. Generally every living entity is absorbed in temporary gross and subtle topics of this visible world. But Your words give eternal knowledge and bliss; they are the Absolute Truth without material designations.”

Text 58

sabare karena prabhu prema-alingana//CB, Madhya 5.058//

TRANSLATION

“aparadha mora na laiba sarva-ksana”

COMMENTARY

The Lord lovingly embraced everyone and said, “Please do not ever be offended by My behavior.”

Text 59

hase sarva-bhakta-gana prabhura kathaya

nityananda-mahaprabhu gadagadi yaya//CB, Madhya 5.059//

TRANSLATION

On hearing the Lord’s words, all the devotees smiled. Then Nityananda and Mahaprabhu rolled about on the ground.

Text 60

sambarana nahe nityanandera avesa

prema-rase vihvala haila prabhu ‘sesa’//CB, Madhya 5.060//

TRANSLATION

Nityananda, who is nondifferent from Sesa, could not control His ecstatic mood and became overwhelmed in the mellows of loving devotion.

COMMENTARY

That Nityananda Prabhu, whose plenary portion is the incarnation of Lord Visnu known as Sesa, has been addressed here as Sesa. Since the portion is included in the whole, or since both the whole and portion are visnu-tattva, there has been no contradiction in addressing Nityananda Prabhu as Sesa. In Sri Caitanya-caritamrta (Adi 5.124-125) it is stated: “He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord. That person of whom Lord Ananta is a kala, or part of a plenary part, is Lord Nityananda Prabhu. Who, therefore, can know the pastimes of Lord Nityananda?”

Text 61

ksane hase, ksane kande, ksane digambara

balya-bhave purna haila sarva-kalevara//CB, Madhya 5.061//

TRANSLATION

One moment He laughed, one moment He cried, and the next moment He was naked. His entire body was filled with the nature of a child.

Text 62

kothaya thakila danda, kotha kamandulu

kotha va vasana gela, nahi adi-mula//CB, Madhya 5.062//

TRANSLATION

Where was His danda, where was His waterpot, and where were His clothes? Nothing remained with Him.

Text 63

cancala haila nityananda mahadhira

apane dhariya prabhu karilena sthira//CB, Madhya 5.063//

TRANSLATION

The most grave Nityananda became restless, but the Lord personally pacified Him.

Text 64

caitanyera vacana-ankusa sabe mane

nityananda-matta-simha ara nahi jane//CB, Madhya 5.064//

TRANSLATION

The maddened lionlike Nityananda was controlled by the iron rodlike words of Lord Caitanya. He did not care for anything else.

COMMENTARY

The word ankusa refers to an iron rod for controlling maddened elephants. Since the iron rod in the form of Sri Caitanyadeva’s vacana, or words, refines the madness and licentiousness of the living entities, His words have been described herein as vacana-ankusa.

Text 65

“sthira hao, kali pujibare caha vyasa”

sthira karaiya prabhu gela nija-vasa//CB, Madhya 5.065//

TRANSLATION

“Be calm, tomorrow You must worship Vyasadeva.” Speaking in this way, the Lord returned home.

Text 66

bhakta-gana calilena apanara ghare

nityananda rahilena srivasa-mandire//CB, Madhya 5.066//

TRANSLATION

All the devotees then returned to their own homes, while Nityananda remained in the house of Srivasa.

Text 67

katho ratre nityananda hunkara kariyanija

danda-kamandalu phelila bhangiya//CB, Madhya 5.067//

TRANSLATION

In the dead of that night, Nityananda suddenly roared loudly and broke His danda and kamandalu.

COMMENTARY

The word kamandalu refers to a waterpot used by both sannyasis and brahmacaris. The householders have numerous pots to isolate purity from impurity. The sannyasis, however, have only one pot, a kamandalu. They are compelled to use this pot for all kinds of activities. According to the scriptures, the sannyasis' pot is an alabu, or pot made from an ash gourd. Since the brahmacaris duty is to serve the sannyasi, he must carry the kamandalu of his guru. The upakurvana-brahmacaris, who marry after completing their vow, reside in a particular asrama in which they study under a grhastha teacher. A brahmacari is supposed to carry the kamandalu of a parivrajaka-sannyasi. According to the opinion of some persons, since Sri Nityananda Svarupa lived as a brahmacari with Sri Laksmipati Tirtha, He had a kamandalu and a brahmacari danda (made from either kadira, palasa, or bamboo). According to others, Sri Nityananda Prabhu traveled as a brahmacari with Sri Madhavendra Puripada. At present, the brahmacari disciples of the Tirtha and Asrama sannyasis are known as Svarupa. The brahmacari disciples of Sarasvati, Bharati, and Puri sannyasis are known as Caitanya. The brahmacari name of Nityananda Prabhu was Svarupa. Since Svarupa is the brahmacari name of a Tirtha sannyasis disciple, some people consider Him a follower of Laksmipati Tirtha rather than a follower of Madhavendra Puri. Generally the danda is of two kinds—ekadanda or tridanda (see Adi-khanda, Chapter One, verse 157, and Adi-khanda, Chapter Two, verse 162).

Sri Nityananda Prabhu manifested His waywardness by breaking His own danda and kamandalu prior to Vyasa-puja. One who experiences transformations of ecstatic love completely abandons the ingredients and external formalities of vaidhi-bhakti, or regulative devotional service. But if one creates disturbances by acting like an ecade paka1, then he cannot be identified as a rasika, or expert in transcendental mellows.

Text 68

ke bujhaye isvarera caritra akhanda

kene bhangilena nija kamandalu-danda//CB, Madhya 5.068//

TRANSLATION

Who can understand the unlimited characteristics of the Supreme Lord? Why did He break His danda and kamandalu?

COMMENTARY

Various persons have various ideas about why Sri Nityananda Prabhu broke His danda and kamandalu. But we have to consider the degree of consistency between the imagination of ordinary people and the real purpose of Nityananda Prabhu. Some people say that there is no need for rules and symbols in the worship of the Lord and that these are actually impediments on the path of raga, or attachment. Others say that if an unqualified person breaks the rules and symbols, considering them obstacles on the path of raga, he will simply create disturbances. It is stated:

sruti-smrti-puranadi-

pancaratra-vidhim vina

aikantiki harer bhaktir

utpatayaiva kalpate

“Devotional service of the Lord that ignores the authorized Vedic literatures like the Upanisads, Puranas and Narada-pancaratra is simply an unnecessary disturbance in society.” Since the acceptance of brahmacari symbols by an avadhuta paramahamsa like Sri Nityananda Prabhu from a sannyasi on the regulative platform will create various speculations unfavorable to devotional service, Lord Nityananda Prabhu, who is beyond all rules and regulations of varnasrama, eliminated those insignificant formalities. But those who due to absorption in matter try to imitate and expand their own glories by engaging in activities beyond their qualification can never achieve any auspiciousness by such acts. All unqualified persons are not qualified. In the Srimad Bhagavatam (10.33.30) it is stated:

naitat samacarej jatu

manasapi hy anisvarah

vinasyaty acaran maudhyad

yatharudro 'bdhi-jam visam

“One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.” One should be careful not to disregard this instruction. Elsewhere in the Srimad Bhagavatam (10.14.21) it is stated:

ko vetti bhuman bhagavan paratman

yogesvarotir bhavatas tri-lokyam

kva va katham va kati va kadeti

vistarayan kridasi yoga-mayam

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.”

Text 69

prabhate uthiya dekhe ramai pandita

bhanga danda-kamandalu dekhiya vismita//CB, Madhya 5.069//

TRANSLATION

When Ramai Pandita rose early the next morning, he was astonished on seeing the broken danda and kamandalu.

Text 70

panditera sthane kahilena tata-ksane

srivasa balena,—“yao thakurera sthane”//CB, Madhya 5.070//

TRANSLATION

He immediately informed Srivasa Pandita, who told him, “Go and inform the Lord.”

COMMENTARY

The phrase thakurera sthane means “to Sri Gaurasundara.”

Text 71

ramaira mukhe suni’ ailathakura

bahya nahi, nityananda hasena pracura//CB, Madhya 5.071//

TRANSLATION

Being informed by Ramai, the Lord came there and found Nityananda profusely laughing

Text 72

danda lailena prabhu sri-haste tuliya

calilena ganga-snane nityananda laina//CB, Madhya 5.072//

TRANSLATION

The Lord picked up the broken danda with His own hands and went with Nityananda to take bath in the Ganges.

Text 73

srivasadi sabai calila ganga-snane

danda thuilena prabhu gangaya apane//CB, Madhya 5.073//

TRANSLATION

Accompanied by Srivasa and other devotees, the Lord went to the Ganges and put the broken danda in the water.

COMMENTARY

Mahaprabhu personally threw Nityananda Svarupa’s danda into the Ganges.

Text 74

cancala sri-nityananda na mane vacana

tabe eka-bara prabhu karaye tarjana//CB, Madhya 5.074//

TRANSLATION

The restless Nityananda did not listen to anyone. That is why the Lord sometimes admonished Him.

Text 75

kumbhira dekhiya tare dharibare yaya

gadadhara srinivasa kare ‘haya haya’//CB, Madhya 5.075//

TRANSLATION

When Nityananda saw a crocodile, He attempted to catch it. Gadadhara and Srinivasa exclaimed, “Alas, alas!”

Text 76

santare gangara majhe nirbhaya sarira

caitanyera vakye matra kichu haya sthira//CB, Madhya 5.076//

TRANSLATION

He fearlessly swam through the waters of the Ganges, but He was somewhat pacified by Caitanya's words.

Text 77

nityananda-prati daki' bale visvambhara//CB, Madhya 5.077//

TRANSLATION

"vyasa-puja asi' jhata karaha satvara"

COMMENTARY

Visvambhara called to Nityananda, "Come quickly and celebrate Vyasa-puja."

Text 78

suniya prabhura vakya uthila takhane

snana kari' grhe ailena prabhu-sane//CB, Madhya 5.078//

TRANSLATION

Hearing the Lord's words, Nityananda completed His bath and returned to Srivasa's house with the Lord.

Text 79

asiya milila saba-bhagavata-gana

niravadhi 'krsna', 'krsna' kariche kirtana//CB, Madhya 5.079//

TRANSLATION

All the devotees gradually assembled together, and they began to incessantly chant the names of Krsna.

Text 80

srivasa pandita vyasa-pujara acarya

caitanyera ajnaya karena sarva-karya//CB, Madhya 5.080//

TRANSLATION

Srivasa Pandita was appointed the head priest. On Lord Caitanya's instructions, he completed all the formalities.

Text 81

madhura madhura sabe karena kirtana

srivasa-mandira haila vaikuntha-bhavana//CB, Madhya 5.081//

TRANSLATION

Everyone chanted so sweetly that the house of Srivasa was transformed into Vaikuntha.

Text 82

sarva-sastra-jnata sei thakura pandita

karila sakala karya ye vidhi-bodhita//CB, Madhya 5.082//

TRANSLATION

Srivasa Pandita was conversant with all scriptures. He performed all the activities according to scriptural injunctions.

COMMENTARY

Srivasa Pandita acted as the head priest for the Vyasa-puja. He properly

performed all the necessary functions. Srivasa Pandita was most learned in the scriptures. His house was directly Vaikuntha. Profuse kirtana was performed there.

Text 83

divya-gandha sahita sundara vana-mala

nityananda hate diya kahite lagila//CB, Madhya 5.083//

TRANSLATION

He placed an attractive garland of forest flowers in the hands of Nityananda and spoke to Him.

Text 84

“suna suna nityananda, ei mala dhara

vacana padiya vyasadeve namaskara’//CB, Madhya 5.084//

TRANSLATION

“O Nityananda, please listen. After reciting the appropriate mantras, offer this garland and Your obeisances to Vyasadeva.

COMMENTARY

Srivasa Pandita placed a fragrant garland of forest flowers in the hands of Nityananda and asked Him to offer obeisances to Vyasa.

Text 85

sastra-vidhi ache mala apane se dibavyasa

tusta haile sarva abhista paiba//CB, Madhya 5.085//

TRANSLATION

"It is the injunction of the scriptures that one should personally offer a garland to Vyasadeva, for if Vyasadeva is pleased all Your desires will be fulfilled."

Text 86

yata sune nityananda—kare, 'haya haya'

kisera vacana-patha prabodha na laya//CB, Madhya 5.086//

TRANSLATION

After hearing what Srivasa said, Nityananda replied, "Yes. Yes." But He did not appear to know which mantras He should recite.

Text 87

kiba bale dhire dhire bujhana na yaya

mala hate kari' punah cari-dike caya//CB, Madhya 5.087//

TRANSLATION

He murmured something that no one could understand, and while holding the garland in His hands, He looked around.

Text 88

prabhure dakiya bale srivasa udara//CB, Madhya 5.088//

TRANSLATION

"na pujena vyasa ei sripada tomara"

COMMENTARY

Thereafter the magnanimous Srivasa informed the Lord, "Your Sripada is not worshiping Vyasa."

Text 89

srivasera vakya suni' prabhu visvambhara

dhaiya sammukhe prabhu aila satvara//CB, Madhya 5.089//

TRANSLATION

On hearing Srivasa's words, Lord Visvambhara quickly came before Nityananda.

Text 90

prabhu bale,—"nityananda sunaha vacana

mala diya kara jhata vyasera pujana"//CB, Madhya 5.090//

TRANSLATION

The Lord said, "O Nityananda, please hear Me. Quickly offer the garland and then worship Vyasadeva."

Text 91

dekhilena nityananda prabhu visvambhara

mala tuli' dila tanra mastaka-upara//CB, Madhya 5.091//

TRANSLATION

As Nityananda saw Lord Visvambhara standing before Him, He offered the garland to Him.

COMMENTARY

Sri Nityananda was not inspired by the words of Srivasa, so He held the garland in His hands, murmured something, and looked around. When Nityananda neglected to offer His obeisances and the garland to Sri Vyasa and Srivasa informed Mahaprabhu about this, Mahaprabhu

instructed Nityananda Prabhu to worship Sri Vyasa with the garland. Thereafter Mahaprabhu saw Nityananda offer the garland to Him. In this way Sri Nityananda completed Vyasa-puja by offering a garland to that personality from whom everything emanates and whose empowered incarnation is Sri Vyasa. All expansions, incarnations, energies, and devotees are included within Lord Sri Caitanyadeva. Therefore, according to the consideration of the two verses, yatha taror mula-nisecanena and sattvam visuddham vasudeva-sabditam, by worshiping Sri Caitanyadeva, who is the original source of everything, all spiritual masters are automatically worshiped. Also, in describing the chain of disciplic succession, the scriptures state: “Lord Brahma, the creator of the universe became the disciple of the Supreme Personality of Godhead, Sri Krsna. Brahmas disciple was Narada. Narada’s disciple was Vyasa. The famous Madhvacarya personally received initiation from Vyasa. Madhvacarya’s disciple was the exalted Padmanabhacarya. Padmanabhacarya’s disciple was Narahari. Narahari’s disciple was Madhava. Madhava’s disciple was Aksobhya. Aksobhya’s disciple was Jayatirtha, whose disciple was Jnanasindhu. Jnanasindhu’s disciple was Mahanidhi, whose disciple was Vidyanidhi. Vidyanidhi’s disciple was Rajendra, whose disciple was Jayadharma Muni. A disciple of Jayadharma was Purusottama, whose disciple was Vyasatirtha. Vyasatirtha’s disciple was Sriman Laksmipati, who was like a great reservoir of the nectar of devotional service. Laksmipati’s disciple was Madhavendra Puri, a great preacher of devotional service. Among Madhavendra Puri’s disciples were Sriman Isvara Puri, Advaita Acarya, and Nityananda Prabhu. I worship Lord Caitanya, who accepted Sriman Isvara Puri as His spiritual master.”

Text 92

cancara cikure malasobhe ati bhala

chaya bhuja visvambhara haila tat-kala//CB, Madhya 5.092//

TRANSLATION

The garland looked most enchanting upon the curly hair of the Lord. At that time Visvambhara manifested His six-armed form.

Text 93

sankha, cakra, gada, padma, sri-hala-musala

dekhiya murchita haila nitai vihvala//CB, Madhya 5.093//

TRANSLATION

On seeing the conch, disc, club, lotus, plow, and musala, Nitai was overwhelmed and fell unconscious.

COMMENTARY

Being garlanded by Nityananda, Sri Caitanyadeva displayed His six-armed form. In His six hands He held the conch, disc, club, lotus, plow, and musala. Upon seeing this, Nityananda fell unconscious in ecstasy.

Text 94

sad-bhuja dekhi' murcha paila nitai

padila prthivi-tale—dhatu-matra nai//CB, Madhya 5.094//

TRANSLATION

As soon as Nitai saw the six-armed form, He fell unconscious to the ground with no symptoms of life.

Text 95

bhaya pailena saba-vaisnavera gana//CB, Madhya 5.095//

TRANSLATION

"raksa krsna, raksa krsna", karena smarana

COMMENTARY

All the Vaisnavas became frightened and prayed, "O Krsna, please

protect Him. O Krsna, please protect Him.”

Text 96

hunkara karena jagannathera nandana

kakse tali dei’ ghana visala garjana//CB, Madhya 5.096//

TRANSLATION

The son of Jagannatha roared loudly and repeatedly slapped His sides.

Texts 97-98

murcha gela nityananda sad-bhuja dekhiya

apane caitanya tole gaya hata diya

“utha utha nityananda, sthira kara cita

sankirtana sunaha tomara samihita//CB, Madhya 5.097-98//

TRANSLATION

When Nityananda fell unconscious on seeing the six-armed form, Lord Caitanya personally picked Him up with His own hands and said, “O Nityananda, get up and steady Your mind. Listen to the congregational chanting that You have begun.

COMMENTARY

When Nityananda Prabhu fell unconscious on seeing the six-armed form of Sri Gaurasundara, Mahaprabhu picked Him up and said, “Steady Your mind and hear the sankirtana inaugurated by You.”

Text 99

ye kirtana nimitta tomara avatara

se tomara siddha haila, kiba caha ara?//CB, Madhya 5.099//

TRANSLATION

“The kirtana for which You have incarnated to inaugurate is going on before You. What more do You want?

COMMENTARY

“Since there is a famine of Hari’s glorification in this world, You have incarnated from Goloka to glorify Hari and induce others to glorify Hari. That act is now fulfilled, so what further prayer do You have?”

Text 100

tomara se prema-bhakti, tumi prema-maya

vina tumi dile karo bhakti nahi haya//CB, Madhya 5.100//

TRANSLATION

“Loving devotional service belongs to You, for You are the personification of ecstatic love. Unless You distribute this devotional service, no one can possess it.

COMMENTARY

“You are the foremost of all devotees and are most dear to Mukunda. No one is able to achieve the Lord’s service without Your mercy. The wealth of love and devotion belongs to You alone. You are directly the personification of the Lord’s service.”

Text 101

apana sambari’ utha, nija-jana caha

yahare tomara iccha, tahare vilaha//CB, Madhya 5.101//

TRANSLATION

“Please control Yourself and get up. Glance mercifully on Your intimate

associates and distribute this wealth to whomever You desire.

COMMENTARY

“You have become overwhelmed with ecstatic love and forgotten Yourself. But now control Your loving sentiments and distribute this love to anyone You desire. Please glance mercifully on Your subordinates.”

Text 102

tilardheka tomare yahara dvesa rahe

bhajile o se amara priya kabhu nahe”//CB, Madhya 5.102//

TRANSLATION

“Anyone who maintains the slightest envy of You is never dear to Me even if he worships Me.”

COMMENTARY

“O Nityananda, if a person has the slightest distaste for You and if under the influence of this he becomes envious of Your service, then even though such a person worships Me, I can never respect him.”

Text 103

paila caitanya nitai prabhura vacane

haila ananda-maya sad-bhuja-darsane//CB, Madhya 5.103//

TRANSLATION

Nitai regained consciousness by the Lord’s words. He became filled with ecstasy on seeing the six-armed form.

COMMENTARY

By the words of Sriman Mahaprabhu, Nityananda regained external consciousness. He became absorbed in bliss on seeing the six-armed form of Sri Gaurasundara.

Text 104

ye ananta-hrdaye vaisena gauracandra

sei prabhu avismaya jana nityananda//CB, Madhya 5.104//

TRANSLATION

Know for certain that Ananta, in whose heart Gauracandra resides, is nondifferent from Nityananda.

COMMENTARY

That Anantadeva in whose heart Gauracandra resides is none other than Nityananda. There is no cause for astonishment or doubt in this regard. Know without doubt that Sri Nityananda Prabhu is Balarama.

Text 105

chaya-bhuja-drsti tane kon adbhuta

avatara-anurupa e saba kautuka//CB, Madhya 5.105//

TRANSLATION

The manifestation of the Lord's six-armed form is not astonishing, for all such manifestations are simply pastimes of His various incarnations.

COMMENTARY

Sri Nityananda Prabhu's darsana of Gaurasundara's six-armed form is not at all surprising. Such remarkable forms are manifest according to the requirement of Gaura's pastimes. Sri Gaurasundara is the source of all incarnations. Therefore for Him to hold the plow and club of His expansion and the four weapons of His Visnu form is not at all amazing. Sri Nityananda Prabhu is capable of seeing His own plow and club and the four weapons such as the conch and disc in the hands of the Lord, who is the origin of all visnu-tattvas. That is why Srila Kaviraja Gosvami has acknowledged that the tattvas, or truths, like svayam-rupa, prakasa, and avatara are included in He who is known by the name Krsna

Caitanya. The prakasa, or expansion, the avatara, or incarnation, the saktis, or energies, and the bhaktas, or devotees, are not separate from the svayam-rupa, or original Personality of Godhead. Within Krsna Caitanya all of them are individually included with simultaneously distinct characteristics. To exhibit this acintya-bhedabheda philosophy in His Gaura-lila, the Lord displayed His six-armed form to Sri Nityananda Prabhu.

Text 106

raghunatha-prabhu yena pinda-dana kaila

pratyaksa haiya taha dasaratha laila//CB, Madhya 5.106//

TRANSLATION

When Lord Ramacandra offered oblations to His father, Dasaratha, he directly accepted them.

COMMENTARY

When Ramacandra during His pastimes offered oblations to His father, Dasaratha, His father personally came and accepted them. In the same way, when Sri Nityananda Prabhu offered the garland in worship of Sri Gaurasundara, He saw the Lord as having six arms.

Text 107

se yadi adbhuta, tabe eho adabhuta

niscaya sakala ei krsnera kautuka//CB, Madhya 5.107//

TRANSLATION

If that was wonderful, then this is also. Know for certain that they are all Krsna’s sporting pastimes.

COMMENTARY

If Dasaratha’s acceptance of oblations from Ramacandra can create

astonishment in ordinary people, then why shouldn’t this incident also create astonishment? These are all Krsna’s transcendental pastimes.

Text 108

nityananda-svarupera svabhava sarvatha

tilardheka dasya-bhava na haya anyatha//CB, Madhya 5.108//

TRANSLATION

The natural characteristic of Nityananda Svarupa is that He cannot give up the mood of servitorship for even a moment.

COMMENTARY

In His pastimes as a spontaneous servant, Sri Nityananda Svarupa is never devoid of the mentality of service to the Lord for even a fraction of a second. He constantly serves Gaurasundara in all respects and does not endeavor for anything else. This is confirmed in Caitanya-caritamrta (Adi 5.120) as follows: isvarera seva vina nahi jane ara—“He knows nothing but service to Lord Krsna.”

Text 109

laksmanera svabhava ye hena anuksana

sita-vallabhera dasya mana-prana-dhana//CB, Madhya 5.109//

TRANSLATION

The natural characteristic of Laksmana is to always serve the beloved Lord of Sita with His mind, life, and wealth.

COMMENTARY

Just as Laksmana exhibits eternal spontaneous service propensities in the service of Sitas beloved Lord Ramacandra, Nityananda also exhibits constant uninterrupted endeavors in the service of Lord Gauracandra.

Text 110

ei-mata nityananda-svarupera mana

caitanya-candrera dasye prita anuksana//CB, Madhya 5.110//

TRANSLATION

In this way the mind of Nityananda Svarupa is always pleased in the service of Sri Caitanyacandra.

Text 111

yadyapiha ananta isvara nirasraya

srsti-sthiti-pralayera hetu jagan-maya//CB, Madhya 5.111//

TRANSLATION

He is the unlimited, independent controller and the cause of universal creation, maintenance, and annihilation.

COMMENTARY

Although Lord Visnu is without limit, He is the Lord of all and not fit for accepting subordination to any other object. He enters into all universes and establishes Himself as the cause of their creation, maintenance, and annihilation.

Text 112

sarva-srsti-tirobhava ye samaye haya

takhana o ananta-rupa 'satya' vede kaya//CB, Madhya 5.112//

TRANSLATION

It is stated in the Vedas that at the time of final dissolution the Lord in His form of Ananta remains unaffected.

COMMENTARY

The Vedic literatures describe Ananta as the unlimited, independent controller who enters into all universes and who is the only cause of the creation, maintenance, and annihilation of this visible world; nevertheless, to conduct these activities He manifests within the material creation at the appropriate time His form of Ananta.

Text 113

tathapiha sri-ananta-devera svabhava

niravadhi prema-dasya-bhave anuraga//CB, Madhya 5.113//

TRANSLATION

Still, the natural characteristic of Sri Anantadeva is to remain constantly attached to the loving service of the Lord.

COMMENTARY

Although from the material point of view Ananta manifests the characteristic of being subordinate to the Lord, He always remains situated as the object of service in the mood of servant. His constitutional position is never distorted by giving up the worship of His worshipable Lord.

Text 114

yuge yuge prati avatare avatare

svabhava tanhara dasya, bujhaha vicare//CB, Madhya 5.114//

TRANSLATION

Consider carefully how in every yuga and in every incarnation it is His natural characteristic to remain the servant of the Lord.

Text 115

sri-laksmana-avatare anuja haiya

niravadhi sevena ananta, dasya paiya//CB, Madhya 5.115//

TRANSLATION

In His incarnation as Laksmana, Ananta is the Lord’s younger brother and is always engaged in serving the Lord.

Text 116

anna-pani-nidra chadi’ sri-rama-carana

seviyao akanksa na pure anuksana//CB, Madhya 5.116//

TRANSLATION

Although He gave up eating, drinking, and sleeping to constantly serve the lotus feet of Sri Rama, He was still not satiated.

COMMENTARY

Sri Laksmana gave up drinking, eating, and sleeping and constantly remained busy in the service of Sri Ramacandra, yet He considered His service inadequate. Laksmana’s desire to serve Sri Rama was never satiated; so expansive was His service attitude.

Text 117

jyestha haiyao balarama-avatare

dasya-yoga kabhu na chadilena antare//CB, Madhya 5.117//

TRANSLATION

Although in His incarnation as Balarama He was the elder brother, He never gave up the mood of service from His heart.

COMMENTARY

The relationship of servant manifested by Laksmana as the younger brother in Sri Rama's pastimes was not incongruous from the material viewpoint; but although He was the object of respect when He appeared as the elder brother of Krsna, He nevertheless always maintained the attitude of a subordinate servant. In the Caitanya-caritamrta (Adi 5.135-137) it is stated: "Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarama played with Lord Krsna in these three different modes in Vraja. Playing like a bull, Lord Balarama fights with Krsna head to head. And sometimes Lord Krsna massages the feet of Lord Balarama. He considers Himself a servant and knows Krsna to be His master. Thus He regards Himself as a fragment of His plenary portion."

Text 118

'svami kari' sabde se balena krsna prati

bhakti vina kakhana na haya anya mati//CB, Madhya 5.118//

TRANSLATION

He addresses Krsna as Svami, or Lord. His mind never deviates from devotional service.

COMMENTARY

Sri Baladeva Prabhu addresses Krsna as Svami, or Lord. Balarama does not think of anything other than the service of Krsna.

Text 119

sei prabhu apane ananta mahasaya

nityananda mahaprabhu janiha niscaya//CB, Madhya 5.119//

TRANSLATION

Know for certain that the Lord known as Ananta is nondifferent from Nityananda Prabhu.

COMMENTARY

One should know that He who serves the Lord as Ananta is Nityananda, and one should know that the Lord who accepts the eternal service of His servant Nityananda is Caitanya Mahaprabhu. See Caitanya-caritamrta (Adi 7.14).

Text 120

ihate ye nityananda-balarama prati

bheda-drsti hena kare, sei mudha-mati//CB, Madhya 5.120//

TRANSLATION

Therefore anyone who discrminates between Nityananda and Balarama is certainly a fool.

COMMENTARY

Sri Nityananda Prabhu is directly Lord Balarama. It is to be understood that the intelligence of one who considers Nityananda Prabhu as different from Balarama is polluted by the influence of the illusory energy.

Text 121

seva-vigrahera prati anadara yara

visnu-sthane aparadha sarvatha tahara//CB, Madhya 5.121//

TRANSLATION

One who disrespects the servitor Personality of Godhead certainly commits an offense to Lord Visnu.

COMMENTARY

The worshipable object is called the sevya-vigraha, or the object of service. One who serves that worshipable object is called the seva-vigraha, or the servitor Personality of Godhead. Svayam-rupa Vrajendra-

nandana is the eternal object of worship, and svayam-prakasa Baladeva is the eternal abode of worship. In the language of those who write alankara-sastra, Krsna is called the visaya-vigraha, or object of worship, and His energies headed by Baladeva are called asraya-vigrahas or sevaka-vigrahas, abodes of worship. One who respects the sevya-vigraha while disrespecting the sevaka-vigraha can never please the sevya-vigraha; rather he becomes an obect of neglect and falls in the mire of offense. In the Adi Purana it is stated:

ye me bhakta-janah partha

na me bhaktas ca te janah

mad-bhaktanam ca ye bhaktas

te me bhakta-tama matah

“My dear Partha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.”

Text 122

brahma-mahesvara-vandya yadyapi

kamalatabu tanra svabhava carana-seva-khela//CB, Madhya 5.122//

TRANSLATION

Although Laksmi is worshiped by Brahma and Siva, her natural tendency is to serve the lotus feet of the Supreme Lord.

COMMENTARY

Svayam-prakasa Baladeva Prabhu manifests His form of Sankarsana as well as various Visnu forms and accepts worship from others, yet His service attitude remains undisturbed. In order to support this statement, the author gives the example of Laksmidevi, the goddess of fortune. Service to Krsna is also the natural tendency of Laksmi, who is worshiped by Brahma and Siva. Although Laksmidevi is respected by the four-headed Brahma and the annihilator Lord Siva, she remains engaged

in the service of the Lord. In the Srimad Bhagavatam (3.15.21) it is stated:

sri rupini kvanayati caranaravindam

lilambujena hari-sadmani mukta-dosa

samlaksyate sphatika-kudya upeta-hemni

sammarjativa yad-anugrahane ’nya-yatnah

“The ladies in the Vaikuntha planets are as beautiful as the goddess of fortune herself. Such transcendentally beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.”

Elsewhere in Srimad Bhagavatam (1.16.32) it is stated:

brahmadayo bahu-titham yad-apanga-moksa-

kamas tapah samacaran bhagavat-prapannah

sasrih sva-vasam aravinda-vanam vihaya

yat-pada-saubhagam alam bhajate ’nurakta

“Laksmiji, the goddess of fortune, whose glance of grace was sought by demigods like Brahma and for whom they surrendered many a day unto the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.”

Text 123

sarva-sakti-samanvita ‘sesa’-bhagavan

tathapi svabhava-dharma, seva se tahana//CB, Madhya 5.123//

TRANSLATION

Lord Sesa is endowed with all energies, yet it is His natural characteristic

to serve the Lord.

COMMENTARY

Lord Sesa possesses all energies, therefore He is in all respects the omnipotent Lord. Serving the Lord is also His natural characteristic. In the Caitanya-caritamrta (Adi 5.120) it is stated: “That Ananta Sesa is the devotee incarnation of Godhead. He knows nothing but service to Lord Krsna.”

Text 124

ataeva tanhara ye svabhava kahite

santosa payena prabhu sakala haite//CB, Madhya 5.124//

TRANSLATION

Therefore the Lord is most satisfied to glorify His characteristics.

COMMENTARY

Mahaprabhu achieves the greatest pleasure while describing the glories of His devotees.

Text 125

isvarera svabhava—kevala bhakta-vasa

visese prabhura mukhe sunite e yasa//CB, Madhya 5.125//

TRANSLATION

It is the natural characteristic of the Supreme Lord to remain controlled by His devotees. The Lord takes special pleasure in glorifying His devotees.

COMMENTARY

The Lord is controlled by His devotees—this is His nature. In Srimad Bhagavatam (9.4.63, 66) it is stated:

sri-bhagavan uvaca

aham bhakta-paradhino

hy asvatantra iva dvija

sadhubhir grasta-hrdayo

bhaktair bhakta-jana-priyah

mayi nirbaddha-hrdayah

sadhavah sama-darsanahvase

kurvanti mam bhaktya

sat-striyah sat-patim yatha

“The Supreme Personality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.” In the Mathara-sruti it is stated:

bhaktir evainam nayati

bhaktir evainam darsayati

bhakti-vasah puruso

bhaktir eva bhuyasi

“Bhakti leads the jiva to the Supreme Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Therefore bhakti is most glorious.”

Text 126

svabhava kahite visnu-vaisnavera prita

ataeva vede kahe svabhava-carita//CB, Madhya 5.126//

TRANSLATION

Both Visnu and the Vaisnavas take pleasure in glorifying each other, therefore the Vedas describe their spontaneous pastimes.

COMMENTARY

There is a special significance in hearing the glories of the devotees from the mouth of the Supreme Lord. Both Lord Visnu and the Vaisnavas take pleasure in describing each other's characteristics. That is why the Vedic literature glorify the spontaneous pastimes of Visnu and the Vaisnavas.

Text 127

visnu-vaisnavera tattva ye kahe purane

sei-mata likhi ami purana-pramane//CB, Madhya 5.127//

TRANSLATION

I write the glories of Visnu and the Vaisnavas according to the evidence given in the Puranas.

Text 128

nityananda-svarupera ei vakya-mana//CB, Madhya 5.128//

TRANSLATION

"caitanya—isvara, muni tanra eka-jana"

COMMENTARY

The thoughts and words of Nityananda Svarupa are, "Lord Caitanya is the Supreme Lord, and I am one of His eternal servants."

By His mind and speech, Sri Nityananda Prabhu accepted Sri

Caitanyadeva as His own Lord and considered Himself the servant of that Lord. In the Caitanya-caritamrta (Adi 5.137) it is stated: apanake bhrtya kari' krsne prabhu jane—"He considers Himself a servant and knows Krsna to be His master."

Text 129

ahar-nisa sri-mukhe nahika anya katha"

muni tanra, seha mora isvara sarvatha

TRANSLATION

Day and night no words came from His mouth other than, "I am His servant, and He is My Lord in all respects.

COMMENTARY

Statements such as, "The Supreme Lord is Mine," and "I belong to the Lord," constantly issued from the mouth of Sri Nityananda. He did not say anything else.

Text 130

caitanyera sange ye mohare stuti kare

sei se mohara bhrtya, paibeka more"//CB, Madhya 5.130//

TRANSLATION

"Anyone who glorifies Me along with Lord Caitanya is actually My servant and will certainly achieve Me."

COMMENTARY

Sri Nityananda said, "Sri Caitanyadeva is the Supreme Lord and I am His servant. Anyone who glorifies Me in this way is actually My servant, and he will certainly obtain Me as his worshipable Lord."

Text 131

apane kariyachena sad-bhuja darsana

tara prite kahi tana e saba kathana//CB, Madhya 5.131//

TRANSLATION

He personally saw the six-armed form of the Lord, therefore I am describing these topics for His pleasure.

COMMENTARY

The author is saying, “Sri Nityananda Prabhu saw the six-armed form of Sri Gaurasundara. Therefore by describing that pastime, Nityananda will be pleased.”

Text 132-134

paramarthe nityananda tahana hrdaya

donhe donha dekhite achena suniscaya

tathapiha avatara-anurupa-khela

karena isvara-seva, ke bujhibe lila

seha ye svikara prabhu karaye apane

taha gaya, varne vede, bharate, purane//CB, Madhya 5.131//

TRANSLATION

On the spiritual platform Nityananda always sees the pastimes of Sri Gaurasundara in His heart, and They certainly both always see each other. Yet Sri Nityananda serves the Lord by acting in accordance with the pastimes of Their incarnations. Who can understand His pastimes? The Supreme Lord thus accepts service from Himself, as sung about and described in the Vedas, the Mahabharata, and the Puranas.

COMMENTARY

Although Sri Nityananda constantly sees the pastimes of Sri

Gaurasundara within His heart and Sri Gaurasundara also exhibits all His pastimes to Nityananda, for the understanding of ordinary people Nityananda externally displays pastimes in accordance with Their particular incarnations. In spite of being the Supreme Lord Himself, Sri Nityananda Prabhu serves the Lord. This pastime of Nityananda is incomprehensible to ordinary people. The topics of Nityananda's pastimes as a servant are described in the Vedas, the Mahabharata, and the Puranas.

Text 135

ye karma karaye prabhu, sei haya 'veda'

tahi gaya sarva-vede chadi' sarva-bheda//CB, Madhya 5.135//

TRANSLATION

The activities performed by the Supreme Lord are called Veda. The four Vedas sing of those activities while avoiding all contradictions.

COMMENTARY

The Vedas glorify the activities performed by the Supreme Lord. The intention of the Vedas is to reveal the activities of the Supreme Lord. The activities of the Lord are the actual subject matter of the Vedas. The Vedas do not establish any contradictory statements in their glorification of the advaya-jnana Lord, or the Absolute Lord. Topics of the advaya-jnana Hari are sung in the Vedas without contradictions.

Text 136

bhakti-yoga vina iha bujhana na yaya

jane jana-kata gauracandrera krpaya//CB, Madhya 5.136//

TRANSLATION

Without engaging in devotional service, no one can understand this. This is known to a few people by the mercy of Gauracandra.

COMMENTARY

Those persons with prominent materialistic propensities, or those who are mental speculators, cannot understand the actual characteristics of devotional service. Only those who are favored by Sriman Mahaprabhu can realize the pastimes of Gaura through devotional service.

Text 137

nitya-suddha jnanavanta vaisnava-sakala

tabe ye kalaha dekha, saba kutuhala//CB, Madhya 5.137//

TRANSLATION

The Vaisnavas are eternally pure and full of knowledge. Their quarreling is simply part of their pastimes.

COMMENTARY

The pure Vaisnavas are full of eternally pure knowledge. The differences of opinion seen among such exalted Vaisnavas is simply for increasing the wonders. There are actually no differences of opinion among Vaisnavas. Differences of opinion are only present among mental speculators. The differences of opinion found among Vaisnavas expands the variety of their constitutional activities. In those, there is no question of material enjoyment, renunciation, or pseudo devotional service.

Text 138

iha na bujhiya kona kona buddhi-nasa

eke vande, are ninde, yaibeka nasa//CB, Madhya 5.138//

TRANSLATION

If someone who has lost his intelligence and does not understand this worships one and criticizes the other, he will be ruined.

COMMENTARY

Those who do not understand this fact and consider that one Vaisnava has eternally pure knowledge while another Vaisnava does not are understood to have perverted intelligence. The confidential mystery in this regard is that if one accepts a non-Vaisnava as a Vaisnava without knowing the difference between a Vaisnava and a non-Vaisnava, then such a misconception will spread among the Vaisnavas and create bewilderment.

Text 139

abhyarcayitva pratimasu visnum

nindan jane sarva-gatam tam eva

abhyarcya padau hi dvijasya murdhi

druhyannivajno narakam prayati//CB, Madhya 5.139//

TRANSLATION

“Just as a foolish person who worships the feet of a brahmana and then beats him in the head goes to hell, one who worships the Deity form of Lord Visnu and then disrespects that same Lord who is situated in the hearts of all living entities also goes to hell.

COMMENTARY

In this regard one should discuss the Srimad Bhagavatam (3.29.21-24 and 11.5.14-15).

Text 140-141

vaisnava-himsara katha se thakuka dure

sahaja jivere ye adhama pida kare

visnu pujiya o ye prajara pida kare

puja o nisphale yaya, ara duhkhe mare//CB, Madhya 5.140-141//

TRANSLATION

What to speak of being envious of Vaisnavas, if one causes pain to ordinary living entities he is considered a fallen low-class person. Even after worshiping Lord Visnu, if a person gives trouble to other living entities, his worship becomes fruitless. Such a person suffers unlimited miseries.

COMMENTARY

If a person is knowingly or unknowingly envious of a Vaisnava engaged in the nonduplicitous service of Lord Hari, his degradation is inevitable. Of this there is no doubt. Apart from this, if even persons claiming to be devotees of Visnu are envious of ordinary living entities and give various troubles to them, they are actually far away from devotional service to Visnu and are not fit to be called human beings. Their worship of Visnu becomes the source of misery. Those endowed with an absence of jive-daya, or compassion for other living entities, and yet proudly consider themselves servants of Lord Visnu achieve the threefold miseries rather than the devotional service of the Lord.

Text 142

sarva-bhute achena sri-visnu na janiya

visnu-puja kare ati prakrta haiya//CB, Madhya 5.142//

TRANSLATION

The worship of persons who do not know that Lord Visnu is present within the heart of every living entity is certainly materialistic.

COMMENTARY

Activities performed through material senses by conditioned souls who desire to enjoy their results are called prakrta, or materialistic. Those who consider that the Supersoul, Lord Visnu, is not present within each and every atom of gross and subtle matter and consider that He does not exist within the hearts of all living entities—such persons’ worship of Visnu is simply cheating and materialistic rascaldom.

Text 143

eka haste yena vipra-carana pakhale

ara haste dhela mare mathaya, kapale//CB, Madhya 5.143//

TRANSLATION

Their worship is like someone who washes the feet of a brahmana with one hand and beats him on the head with his other hand.

COMMENTARY

By becoming envious of living entities, one automatically becomes envious of Lord Visnu, who is situated in their hearts. As it is inconsistant if a person hits the head of a brahmana with a stone with one hand and washes his feet with the other hand; similarly, if one worships Lord Visnu but is indifferent to the worship of a Vaisnava, who is nondifferent from Visnu, then that worship becomes the source of misery.

Text 144

e saba lokera ki kusala kona ksane

haiyache, haibeka? bujha bhavi' mane//CB, Madhya 5.144//

TRANSLATION

Consider carefully, have such persons ever been benefited, or will they ever be benefited?

COMMENTARY

Those who discriminate between Hari, Guru, and Vaisnava and worship one while criticizing another will never attain any auspiciousness. This is simple to understand.

Text 145

yata papa haya praja-janere himsile

tara sata-guna haya vaisnava nindile//CB, Madhya 5.145//

TRANSLATION

It is a hundred times more sinful to blaspheme a Vaisnava than to be envious of ordinary living entities.

COMMENTARY

Lord Visnu is situated in the heart of every human being. And although Vaisnavas appear to be ordinary human beings, they are always situated as Vaisnavas due to their inclination towards the service of Lord Visnu residing in their hearts. Ordinary human beings are bereft of the service of Visnu and are situated in the modes of passion and ignorance, whereas Vaisnavas are fully saturated with the mode of goodness and are constantly engaged in the service of Visnu. So if one carefully considers the differences that exist between them, then it is understood that by envying a Vaisnava engaged in the service of Visnu one incurs a hundred times more sins or offenses than by envying an ordinary living entity. In the Srimad Bhagavatam (4.4.13) it is stated:

nascaryam etad yad asatsu sarvada

mahad-vininda kunapatma-vadisu

sersyam mahapurusa-pada-pamsubhir

nirasta-tejahsu tad eva sobhanam

“It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.” In the Skanda Purana it is stated:

yo hi bhagavatam lokam upahasam nrpottama

karoti tasya nasyanti artha-dharma-yasah-sutah

nindam kurvanti ye mudha vaisnavanam mahatmanam

patanti pitrbhih sardham maha-raurava-samjnite

hanti nindati vai dvesti vaisnavan nabhinandati

krudhyate yati no harsam darsane patanani sat

purvam krtva tu sammanam avajnam kurute tu y

ahvaisnavanam mahi-pala sanvayo yati sanksayam

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation, and his sons. Vaisnavas are all great souls. Whoever blasphemes them falls down to the hell known as Maharaurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaisnava, whoever is envious of or angry with a Vaisnava, and whoever does not offer obeisances or feel joy upon seeing a Vaisnava certainly falls into a hellish condition. O ruler of the world, one who first respects a Vaisnava and then later insults him is vanquished along with his family.” In the Amrta-saroddhara it is stated:

janma-prabhrti yat kincit sukrtam samuparjitam

nasam ayati tat sarvam pidayed yadi vaisnavan

“If one gives pain to Vaisnavas, then the results of his pious activities like high birth and high caste are all destroyed.” In the Dvaraka-mahatmya it is said:

kara-patrais ca phalyante su-tivrair yama-sasanaih

nindam kurvanti ye papa vaisnavanam mahatmanam

pujito bhagavan visnur janmantara-satair api

prasidati na visvatma vaisnave capamanite

“Those most sinful people who criticize great Vaisnavas are subjected by Yamaraja to the severe punishment of being sliced in pieces by very sharp saws. Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaisnava, even if he has worshiped Visnu for hundreds of births.” In the Brahma-vaivarta Purana, Krsna-janma-khanda, it is stated:

ye nindanti hrsikesam tad-bhaktam punya-rupinam

sata-janmarjitam punyam tesam nasyati niscitam

te patanti maha-ghore kumbhipake bhayanake

bhaksitah kita-sanghena yavac candra-divakarau

tasya darsana-matrena punyam nasyati niscitam

gangam snatva ravim drsta tada vidvan visuddhyati

“Those who criticize Lord Hrsikesa and His devotees lose all the benefits accrued in a hundred pious births. Such sinners rot in the Kumbhipaka hell and are eaten by hordes of worms for as long as the sun and moon exist. If one sees a person who blasphemes Lord Visnu and His devotees, then the results of all his pious activities are lost. When learned persons see such non-Vaisnavas, they purify themselves by taking bath in the Ganges and looking at the sun.”

Text 146-148

sraddha kari’ murti puje bhakta na adare’

murkha, nica, patitere daya nahi kare

eka avatara bhaje, na bhajaye ara

krsna-raghunathe kare bheda-vyavahara

‘balarama-siva-prati prita nahi kare

bhaktadhama’ sastre kahe e saba janare//CB, Madhya 5.146-148//

TRANSLATION

Those who faithfully worship the Deity form of the Lord but do not respect His devotees; those who do not show compassion to those who are foolish, wretched, and fallen; those who worship one incarnation of the Lord and do not worship other incarnations; those who discriminate between Krsna and Ramacandra; and those who have no love for Balarama and Siva are, according to the scriptures, the lowest of all devotees.

COMMENTARY

Those who faithfully worship the Supreme Lord but do not worship the devotees engaged in His service and inseparably related to Him; those who do not display mercy by instructing the fallen souls bereft of the Lord's service; and those who do not display mercy by giving up the association of atheists averse to the Lord are described by the scriptures as low-class persons devoid of devotion. If worshipers of Rama envy devotees of Krsna, or if so-called devotees of Krsna blaspheme worshipers of Sri Rama-Sita, then they should not be counted as devotees but as low-class persons. Lord Visnu resides in innumerable Vaikuntha planets in His various eternal forms. Those who have no faith in the existence of that Visnu or in His devotees are fit to be called adhama, or low-class. The worship of those who blaspheme servants of the Lord like Baladeva, Laksmi, Garuda, Vayu, and Rudra is incomplete. That is why the Srimad Bhagavatam (11.2.47) declares that devotees situated on the platform of kanistha-adhikara are eligible to fall down into material existence, as follows:

arcayam eva haraye pujam yahsraddhayehate

na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah

"A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrta-bhakta, a materialistic devotee, and is considered to be in the lowest position." There are two kinds of Vaisnavas—ordinary or unauthorized Vaisnavas and pure or authorized Vaisnavas. The Visnusvami-sampradaya originated from Rudradeva, the Sri Madhva-sampradaya originated from Brahma, the Ramanuja-sampradaya originated from Sri Laksmidevi, and the Nimbarka-sampradaya originated from the four Kumaras. If someone respects one and blasphemes another by taking into consideration their mutual disagreements, then he certainly falls from the platform of kanistha-adhikara. All the demigods and demigoddesses pass their time fulfilling their responsibility of serving the Lord, and their entrusted positions are known to this world. Yet their constitutional position as Vaisnavas is not lost. If one out of material conceptions disrespects the demigods and demigoddesses, he cannot have devotion to Visnu. If one accepts the spiritual masters or the demigods and demigoddesses to be devoid of

devotion to Visnu, then he commits offense. But by worshiping the entrusted positions of the demigods and demigoddesses and thereby forgetting the service of Krsna, one cannot achieve any benefit. That is why Thakura Narottama has said: hrsike govinda-seva, na pujiba devi-deva, ei ta' ananya-bhakti-katha—"I will engage my senses in the service of Govinda, and I will not worship the demigods. This is the description of unalloyed devotional service." Becoming unalloyed in the service of the Lord does not entail blasphemy of the demigods. All the demigods and demigoddesses are under the shelter of the Supreme Lord, therefore simply by serving the Supreme Lord the worship of the demigods is automatically performed. If one worships a particular demigod or demigoddess, then other demigods and demigoddesses become displeased. But if one worships the Supreme Lord, then all the demigods, who are subordinate to the Supreme Lord, are automatically worshiped. Blasphemy of a Vaisnava is hundreds of times more severe than blasphemy of an ordinary living entity. Therefore no intelligent person should tread such a path.

Text 149

arcayam eva haraye pujam yahsraddhayehate

na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah//CB, Madhya 5.149//

TRANSLATION

"A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrta-bhakta, a materialistic devotee, and is considered to be in the lowest position."

Text 150

prasange kahila bhaktadhamera laksane

purna haila nityananda sad-bhuja-darasane//CB, Madhya 5.150//

TRANSLATION

In the course of these topics, I have described the symptoms of the lowest devotees. Thus Nityananda became filled with bliss on seeing the six-armed form of the Lord.

COMMENTARY

The symptom of the lowest devotee is to give up the worship of the devotees on the pretext of worshiping Hari. As a result of such activities, there is every possibility that such a devotee will become bereft of Lord Visnu’s service. Those who worship the Supreme Lord and His associates and consider that worship of the devotees is more important than worship of the Lord are actually advanced devotees. There is very little possibility of their falling down, because they know:

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Svetasvatara Upanisad 6.23)

Text 151

ei nityanandera sad-bhuja-darasana

iha ye sunaye, tara bandha-vimocana//CB, Madhya 5.151//

TRANSLATION

One who hears this narration of Nityananda’s seeing the six-armed form of the Lord is freed from material bondage.

Text 152

bahya pai’ nityananda karena krandane

mahanadi vahe dui kamala nayane//CB, Madhya 5.152//

TRANSLATION

After regaining external consciousness, Nityananda began to cry. It appeared that a great river was flowing from His two lotus eyes.

Text 153

saba prati mahaprabhu balila vacana//CB, Madhya 5.153//

TRANSLATION

“purna haila vyasa-puja, karaha kirtana”

COMMENTARY

Thereafter Mahaprabhu instructed everyone, “Now that the Vyasa-puja ceremony is completed, begin kirtana.”

Mahaprabhu said, “After Sri Nityananda, the foremost devotee, finished His worship, the Vyasa-puja ceremony is complete. Now all the devotees should perform kirtana.” Many people consider Sri Vyasadeva as an ordinary devotee and the spiritual master and the Vaisnavas as mortal beings and thus become inattentive in their worship. For this reason Sri Nityananda exhibited the pastime of worshiping Gaura along with the devotees headed by Srivasa.

Text 154

paiya prabhura ajna sabe anandita

caudike uthila krsna-dhvani acambita//CB, Madhya 5.154//

TRANSLATION

On receiving the Lord’s order, everyone became jubilant. Suddenly the sound of Krsna’s names vibrated in all directions.

Text 155

nityananda-gauracandra nace eka-thani

maha-matta dui bhai, karo bahya nai//CB, Madhya 5.155//

TRANSLATION

As Nityananda and Gauracandra danced together, the two brothers became fully intoxicated and forgot Themselves.

Text 156

sakala vaisnava haila anande vihvala

vyasa-puja-mahotsava mahakutuhala//CB, Madhya 5.156//

TRANSLATION

All the Vaisnavas became overwhelmed in ecstasy. In this way the ceremony of Vyasa-puja was joyfully performed.

Text 157

keha nace, keha gaya, keha gadi' yaya

sabei carana dhare, ye yahara paya//CB, Madhya 5.157//

TRANSLATION

Some danced, some sang, and some rolled on the ground. Some devotees tried to catch hold of other's feet.

COMMENTARY

By taking the dust from each other's feet, the Vaisnavas express their humility. Materialistic persons who are bewildered by false ego demand respect from others in order to establish their prestige. A Vaisnava is amani, or free from the desire for respect from others, therefore they do not endeavor to increase their prestige like ignorant materialistic people. That is why the Vaisnava respects a humble knowledgable brahmana

who from the viewpoint of a maha-bhagavata sees a dog, a dog-eater, a cow, and an ass as equal. Those with dualistic vision can never be called knowers of Brahman. In other words, they are unqualified for understanding advaya-jnana, the Absolute Truth. Lord Visnu is situated within every living entity and within every material atom, which are therefore temples of Lord Hari. This principle is not understood by so-called brahmanas who are victimized by the three modes of material nature. Only the Vaisnavas can act as their spiritual masters and instruct them in Vedic mantras.

yasya deve para bhaktir yatha deve tatha gurau

tasyaite kathita hy arthah prakasante mahatmanah

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” The confidential truths of the Vedas are not manifested to those with biased vision that is the result of the intricacies of external knowledge. Material conceptions cannot lead one to Vaikuntha. The conditioned souls, who are bewildered by maya, are non-Vaisnavas, and the liberated souls are transcendental, or Vaisnavas. Therefore they constantly realize their respective conditioned and liberated positions. The Vaisnavas are more humble than the straw in the street, more tolerant than a tree, free from the desire for respect, and always ready to offer respect to others, in this way they always serve Krsna by glorifying His holy names.

Text 158

caitanya-prabhura matajagatera ai

nibhrte vasiya ranga dekhena tathai//CB, Madhya 5.158//

TRANSLATION

The mother of Lord Caitanya is the mother of the universe. She watched the entire incident from a solitary place.

COMMENTARY

Sacidevi, the mother of Sri Caitanyadeva, is worshipable by all the residents of the universe. She saw the transcendental pastimes of Gaura-Nityananda while sitting in a solitary place and considered both of Them her sons.

Text 159

visvambhara-nityananda dekhena yakhane

‘dui jana mora putra’ hena vase mane//CB, Madhya 5.159//

TRANSLATION

Whenever mother Saci saw Visvambhara and Nityananda, she considered, “These two are my sons.”

Text 160

vyasa-puja-mahotsava parama udara

ananta-prabhu se pare iha varnibara//CB, Madhya 5.160//

TRANSLATION

The Vyasa-puja ceremony was the most blessed event. Only Lord Ananta is capable of describing it.

Text 161

sutra kari’ kahi kichu caitanya-carita

ye-te-mate krsna gahilei haya hita//CB, Madhya 5.161//

TRANSLATION

I am only trying to describe some of Lord Caitanya’s characteristics in the form of codes, for one is benefited by glorifying Krsna in any way.

COMMENTARY

While worshiping Sri Vyasa, while worshiping the acaryas, while

worshiping exalted human beings, and while worshiping various incarnations of Krsna, one worships the chanting of Krsna’s names and thus benefits the entire universe.

Text 162

dina-avasesa haila vyasa-puja-range

nacena vaisnava-gana visvambhara-sange//CB, Madhya 5.162//

TRANSLATION

The entire day was passed in the happiness of the Vyasa-puja ceremony as all the devotees danced in the association of Visvambhara.

Text 163

parama anande matta bhagavata-gana

‘ha krsna’ baliya sabe karena krandana//CB, Madhya 5.163//

TRANSLATION

All the exalted devotees became intoxicated with ecstasy and cried while exclaiming, “O Krsna.”

Text 164

ei mate nija bhakti-yoga prakasiyasthira

haila visvambhara sarva-gana laiya//CB, Madhya 5.164//

TRANSLATION

After revealing the truth of His own devotional service in this way, Visvambhara and His associates became peaceful.

COMMENTARY

The processes of devotional service are innumerable. Sri Gaurasundara revealed one of the processes of devotional service by conducting Sri Vyasa-puja.

Text 165

thakura pandita-prati bale visvambhara//CB, Madhya 5.165//

TRANSLATION

“vyasera naivedya saba anaha satvara”

COMMENTARY

Visvambhara said to Srivasa Pandita, “Now bring the remnants of the foods offered to Vyasadeva.”

Text 166

tata-ksane anilena sarva-upahara

apanei prabhu haste dilena sabara//CB, Madhya 5.166//

TRANSLATION

Srivasa Pandita then immediately brought all the foodstuffs before the Lord, who served everyone those remnants with His own hands.

Text 167

prabhura hastera dravya pai tata-ksana

anande bhojana kare bhagavata-gana//CB, Madhya 5.167//

TRANSLATION

Being served by the hands of the Lord, all the exalted devotees happily honored those remnants.

Text 168

yateka achila sei badira bhitare

sabare dakiya prabhu dila nija kare//CB, Madhya 5.168//

TRANSLATION

The Lord called everyone who was inside the house and personally gave them prasada.

Text 169

brahmadi paiya yaha bhagya-hena mane

taha paya vaisnavera dasa-dasi-gane//CB, Madhya 5.169//

TRANSLATION

Those servants and maidservants of the Vaisnavas thus received that which the demigods headed by Brahma feel fortunate to obtain.

COMMENTARY

When Brahma and the other demigods receive the remnants of the Lord’s foodstuffs they feel great satisfaction. The servants of the Vaisnavas obtained that supreme mercy, which is generally attained by exalted personalities. Although the servants and maidservants of the Vaisnavas were without piety, due to the association of the devotees they attained the Lord’s mercy that is rarely attained by the demigods headed by Brahma.

Text 170

e saba kautuka yata srivasera ghare

eteke srivasa-bhagya ke balite pare//CB, Madhya 5.170//

TRANSLATION

All these wonderful pastimes took place at the house of Srivasa. Therefore who can describe Srivasa's good fortune?

Text 171

ei-mata nana dine nana se kautuke

navadvipe haya, nahi jane sarva-loke//CB, Madhya 5.171//

TRANSLATION

In this way, various pastimes were regularly performed in Navadvipa, but the people were not aware of them.

Text 172

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 5.172//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Five, entitled "Lord Nityananda's Vyasa-puja Ceremony and His Darsana of the Lord's Six-armed Form."

Chapter 6 The Lord's Meeting with Advaita Acarya

This chapter describes how Sri Mahaprabhu sent Ramai to explain the truth of His own identity and the news of Nityananda's arrival to Advaita; the arrival in Navadvipa of Advaita and His wife with various ingredients for worship and their secretly staying at the house of Nandana Acarya in order to test Mahaprabhu; the meeting between Advaita Acarya and Mahaprabhu, who is the Supersoul and knower of Advaita Acarya's secret pastimes; Advaita Acarya's darsana of the Lord's opulences; and the topics of Mahaprabhu disclosing the truth about Himself to Advaita Acarya.

After completing the Vyasa-puja ceremony at the house of Srivasa, Sriman Mahaprabhu along with Nityananda Prabhu and the devotees constantly remained intoxicated by chanting the holy names. One day the Lord sent Ramai, the younger brother of Srivasa, to Advaita with the instruction to inform Advaita that the Lord whom He worshiped and prayed to in various ways has now appeared in this world to distribute devotional service. He also instructed Ramai to inform Advaita about Nityananda's arrival in Navadvipa and request Advaita to come with His wife and ingredients for worship. Being ordered by Mahaprabhu, Ramai happily went to the house of Advaita. Due to the influence of devotional service the omniscient Advaita Prabhu already knew that Ramai was coming to Him with Mahaprabhu's instruction. As soon as Advaita saw Ramai, He asked Ramai, "Has Mahaprabhu sent you to bring Me?" As Ramai requested Advaita to come to Navadvipa to meet the Lord, Advaita Prabhu became overwhelmed with ecstasy and, pretending to be ignorant, He again asked Ramai about the cause of his visit. Ramai then explained in detail the instructions of Mahaprabhu and requested Him to come with ingredients for worship. On hearing the words of Ramai, Advaita Prabhu became unconscious with ecstasy. After a while, He regained His external consciousness and roared loudly in jubilation. On hearing the news that Mahaprabhu has revealed Himself, Sitadevi, the wife of Advaita, began to shed tears of love along with their son Acyutananda and their servants. Once again Advaita asked Ramai about the instruction of Mahaprabhu and then informed Ramai about His heartfelt desire. Thereafter He collected all the necessary ingredients for worship and departed with His wife to see Mahaprabhu. In order to test Mahaprabhu, He forbade Ramai from informing Mahaprabhu about His arrival and instructed Ramai to inform the Lord, "He has not come," and then Advaita secretly hid in the house of Nandana Acarya. Lord

Visvambhara, who is the Supersoul of everyone, understood the mind of Advaita Acarya and while sitting on the throne of Lord Visnu He disclosed to everyone the internal mood of Advaita. Lord Nityananda held an umbrella over the Lord’s head. Devotees such as Gadadhara began to offer various services to the Lord, and some of them offered Him prayers. In the meantime, Ramai came and offered obeisances to Mahaprabhu and informed Him about the resolution of Advaita. Then the Lord again ordered Ramai to bring Advaita to Him. Being ordered by Mahaprabhu, Ramai again went to the house of Nandana Acarya to bring Advaita Prabhu and informed Advaita Prabhu about everything that the Lord said. Advaita Prabhu then came with His wife before Mahaprabhu, and while offering obeisances and prayers in ecstasy, He beheld the extraordinarily wonderful opulences of the Lord. When Advaita Acarya became speechless and stunned by seeing the influence of Mahaprabhu, the most merciful Visvambhara elaborately described the truth about Himself to Advaita. Thereafter Advaita began to chant the glories of Mahaprabhu’s unparalleled glories and compassion. Being ordered by the Lord, He washed Mahaprabhu’s lotus feet and worshiped Him with five ingredients. Then Advaita offered His respectful obeisances to Sri Gaurasundara, who is nondifferent from the son of Nanda Maharaja, by chanting verses such as namo brahmanya-devaya. Finally, while glorifying Mahaprabhu, Advaita Acarya concluded that He is nondifferent from Krsna, He is the reservoir of all incarnations, and He has appeared to inaugurate the sankirtana movement. Then Mahaprabhu instructed Advaita to dance in kirtana, and Advaita Prabhu became overwhelmed in dancing as all the devotees started an ecstatic kirtana. Then Nityananda and Advaita Prabhu exhibited Their eternal, extraordinary, transcendental love for the service of Sri Krsna Caitanya Mahaprabhu by enacting Their pastime of quarreling with each other. On seeing the dancing of Advaita Prabhu, all the Vaisnavas became jubilant. When Advaita Prabhu stopped dancing on the order of Mahaprabhu, the Lord took His garland and put it on Sri Advaita Prabhu and ordered Him to ask for a benediction. Advaita Prabhu expressed appreciation for His good fortune of being able to see Mahaprabhu and then requested Mahaprabhu to award krsna-prema, which is rare for even great personalities like Brahma, to everyone, including women, sudras, and fools, with the exception of the vaisnava-aparadhis who are intoxicated by the pride of education, wealth, and high birth. Sri Gaurasundara agreed to the request of Advaita. This prayer of Advaita Acarya later bore abundant

fruits. Thereafter Advaita Acarya continued to live in Navadvipa with His wife.

Text 1

jayati jayati devah krsna-caitanya-candro

jayati jayati kirtis tasya nitya pavitra

jayati jayati bhrtyas tasya visvesa-murter

jayati jayati bhrtyas tasya sarva-priyanam//CB, Madhya 6.001//

TRANSLATION

All glories to Sri Krsna Caitanyacandra, who is the fully independent Supreme Personality of Godhead and the abode of transcendental pastimes! All glories to His eternally pure activities! Sri Gaurasundara is the controller of all other controllers, the Lord of the universe, and the embodiment of transcendental knowledge. All glories to His devotees, and all glories to the dancing of His beloved associates!

COMMENTARY

See Adi-khanda, Chapter One, verse 5.

Text 2

jaya jaya jagata-jivana gauracandra

dana deha' hrdaye tomara pada-dvandva//CB, Madhya 6.002//

TRANSLATION

All glories to Gauracandra, the life and soul of the universe! Please give Your lotus feet in charity to my heart.

Text 3

jaya jaya jagat-mangala visvambhara

jaya jaya yata gauracandrera kinkara//CB, Madhya 6.003//

TRANSLATION

All glories to the all-auspicious Visvambhara! All glories to the servants of Gauracandra!

Text 4

jaya sri-paramananda-purira jivana

jaya damodara-svarupera prana-dhana//CB, Madhya 6.004//

TRANSLATION

All glories to the life and soul of Paramananda Puri! All glories to the life and wealth of Svarupa Damodara!

Text 5

jaya rupa-sanatana-priya mahasaya

jaya jagadisa-gopinathera hrdaya//CB, Madhya 6.005//

TRANSLATION

All glories to the dear Lord of Rupa and Sanatana! All glories to the Lord, who is the heart and soul of Jagadisa and Gopinatha!

COMMENTARY

Gopinatha is the brother-in-law of Sarvabhauma.

Text 6

jaya jaya dvara-pala-govindera natha

jiva prati kara prabhu subha-drsti-pata//CB, Madhya 6.006//

TRANSLATION

All glories to the Lord of Govinda the doorkeeper! O Lord, please glance mercifully on the living entities.

COMMENTARY

Govinda is the servant of Isvara Puri and the companion of Mahaprabhu.

Text 7

hena-mate nityananda-sange gauracandra

bhakta-gana laiya kare sankirtana-ranga//CB, Madhya 6.007//

TRANSLATION

In this way Gauracandra, in the association of Nityananda, enjoyed sankirtana pastimes with the devotees.

Text 8

ekhane sunaha advaitera agamana

madhya-khande ye-mate haila darasana//CB, Madhya 6.008//

TRANSLATION

Now hear in the Madhya-khanda about the arrival of Advaita Prabhu and His meeting with the Lord.

Text 9

eka-dina mahaprabhu isvara-avese

ramaire ajna karilena purna-rase//CB, Madhya 6.009//

TRANSLATION

One day, Mahaprabhu, in the mood of the Supreme Lord, lovingly instructed Ramai.

Text 10

“calaha ramai tumi advaitera vasa

tanra sthane kaha giya amara prakasa//CB, Madhya 6.010//

TRANSLATION

“Ramai, go to the house of Advaita and inform Him that I have manifested.

COMMENTARY

Ramai is the youngest brother of Srivasa.

Texts 11-12

yanra lagi’ karila vistara aradhana

yanra lagi’ kariyacha vistara krandana

yanra lagi’ karila vistara upavasa

se-prabhu tomara asi’ haila prakasa//CB, Madhya 6.013//

TRANSLATION

“Tell Him that the Lord He worshiped for so long, the Lord He cried for, the Lord He fasted for—that Lord has now manifest.

Text 13

bhakti-yoga vilaite tanra agamana

apane asiya jhata kara vivartana//CB, Madhya 6.013//

TRANSLATION

“He has appeared to distribute devotional service. He should come immediately to join Him.

COMMENTARY

The word jhata means “immediately,” or “quickly.”

The word vivartana means “beginning of an activity,” “dancing,” “wandering,” “changing,” or “being present.” “You should personally come at once,” in other words, “meet Me.”

Text 14

nirjane kahi o nityananda-agamana

ye kichu dekhila, tanre kahi o kathana//CB, Madhya 6.014//

TRANSLATION

“Also secretly inform Him about Nityananda’s arrival and whatever else you have seen.

Text 15

amara pujara sarva upahara lanajhata

asibare bala sastrika haiya”//CB, Madhya 6.015//

TRANSLATION

“Tell Him to quickly come here with His wife and articles for My worship.”

Text 16

srivasa-anuja rama ajnasire dhari’

sei-ksane calila smanari’ ‘hari hari’//CB, Madhya 6.016//

TRANSLATION

Being ordered by the Lord, Ramai, the youngest brother of Srivasa, remembered Lord Hari and immediately left.

Text 17

anande vihvala—patha na jane ramai

sri-caitanya-ajna lai' gela sei thani//CB, Madhya 6.017//

TRANSLATION

Ramai was overwhelmed in ecstasy and did not know which way he was going. Simply by the order of Sri Caitanya, he arrived at his destination.

Text 18

acaryere namaskari' ramai pandita

kahite na pare katha anande purnita//CB, Madhya 6.018//

TRANSLATION

Ramai Pandita offered his obeisances to Advaita Acarya, but he was filled with such ecstasy that he was unable to speak.

Text 19

sarvajna advaita bhakti-yogera prabhave

'aila prabhura ajna janiyache age//CB, Madhya 6.019//

TRANSLATION

By the influence of devotional service the omniscient Advaita already understood, "the order of the Lord has arrived."

Text 20

ramai dekhiya hasi' balena vacana//CB, Madhya 6.020//

TRANSLATION

"bujhi ajna haila ama nivara karana"

COMMENTARY

On seeing Ramai, He smiled and said, "I guess you have come here to take Me."

Text 21

kara-yoda kari' bale ramai pandita//CB, Madhya 6.021//

TRANSLATION

"sakala janiya acha, calaha tvarita"

COMMENTARY

With folded hands, Ramai Pandita said, "You know everything. Please come immediately."

Text 22

anande vihvala hana acarya gosani

hena nahi jane, deha ache kon thani//CB, Madhya 6.022//

TRANSLATION

Acarya Gosani became overwhelmed in ecstasy. He did not know anything, He even forgot His own body.

COMMENTARY

Advaita Acarya Prabhu was so overwhelmed in the ecstasy of the Lord's service that He lost consciousness of His external body.

Text 23

ki bujhaye advaitera caritra gahana

janiya o nana mata karaye kathana//CB, Madhya 6.023//

TRANSLATION

Who can understand the grave characteristics of Advaita? Although He knows everything, He acts like an ordinary person.

COMMENTARY

The pastimes of Advaita are so confidential that even though He is the knower of everything, He acts like an ignorant person.

Text 24

“kotha va gosani aila manusa bhitare?

kon sastre bale nadiyaya avatare?//CB, Madhya 6.024//

TRANSLATION

“Where is it stated that the Supreme Lord advents among the human beings? In which scripture is it said that the Lord would incarnate in Nadia?

COMMENTARY

He asked, “In which scripture is it written that Lord Hari, who is the supreme deliverer of everyone, will incarnate in Nadia among the human beings?”

Text 25

mora bhakti, vairagya, adhyatma-jnana mora

sakala janaye srinivasa bhai tora”//CB, Madhya 6.025//

TRANSLATION

“Your brother Srinivasa knows everything about My devotional service,

renunciation, and spiritual knowledge.”

COMMENTARY

Srimad Advaita Acarya said to Ramai, “O Ramai, your eldest brother, Srivasa, knows about My proficiency in devotional service, renunciation, and spiritual knowledge.”

Text 26

advaitera caritra ramai bhala jane

uttara na kare kichu, hase mane mane//CB, Madhya 6.026//

TRANSLATION

Ramai was fully aware of Advaita’s characteristics, so he did not reply, but smiled to himself.

Text 27

ei-mata advaitera caritra agadha

sukrtira bhala, duskrtira karya-vadha//CB, Madhya 6.027//

TRANSLATION

Such are the unfathomable characteristics of Advaita. They are auspicious for the devotees and impediments for the miscreants.

COMMENTARY

Ordinary people cannot enter into the confidential characteristics of Advaita Prabhu. Those who are fortunate are benefited by understanding the purpose of the Lord, while those who are unfortunate and engaged in sinful activities invite inauspiciousness by attempting to oppose Him without understanding.

Text 28

punah bale,—“kaha kaha ramai pandita

ki karane tomara gamana acambita?”//CB, Madhya 6.028//

TRANSLATION

He further said, “O Ramai Pandita, tell Me, what is the reason for your sudden arrival?”

Text 29

bujhilena acarya hailasanta-cita

takhana kandiya kahe ramai pandita//CB, Madhya 6.029//

TRANSLATION

When Ramai Pandita understood that Advaita Acarya had become peaceful, he cried and spoke to Him as follows.

Texts 30-31

“yanra lagi’ kariyacha vistara krandana

yanra lagi’ karila vistara aradhana

yanra lagi’ karila vistara upavasa

se-prabhu tomara asi’ haila prakasa//CB, Madhya 6.030-31//

TRANSLATION

“The Lord You worshiped for so long, the Lord You cried for, the Lord You fasted for—that Lord has now manifest.

Text 32

bhakti-yoga vilaite tanra agamana

tomare se ajna karibare vivartana//CB, Madhya 6.032//

TRANSLATION

“He has come in order to distribute devotional service. He has ordered You to join Him.

Text 33

sad-anga-pujara vidhi yogya sajja lana

prabhura ajnaya cala sastrika haiya//CB, Madhya 6.033//

TRANSLATION

“Take the six appropriate ingredients for worshiping Him. The Lord has ordered You to come with Your wife.

COMMENTARY

The six ingredients for worship in arcana-marga, the path of Deity worship, are water, asana, cloth, lamp, food grains, and betel nuts. The six items for invoking auspiciousness are cow dung, cow urine, yogurt, milk, ghee, and gorocana. The six ingredients in bhajana-marga are offering obeisances, offering prayers, offering the fruits of all activities, offering services, remembering the lotus feet of the Lord, and hearing topics of the Lord.

Text 34

nityananda-svarupera haila agamana

prabhura dvitiya deha, tomara jivana//CB, Madhya 6.034//

TRANSLATION

“Nityananda Svarupa has arrived. He is the Lord’s second body and Your life and soul.

Text 35

tumi se janaha tanre, muni ki kahimu

bhagya thake mora, tabe ekatra dekhimu"//CB, Madhya 6.035//

TRANSLATION

"You know Him very well. What can I tell You? If I am fortunate enough, I will see You all together."

Text 36

ramaira mukhe yabe eteka sunila

takhane tuliya bahu kandite lagila//CB, Madhya 6.036//

TRANSLATION

As soon as Advaita heard this from the mouth of Ramai, He raised His hands and began to cry.

Text 37

kandiya haila murcha ananda-sahita

dekhiya sakala-gana haila vismita//CB, Madhya 6.037//

TRANSLATION

As He cried, He fell unconscious to the ground in ecstasy. On seeing this, everyone there was astonished.

Text 38

ksaneke paiya bahya karaye hunkara

'anilun, anilun bale 'prabhu apanara'//CB, Madhya 6.038//

TRANSLATION

After a while He regained His external consciousness and roared loudly. He repeatedly exclaimed, “I have brought My Lord! I have brought My Lord!

Text 39

“mora lagi’ prabhu aila vaikuntha chadiya”

eta bali’ kande punah bhumite padiya//CB, Madhya 6.039//

TRANSLATION

“Because of Me, the Lord has come from Vaikuntha.” Speaking in this way, He rolled on the ground and cried.

Text 40

advaita grhini pati-vrata jagan-mata

prabhura prakasa suni’ kande anandita//CB, Madhya 6.040//

TRANSLATION

On hearing about the appearance of the Lord, Advaita’s chaste wife, the mother of the universe, cried in happiness.

Text 41

advaitera tanaya ‘acyutananda’ nama

parama balaka seho kande avirama//CB, Madhya 6.041//

TRANSLATION

Although Acyutananda, the son of Advaita, was only a small child, He also cried incessantly.

COMMENTARY

At that time, Acyutananda, the son of Advaita, was a child. The approximate year of Acyutananda’s appearance is 1423 Saka (A.D. 1502).

Text 42

kandena advaita patni-putrera sahite

anucara saba vedi’ kande cari bhite//CB, Madhya 6.042//

TRANSLATION

Advaita along with His wife and son all cried. All the servants surrounding them also cried.

Text 43

keba kon dike kande nahi parapara

krsna-prema-maya haila advaitera ghara//CB, Madhya 6.043//

TRANSLATION

No one was aware of who cried where as Advaita’s entire household became filled with love of Krsna.

Text 44

sthira haya advaita, haite nare sthira

bhavavese niravadhi dolaya sarira//CB, Madhya 6.044//

TRANSLATION

Although Advaita tried to compose Himself, He was unable to do so. His body continually rocked back and forth in ecstatic love of God.

Text 45

ramaire bale,—“prabhu ki balila more?”

ramai balena,—“jhata calibara tare”//CB, Madhya 6.045//

TRANSLATION

He said to Ramai, “What did the Lord tell Me?” Ramai replied, “Come immediately.”

Text 46

advaita balaye,—“suna ramai pandita

mora prabhu hana, tabe mohara pratita//CB, Madhya 6.046//

TRANSLATION

Advaita Prabhu said, “O Ramai Pandita, listen. If He acts like My Lord, then I will have faith in Him.

Texts 47-48

apana aisvarya yadi mohare dekhaya

sri-carana tuli’ dei mohara mathaya

tabe se janimu mora haya prana-natha

satya satya ei muni kahilun tomata” //CB, Madhya 6.047-48//

TRANSLATION

“If He displays His opulence to Me and places His lotus feet on My head, then I will recognize Him as the Lord of My life. I swear this is the truth.”

Text 49

ramai balena,—“prabhu muni ki kahimu

yadi mora bhagye thake, nayane dekhimu//CB, Madhya 6.049//

TRANSLATION

Ramai said, “O Prabhu, what can I say? If I am fortunate, I will see this with my own eyes.

Text 50

ye tomara iccha prabhu, sei se tanhara

tomara nimitta prabhu ei avatara”//CB, Madhya 6.050//

TRANSLATION

“Whatever You desire is also His desire. In fact, the Lord has incarnated because of You.”

Text 51

haila advaita tusta ramera vacane

subha-yatra-udyoga karila tata-ksane//CB, Madhya 6.051//

TRANSLATION

Advaita Prabhu was pleased to hear Ramai’s statement. He then began to make arrangements for the auspicious journey.

Text 52

patnire balila,—“jhata hao savadhana

laiya pujara sajja cala aguyana”//CB, Madhya 6.052//

TRANSLATION

He said to His wife, “Quickly get ready. Take the ingredients for worship and let us go.”

Text 53

pati-vrata sei caitanyera tattva jane

gandha, malya, dhupa, vastra asesa vidhane//CB, Madhya 6.053//

TRANSLATION

Advaita’s chaste wife knew the truth about Lord Caitanya. She gathered together sandalwood paste, flower garlands, incense, and cloth.

Text 54

ksira, dadhi, sara, nani, karpura, tambula

laiya calila yata saba anukula//CB, Madhya 6.054//

TRANSLATION

She also took some of the Lord’s favorite items like condensed milk, yogurt, cream, butter, camphor, and betel nuts.

Text 55

sapatnike calila advaita-mahaprabhu

ramaye nisedhe, iha na kahiba kabhu//CB, Madhya 6.055//

TRANSLATION

Advaita Prabhu, the incarnation of the Supreme Personality of Godhead, then departed with His wife. He forbade Ramai Pandita from informing the Lord about His arrival.

Text 56

“na aila acarya’, tumi baliba vacana

dekhi mora prabhu tabe ki bale takhana//CB, Madhya 6.056//

TRANSLATION

“Tell Him, ‘Advaita Acarya has not come.’ Then I will see what My Lord has to say.

Text 57

gupte thakon muni nandana-acaryera ghare

‘na aila bali’ tumi kariba gocare”//CB, Madhya 6.057//

TRANSLATION

“I will secretly stay in the house of Nandana Acarya, but you tell Him, ‘He has not come.’”

Text 58

sabara hrdaye vaise prabhu visvambhara

advaita-sankalpa citte haila gocara//CB, Madhya 6.058//

TRANSLATION

Lord Visvambhara, who resides in the heart of everyone, understood Advaita’s resolution.

Text 59

acaryera agamana janiya apane

thakura pandita-grhe calila takhane//CB, Madhya 6.059//

TRANSLATION

Knowing about the arrival of Advaita Acarya, the Lord went to the house of Srivasa Pandita.

Text 60

praya yata caitanyera nija bhakta-gana

prabhura icchaya saba milila takhana//CB, Madhya 6.060//

TRANSLATION

Almost all of Lord Caitanya’s devotees gathered there by the will of the Lord.

Text 61

avesita citta prabhura sabai bujhiyasa

sanke achena sabe niraba haiya//CB, Madhya 6.061//

TRANSLATION

Everyone could understand that the Lord was absorbed in ecstasy. They all became anxious and stood there silently.

Text 62

hunkara kariya prabhu tridasera raya

uthiya vasila prabhu visnura khattaya//CB, Madhya 6.062//

TRANSLATION

Then Lord Tridasa Raya roared loudly and sat on the throne of Lord Visnu.

COMMENTARY

The phrase tridasera raya refers to (three more than three times ten, or thirty-three, which consist of the twelve Adityas, the eleven Rudras, the eight Vasus, and the two Asvini-kumaras—these thirty-three are principal demigods and are the thirty-three referred to here; raya, raya, or rao mean raja, or “king”) the supreme controller, the object of worship, and the Lord of three hundred thirty million demigods.

Text 63

‘nada aise, nada aise’—bale bare bare//CB, Madhya 6.063//

TRANSLATION

“nada cahe mora thakurala dekhibare”

COMMENTARY

The Lord repeatedly declared, “Nada is coming. Nada is coming. Nada wants to see My opulences.”

Advaita Prabhu said to Ramai, the youngest brother of Srivasa, “You should tell Mahaprabhu that Advaita did not come. I want to see what is His reaction. I will secretly hide in the house of Nandana Acarya, and you go tell Mahaprabhu what I have told you.” The Supersoul, Sri Gauranga, understood this confidential talk, so He went to the house of Srivasa. There He sat on the throne of Narayana, the family Deity of Srivasa, and repeatedly declared, “Nada is coming. Nada is coming.” The Lord further said, “Nada (Advaita Acarya) wants to test My supremacy. He doubts whether I can understand His intention, or perhaps He played this trick to manifest Me before the world.”

Text 64

nityananda jane saba prabhura ingita

bujhiya mastake chatra dharila tvarita//CB, Madhya 6.064//

TRANSLATION

Nityananda knows the Lord’s desires. With this understanding, He held an umbrella over the Lord’s head.

Text 65

gadadhara bujhi’ deya karpura tambula

sarva-jane kare seva yena anukula//CB, Madhya 6.065//

TRANSLATION

Understanding the situation, Gadadhara offered camphor and betel nuts. Everyone present served the Lord according their own favorable mood.

Text 66

keho pade stuti, keho kona seva kare

henai samaye asi’ ramai gocare//CB, Madhya 6.066//

TRANSLATION

Some offered prayers, and some offered various services. At that time Ramai arrived there.

Text 67

nahi kahitei prabhu bale ramaire//CB, Madhya 6.067//

TRANSLATION

“more pariksite nada pathaila tore”

COMMENTARY

Before Ramai could speak anything, the Lord said to him, “Nada has sent you to test Me.”

Text 68

‘nada aise’ bali’ prabhu mastaka dhulaya//CB, Madhya 6.068//

TRANSLATION

“janiya o more nada calaye sadaya

COMMENTARY

The Lord rolled His head and said, “Nada is coming. He knows Me well, yet He always tests Me.

“Although Advaita knows Me perfectly well, He always tests Me.”

Text 69

ethai rahila nandana-acaryera ghare

more pariksite ‘nada pathaila tore//CB, Madhya 6.069//

TRANSLATION

“I know Nada is hiding at the house of Nandana Acarya and He has sent you to test Me.

Text 70

ana giyasighra tumi hethai tahane

prasanna sri-mukhe ami balila apane”//CB, Madhya 6.070//

TRANSLATION

“Quickly go and bring Him here. I am gladly saying this with My own mouth.”

Text 71

anande calila punah ramai pandita

sakala advaita-sthane karila vidita//CB, Madhya 6.071//

TRANSLATION

Ramai Pandita again happily went and explained to Advaita everything that the Lord had said.

Text 72

suniya anande bhase advaita-acarya

aila prabhura sthane siddha haila karya//CB, Madhya 6.072//

TRANSLATION

On hearing him, Advaita Acarya floated in waves of ecstasy. Having fulfilling His purpose, He immediately went to the Lord.

COMMENTARY

The purpose of Advaita was to reveal the supremacy and omniscience of Mahaprabhu to the people of the world. That is why He hid Himself at the house of Nandana Acarya and deceptively ordered Ramai not to disclose His intention to Mahaprabhu. Now that Sri Mahaprabhu has personally disclosed these facts about Advaita and thereby proved His supremacy, Advaita’s intention has been fulfilled.

Text 73

dure thaki’ dandavat karite karite

sastrike aise stava padite padite//CB, Madhya 6.073//

TRANSLATION

Advaita Acarya and His wife offered obeisances from a distance and recited prayers as they approached the Lord.

Text 74

paiya nirbhaya-pada aila sammukhe

nikhila brahmande aparupa vesa dekhe//CB, Madhya 6.074//

TRANSLATION

They came before the Lord, surrendered at His lotus feet, which award fearlessness, and saw His matchless beauty, which enchants the entire universe.

COMMENTARY

The phrase nirbhaya-pada refers to Sri Gaurasundara's lotus feet, which award fearlessness. Sri Gaurasundara is the Personality of Godhead, supremely worshipable by the entire universe, as stated in the Srimad Bhagavatam (11.2.45): sarva-bhutesu yah pasyed bhagavad-bhavam atmanah—"The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Sri Krsna."

Text 75

jiniya kandarpa-koti lavanya sundara

jyotir-maya kanaka-sundara kalevara//CB, Madhya 6.075//

TRANSLATION

The Lord's enchanting beauty defeated that of millions of Cupids, and His effulgent body resembled molten gold.

Text 76

prasanna-vadana koti-candrera thakura

advaitera prati yena sadaya pracura//CB, Madhya 6.076//

TRANSLATION

His pleasing face defeated the beauty of millions of moons. He always bestowed mercy on Advaita Acarya.

Text 77

dui bahu divya kanakera stambha jini’

tanhi’ divya abharana ratnera khicani//CB, Madhya 6.077//

TRANSLATION

His two arms, decorated with various ornaments and jewels, resembled two golden pillars.

COMMENTARY

The two arms of Sri Gaurasundara conquered the beauty of golden pillars. Those arms were decorated with divine ornaments and appeared like golden pillars bedecked with jewels.

Text 78

srivatsa, kaustubha-mahamani sobhe vakse

makara kundala vaijayanti mala dekhe//CB, Madhya 6.078//

TRANSLATION

His broad chest was decorated with the mark of Srivatsa and the Kaustubha gem. He wore earrings shaped like sharks and the Vaijayanti garland.

COMMENTARY

The beautiful chest of Sri Gaurasundara was decorated with the mark of Srivatsa and the Kaustubha gem, His ears were decorated with earrings shaped like sharks, and His neck was decorated with a long Vaijayanti garland.

Text 79

koti maha-surya jini’ teje nahi anta

pada-padme rama, chatra dharaye ananta//CB, Madhya 6.079//

TRANSLATION

His unlimited effulgence defeated that of millions of suns. Rama, the goddess of fortune, sat at His lotus feet, and Ananta held an umbrella over His head.

Text 80

kiba nakha, kiba mani na pare cinite

tribhange bajaya vamsi hasite hasite//CB, Madhya 6.080//

TRANSLATION

No one could discern whether the shining objects at the Lord’s feet were toenails or jewels. Standing in a threefold bending pose, He smiled as He played a flute.

COMMENTARY

Sri Gaurasundara’s beautiful toenails sparkled like shining jewels, so they were mistaken for jewels rather than toenails.

Text 81

kiba prabhu, kiba gana, kiba alankara

jyotir-maya bai kichu nahi dekhe ara//CB, Madhya 6.081//

TRANSLATION

Advaita saw the Lord, His associates, and His ornaments as full of effulgence.

COMMENTARY

He saw Sri Mahaprabhu, His devotees, and the ornaments worn by the

Lord as full of effulgence; He could not see anything else.

Text 82

dekhe padiyache cari-panca-chaya-mukha

mahabhaye stuti kare kare naradadi-suka//CB, Madhya 6.082//

TRANSLATION

He saw personalities with four heads, five heads, and six heads offering obeisances to the Lord, and He saw personalities like Narada and Sukadeva offerings prayers with awe and reverence.

COMMENTARY

He also saw the four-headed Brahma, the five-headed Siva, and the six-headed Kartikeya fall flat to offer obeisances to the Lord. He saw personalities like Narada and Sukadeva respectfully glorifying the Lord.

Text 83

makara-vahana-ratha eka varangana

danda-paraname ache yena ganga-sama//CB, Madhya 6.083//

TRANSLATION

He saw a beautiful woman resembling Ganga sitting on a shark and offering obeisances to the Lord.

COMMENTARY

A wonderful woman who resembled Ganga was offering obeisances from a chariot that was drawn by a shark.

Text 84

tabe dekhe—stuti kare sahasra-vadana

cari-dige dekhe jyotir-maya deva-gana//CB, Madhya 6.084//

TRANSLATION

Then He saw the thousand-headed Ananta Sesa offering prayers to the Lord as the effulgent demigods watched on all sides.

Text 85

ulati’ acarya dekhe caranera tale

sahasra sahasra deva padi’ ‘krsna’ bale//CB, Madhya 6.085//

TRANSLATION

Advaita Acarya turned His head and saw thousands of demigods chanting the name of Krsna at the feet of the Lord.

Text 86

ye pujara samaye ye deva dhyana kare

taha dekhe cari-dige caranera tale//CB, Madhya 6.086//

TRANSLATION

Those demigods that are meditated on at the time of worship were all seen surrounding the lotus feet of the Lord.

Text 87

dekhiya sambhrame danda-paranama chadi’

uthila advaita—adbhuta dekhi badi//CB, Madhya 6.087//

TRANSLATION

On seeing those opulences, Advaita was struck with wonder and got up from His prostrated position.

Text 88

dekhe sata phanadhara maha-naga-gana

urdhva bahu stuti kare tuli' saba phana//CB, Madhya 6.088//

TRANSLATION

He saw great serpents with hundreds of hoods raise their arms while offering prayers to the Lord.

Text 89

antarikse paripurna dekhe divya-ratha

gaja-hamsa-asve nirodhila vayu-patha//CB, Madhya 6.089//

TRANSLATION

He saw the entire sky filled with divine chariots. The airways were congested by elephants, swans, and horses.

COMMENTARY

The phrase gaja-hamsa-asve refers to the elephant, swan, and horse carriers of the demigods.

Text 90

koti koti naga-vadhu sajala-nayane

'krsna' bali stuti kare dekhe vidyamane//CB, Madhya 6.090//

TRANSLATION

Millions of serpents' wives were offering prayers to the Lord while chanting the name of Krsna with tears in their eyes.

Text 91

ksiti antarikse sthana nahi avakase

dekhe padiyache maha-rsi-gana pase//CB, Madhya 6.091//

TRANSLATION

There was no vacant place left on the earth or in the sky. He saw many great rsis offering obeisances in one corner.

Text 92

maha-thakurala dekhi’ paila sambhrama

pati-patni kichu balibara nahe ksama//CB, Madhya 6.092//

TRANSLATION

Upon seeing those opulences, both husband and wife were so awestruck that they became speechless.

COMMENTARY

On seeing such great opulences of Sri Gaurasundara, Advaita Acarya and His wife became stunned and speechless.

Text 93

parama-sadaya-mati prabhu visvambhara

cahiya advaita-prati karila uttara//CB, Madhya 6.093//

TRANSLATION

The most merciful Lord Visvambhara looked at Advaita and spoke as follows.

Text 94

“tomara sankalpa lagi’ avatirna ami

vistara amara aradhana kaile tumi//CB, Madhya 6.094//

TRANSLATION

“I have descended to fulfill Your vow, for You have profusely worshiped Me.

Text 95

sutiya achilun ksira-sagara-bhitare

nidra-bhanga haila mora tomara hunkare//CB, Madhya 6.095//

TRANSLATION

“I was sleeping in the ocean of milk, but Your loud cries broke My sleep.

Text 96

dekhiya jivera duhkha na pari sahite

amare anile saba jiva uddharite//CB, Madhya 6.096//

TRANSLATION

“You could not tolerate the suffering of the living entities, so You have brought Me to deliver them.

Text 97

yateka dekhile catur-dike mora gana

sabara haila janma tomara karana//CB, Madhya 6.097//

TRANSLATION

“All My associates that You saw surrounding Me have already taken birth

because of You.

Text 98

ye vaisnava dekhite brahmadi bhave mane

toma haite taha dekhibeka sarva-jane”//CB, Madhya 6.098//

TRANSLATION

“By Your mercy, Vaisnavas that even personalities like Brahma desire to see will now be seen by everyone.”

Text 99

eteka prabhura vakya advaita suniya

urdhva bahu kari’ kande sastrika haiya//CB, Madhya 6.099//

TRANSLATION

On hearing the Lord’s words, Advaita and His wife raised their arms and began to cry.

Text 100

“aji se saphala mora dina parakasa

aji se saphala haila yata abhilasa//CB, Madhya 6.100//

TRANSLATION

“Today My life has become successful. Today all My desires have been fulfilled.

Text 101

aji mora janma-karma sakala saphala

saksate dekhilun tora carana-yugala//CB, Madhya 6.101//

TRANSLATION

“Today My life and activities have become successful for I have seen Your lotus feet.

Text 102

ghose matra cari vede, yare nahi dekhe

hena tumi mora lagi’ haila parateke//CB, Madhya 6.102//

TRANSLATION

“The four Vedas only describe Your glories but cannot directly see You. Yet You have appeared because of Me.

COMMENTARY

“Today I am seeing He whom the four Vedas cannot see but simply describe through words.”

Text 103

mora kichu sakti nahi tomara karuna

toma bai jiva uddhariba kon jana”//CB, Madhya 6.103//

TRANSLATION

“I have no power outside of Your causeless mercy. Who can deliver the living entities other than You?”

Text 104

balite balite preme bhasena acarya

prabhu bale,—“amara pujara kara karya”//CB, Madhya 6.104//

TRANSLATION

While speaking in this way, Advaita Acarya floated in the ecstasy of love of God. The Lord then said, “Now arrange for My worship.”

Text 105

paiya prabhura ajna parama harise

caitanya-carana puje asesa visese//CB, Madhya 6.105//

TRANSLATION

On receiving the Lord’s order, He happily worshiped the lotus feet of Lord Caitanya with full attention.

Text 106

prathame carana dhui’ suvasita jale

sese gandhe paripurna pada-padme dhale//CB, Madhya 6.106//

TRANSLATION

He first washed the lotus feet of the Lord with fragrant water and then smeared them with sandalwood paste.

Text 107

candane dubai’ divya tulasi-manjari

arghyera sahita dila carana-upari//CB, Madhya 6.107//

TRANSLATION

He dipped tulasi-manjaris in the sandalwood paste and placed them and the ingredients of arghya on the Lord’s lotus feet.

Text 108

gandha, puspa, dhupa, dipa, panca upacare

puja kare prema-jale vahe asru-dhare//CB, Madhya 6.108//

TRANSLATION

He worshiped the Lord with five ingredients like sandalwood paste, flowers, incense, and ghee. As He worshiped the Lord, tears of love flowed from His eyes.

COMMENTARY

The five ingredients for worship are sandalwood paste, flowers, incense, ghee, and foodstuffs. (See Hari-bhakti-vilasa 11.48.)

Text 109

panca-sikha jvali' punah karena vandana

sese 'jaya-jaya'-dhvani karaye ghosana//CB, Madhya 6.109//

TRANSLATION

He offered a lamp with five ghee wicks and again offered prayers. Finally He loudly chanted, "Jaya! Jaya!"

COMMENTARY

The phrase panca-sikha refers to a lamp with five ghee wicks.

Text 110

kariya carana-pujasodasopacare

ara-bara dila malya-vastra-alankare//CB, Madhya 6.110//

TRANSLATION

After worshiping the Lord’s feet with sixteen ingredients, He offered a flower garland, cloth, and ornaments.

COMMENTARY

According to the Hari-bhakti-vilasa (11.46, 49), sodasopacare, or the sixteen ingredients of worship, are as follows: asana (seat), svagata (welcome), arghya (ingredients offered to the hand), padya (water for washing the feet), acamaniya (water for washing the mouth), madhuparka (ingredients offered before bath), acamana (water for washing the hands and mouth), snana (bath), vasana (cloth), abharana (ornaments), sugandha (sandalwood paste), puspa (flowers), dhupa (incense), dipa (lamp), naivedya (foodstuffs), and vandana(prayers). According to others, the sixteen ingredients are asana (seat), avahana (greeting), padya (water for washing the feet), arghya (ingredients offered to the hand), acamaniya (water for washing the mouth), snana (bath), vasana (cloth), bhusana (ornaments), gandha (sandalwood paste), puspa (flowers), dhupa (incense), dipa (lamp), naivedya (foodstuffs), puspanjali (offering of flowers), pradaksina (circumambulation), namaskara (obeisances), and visarjana (immersion).

Text 111

sastra-drstye puja kari’ patala-vidhane

ei sloka padi’ kare danda-paraname//CB, Madhya 6.111//

TRANSLATION

Advaita Acarya worshiped the Lord according to the pancaratrika regulations of the scriptures. He offered His obeisances while reciting the following verse.

COMMENTARY

The phrase patala-vidhana refers to the pancaratriki regulations that are described in various patalas, or chapters of the scriptures.

Sri Advaita Acarya Prabhu worshiped Mahaprabhu according to the pancaratrika rules and regulations set forth in the scriptures. By using the

phrases sastra-drstye and patala-vidhane, the author of Sri Caitanya-bhagavata has indicated to those who are inclined to the service of the Lord that Advaita Acarya Prabhu worshiped Gaura with Sri Gaura-mantra. We find this method of worship in Sri Dhyanacandra's paddhati as well as in many other Pancaratra literatures like the Urdhvamnaya Tantra. In these literatures the process for worshiping Gaura with Gaura-mantra is described. Advaita Acarya Prabhu worshiped Mahaprabhu according to the pancaratrika rules and regulations based on the scriptures, and in order to reveal that Lord Gaurasundara is nondifferent from Visnu, He offered prayers to Mahaprabhu by reciting the verse beginning namo brahmanya-devaya. By quoting the verse beginning namo brahmanya-devaya, the author of Sri Caitanya-bhagavata did not contradict the Gaura-mantra.

Text 112

namo brahmanya-devaya go-brahmana-hitaya ca

jagad-dhitaya krsnaya govindaya namo namah//CB, Madhya 6.112//

TRANSLATION

"Let Me offer My respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of the cows and brahmanas, and who is always benefiting the whole world. I offer My repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

COMMENTARY

See Madhya-khanda, Chapter Two, verse 137.

Text 113

ei sloka padi' age namaskara kari'

sese stuti kare nana-sastra-anusari'//CB, Madhya 6.113//

TRANSLATION

First He offered obeisances by reciting this verse, and then He offered prayers in accordance with various scriptures.

Text 114

jaya jaya sarva-prana-natha visvambhara

jaya jaya gauracandra karuna-sagara//CB, Madhya 6.114//

TRANSLATION

All glories to Visvambhara, the life and soul of all living entities! All glories to Gauracandra, the ocean of mercy!

Text 115

jaya jaya bhakata-vacana-satyakari

jaya jaya mahaprabhu maha-avatari//CB, Madhya 6.115//

TRANSLATION

All glories to the Lord who makes the words of His devotees come true! All glories to Mahaprabhu, the supreme fountainhead of all incarnations!

Text 116

jaya jaya sindhu-suta-rupa-manorama

jaya jaya srivatsa-kaustubha-vibhusana//CB, Madhya 6.116//

TRANSLATION

All glories to the Lord who is enchanted by the beauty of goddess Laksmi, the daughter of the ocean! All glories to the Lord who is decorated with the mark of Srivatsa and the Kaustubha gem!

COMMENTARY

The phrase sindhu-suta-rupa-manorama refers to the Lord, whose mental happiness is increased by seeing the beauty of Sri Laksmidevi, the daughter of the ocean. During the churning of the ocean, Laksmidevi appeared from the ocean, therefore her name is also Sindhu-suta. In the Srimad Bhagavatam (8.8.8) it is stated:

tatas cavirabhut saksac

chri rama bhagavat-para

ranjayanti disah kantya

vidyut saudamani yatha

“Then there appeared the goddess of fortune, Rama, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.”

Text 117

jaya jaya ‘hare-krsna’-mantrera prakasa

jaya jaya nija-bhakti-grahana-vilasa//CB, Madhya 6.117//

TRANSLATION

All glories to He who introduces the chanting of the Hare Krsna maha-mantra! All glories to He who enjoys the pastimes of accepting His own devotional service!

COMMENTARY

The maha-mantra is Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. Let Sri Gaurasundara, who introduces the chanting of this maha-mantra be repeatedly glorified. By this, it is indicated that those who place obstacles in the path of chanting the Hare Krsna maha-mantra introduced by Sri Gaurasundara are opposed to Gauranga.

Sri Gaurasundara is directly Lord Krsna. Although He is Sri Krsna, He

enacts the pastimes of personally accepting and executing the process of devotional service to teach living entities the process of worshiping Him, or He enacts His pastimes in the form of a devotee to induce living entities to accept His devotional service.

Text 118

jaya jaya mahaprabhu ananta-sayana

jaya jaya jaya sarva-jivera sarana//CB, Madhya 6.118//

TRANSLATION

All glories to Mahaprabhu, who lies on the bed of Ananta! All glories to the shelter of all living entities!

Texts 119-120

tumi visnu, tumi krsna, tumi narayana

tumi matsya, tumi kurma, tumi sanatana

tumi se varaha prabhu, tumi se vamana

tumi kara yuge yuge vedera palana//CB, Madhya 6.118//

TRANSLATION

You are Visnu, You are Krsna, and You are Narayana. You are Matsya, You are Kurma, and You are eternal. O Lord, You are Varaha and You are Vamana. You protect the Vedas in every millenium.

COMMENTARY

By the statements, “You are Matsya, You are Kurma, You are Varaha, and You are Vamana, ”Sri Advaita Prabhu has revealed that Mahaprabhu is the origin of all incarnations headed by the svamsa-avataras, or personal expansions, and that He is the source of all portions and portions of the plenary portions. See Advaita Prabhu’s statement in verse 115 of this chapter.

Text 121

tumi raksa-kula-hanta janaki-jivana

tumi guha-vara-data, ahalya-mocana//CB, Madhya 6.121//

TRANSLATION

You are the destroyer of the demoniac dynasties. You are the life of Sita, the bestower of boons to Guha, and the deliverer of Ahalya.

COMMENTARY

The phrase raksa-kula-hanta is explained as follows: In His incarnation as Rama, Lord Gaurasundara enacted the pastime of killing the dynasty of the Raksasas led by Ravana. The phrase guha-vara-data indicates that He awarded a benediction to Guhaka, who was born in a family of candalas. The phrase ahalya-mocana indicates He who liberated Ahalya.

Text 122

tumi se prahlada-lagi' kaile avatara

hiranya vadhiya'narasimha'-nama yara//CB, Madhya 6.122//

TRANSLATION

As Nrsimhadeva, You incarnated to deliver Prahlada and kill Hiranyakasipu.

Text 123

sarva-deva-cudamani tumi dvija-raja

tumi se bhojana kara nilacala-majha//CB, Madhya 6.123//

TRANSLATION

You are the crest jewel of all demigods and the best of the brahmanas.

You accept various foodstuffs at Nilacala.

COMMENTARY

“You are present in the form of a Deity at Nilacala, Sri Purusottama-ksetra, where You accept offerings given by Your devotees.” Sri Durgadevi is also known as Nila. As the superintendent of this material world, Nila induces her worshipable Lord to appear in this world in the form of a Deity. In His Deity form, the Lord eats foodstuffs offered by His devotees. Although He is the Lord of the universe, He is fully transcendental and eternally resides in Vaikuntha. To accept service from the inhabitants of this world, He appears in this material world in the form of the Deity.

Text 124

tomare se cari-vede bule anvesiyatumi etha

asi’ rahiyacha lukaiya//CB, Madhya 6.124//

TRANSLATION

The four Vedas wander from place to place in search of You. You have hidden from them by coming here.

Text 125

lukaite bada prabhu tumi mahavira

bhakta-jane toma dhari’ karaye bahira//CB, Madhya 6.125//

TRANSLATION

You are most expert in concealing Yourself, but Your devotees recognize and expose You.

Text 126

sankirtana-arambhe tomara avatara

ananta brahmande toma bai nahi ara//CB, Madhya 6.126//

TRANSLATION

You have incarnated to inaugurate the sankirtana movement. There is nothing in the unlimited universes other than You.

Text 127

ei tora duikhani carana-kamala

ihara se rase gauri-sankara vihvala//CB, Madhya 6.127//

TRANSLATION

Gauri and Sankara are overwhelmed by the nectar of Your lotus feet.

Text 128

ei se carana rama seve eka-mane

ihara se yasa gaya sahasra-vadane//CB, Madhya 6.128//

TRANSLATION

Rama, the goddess of fortune, engages in the service of these lotus feet with full attention. The thousand-headed Ananta Sesa sings the glories of these lotus feet.

Text 129

ei se carana brahma pujaye sadaya

sruti-smrti-purane ihara yasa gaya//CB, Madhya 6.129//

TRANSLATION

Lord Brahma always worships these lotus feet, and the srutis, smrtis, and Puranas glorify these lotus feet.

Text 130

satyaloka akramila ei se carane

bali-sira dhanya haila ihara arpane//CB, Madhya 6.130//

TRANSLATION

These lotus feet covered the entire Satyaloka, and the head of Bali Maharaja became glorified by the touch of these lotus feet.

COMMENTARY

The lotus feet of Sri Vamanadeva covered the entire Satyaloka. (See Srimad Bhagavatam 8.20.33-34) Nothing can be established as truth other than the lotus feet of the Supreme Lord. All other imaginary truths are covered with illusion. The Supreme Lord is the only actual truth. This is confirmed in the first verse of Srimad Bhagavatam and in other verses such as satya-vratam satya-param tri-satyam(Bhag. 10.2.26).

Text 131

ei se carana haite ganga-avatara

sankara dharilasire mahavega yara//CB, Madhya 6.131//

TRANSLATION

The forceful flow of the Ganges that is sustained by Lord Siva emanates from these lotus feet.

Text 132

koti brhaspati jini’ advaitera buddhi

bhala-mate jane sei caitanyera suddhi//CB, Madhya 6.132//

TRANSLATION

The intelligence of Advaita surpasses that of millions of Brhaspatis. He knows perfectly well the glorious position of Lord Caitanya.

COMMENTARY

The supremacy of Sri Caitanyadeva is best known to Sri Advaita Prabhu. Advaita’s pure intelligence is greater than the intelligence of millions of Brhaspatis.

Text 133

varnite carana—bhase nayanera jale

padila dighala hai’ caranera tale//CB, Madhya 6.133//

TRANSLATION

While glorifying the Lord’s lotus feet, Advaita floated in tears of ecstasy and then fell flat at the lotus feet of the Lord.

COMMENTARY

The word dighala (derived from the word dirghala) means “long” or “lengthy.” He fell flat and straight.

Text 134

sarva-bhuta antaryami sri-gauranga-raya

carana-tuliya dila advaita-mathaya//CB, Madhya 6.134//

TRANSLATION

Sri Gauranga Raya, the Supersoul of all living entities, placed His lotus feet on the head of Advaita.

Text 135

carana arpana sire karila yakhana

‘jaya jaya’ mahadhvani haila takhana//CB, Madhya 6.135//

TRANSLATION

As soon as the Lord placed His lotus feet on the head of Advaita, there arose a tumultuous vibration of “Jaya! Jaya!”

Text 136

apurva dekhiya sabe haila vihvala

‘hari, hari’ bali’ sabe kare kolahala//CB, Madhya 6.136//

TRANSLATION

On seeing that wonderful sight, everyone was overwhelmed and began chanting “Hari! Hari!”

Text 137

gadagadi yaya keha, malasata mare

karo gala dhari’ keha kande uccaihsvare//CB, Madhya 6.137//

TRANSLATION

Some of them rolled on the ground, and some of them clapped their hands. Others cried loudly while embracing each other.

COMMENTARY

The word malasata refers to the dress of a wrestler or the beginning of a wrestling match.

Text 138

sastrike advaita haila purna-manoratha

paiya carana sire purva-abhimata//CB, Madhya 6.138//

TRANSLATION

The hearts’ desire of Advaita and His wife was fulfilled, for they attained the lotus feet of the Lord as they had previously desired.

Text 139

advaitere ajna kaila prabhu visvambhara//CB, Madhya 6.139//

TRANSLATION

“are nada! amara kirtane nrtya kara”

COMMENTARY

Lord Visvambhara instructed Advaita, “O Nada, dance in My kirtana!”

Text 140

paiya prabhura ajna advaita-gosani

nana-bhakti-yoge nrtya kare sei thani//CB, Madhya 6.140//

TRANSLATION

Being instructed by the Lord, Advaita Gosani began to dance in various devotional moods.

Text 141

uthila kirtana-dhvani ati manohara

nacena advaita gauracandrera gocara//CB, Madhya 6.141//

TRANSLATION

As the most enchanting sound of kirtana arose, Advaita Prabhu danced

before Lord Gauracandra.

Text 142

ksane va visala nace, ksane va madhura

ksane va dasane trna dharaye pracura//CB, Madhya 6.142//

TRANSLATION

One moment He danced madly, and another moment He danced sweetly. One moment He held many straws between His teeth.

COMMENTARY

The word visala means “without restraint” or “extended.”

Text 143

ksane ghure, uthe, ksane padi’ gadi’ yaya

ksane ghana-svasa chadi’ ksane murcha paya//CB, Madhya 6.143//

TRANSLATION

One moment He whirled around, one moment He stood up, and another moment He rolled on the ground. One moment He sighed deeply, and another moment He fell unconscious.

Text 144

ye kirtana yakhana sunaye’ sei haya

eka bhave sthira nahe, anande nacaya//CB, Madhya 6.144//

TRANSLATION

According to the mood of the kirtana, He happily danced in various ways.

Text 145

avasese asi’ sabe rahe dasya-bhave

bujhana na yaya sei acintya-prabhave//CB, Madhya 6.145//

TRANSLATION

In the end He remained in the mood of a servant. No one could understand His inconceivable glories.

Text 146

dhaiya dhaiya yaya thakurera pase

nityananda dekhiya bhrukuti kari’ hase//CB, Madhya 6.146//

TRANSLATION

When He rushed up to the Lord and saw Nityananda, He smiled while raising His eyebrows.

Text 147

hasi’ bale,—“bhala haila aila nitai

eta-dina tomara nagali nahi pai//CB, Madhya 6.147//

TRANSLATION

He smiled and said, “O Nitai, it is good that You have come. For so long I could not see You.

Text 148

yaibe kothaya aji rakhimu bandhiya”

ksane bale prabhu, ksane bale mataliya//CB, Madhya 6.148//

TRANSLATION

“Today I will bind You, then where will You go?” Sometimes Advaita addressed Nityananda as Prabhu, and sometimes He called Him a drunkard.

COMMENTARY

The word mataliya means “madman” or “drunkard.”

Text 149

advaita-caritre hase nityananda-raya

eka murti, dui bhaga—krsnera lilaya//CB, Madhya 6.149//

TRANSLATION

Nityananda Raya smiled at the behavior of Advaita. They are actually one, but They became two for the sake of Krsna’s pastimes.

Text 150

purve baliyachi nityananda nana-rupe

caitanyera seva kare asesa kautuke//CB, Madhya 6.150//

TRANSLATION

I have already described how Nityananda joyfully serves Lord Caitanya in various forms.

Text 151

kona rupe kahe, kona rupe kare dhyana

kona rupe chatra-sayya, kona rupe gana//CB, Madhya 6.151//

TRANSLATION

In some forms He advises the Lord, in some forms He meditates on the Lord, in some forms He becomes the Lord’s umbrella or bed, and in some forms He sings the glories of the Lord.

Text 152

nityananda-advaite abheda kari’ jana

ei avatare jane yata bhagyavan//CB, Madhya 6.152//

TRANSLATION

All the most fortunate souls know very well that there is no difference between Nityananda and Advaita.

Text 153

ye kichu kalaha-lila dekhaha donhara

se saba acintya-ranga isvara-vyabhara//CB, Madhya 6.153//

TRANSLATION

All Their pastimes of quarreling together that you see are the inconceivable sporting of the Lord.

COMMENTARY

Although some people discriminate between Sri Nityananda and Sri Advaita after hearing Their exchanges, it is not their business to imagine in this way regarding the nature of inconceivable subject matters. The wonderful variegated pastimes of the Lord are incomprehensible to all; they are situated in the kingdom beyond material thought.

Text 154

e du’yera priti yena ananta-sankara

dui krsna-caitanyera priya-kalevara//CB, Madhya 6.154//

TRANSLATION

The exchange of love between these two resembles the exchange of love between Ananta and Sankara, for They are both dear forms of Sri Krsna Caitanya.

COMMENTARY

Anantadeva is very dear to the Lord and Rudradeva is engaged in the service of the Lord, so Their love for the Lord is extraordinary. Similarly, Sri Nityananda’s and Sri Advaita Prabhu’s love for the service of Sri Krsna Caitanyadeva is also extraordinary. They have both made Their appearance for the pleasure of Sri Caitanya.

Text 155

ye na bujhi’ donhara kalaha, paksa dhare

eke vande, are ninde, sei jana mare//CB, Madhya 6.155//

TRANSLATION

If one who does not understand Their quarrels takes the side of one and respects Him while criticizing the other, he is vanquished.

COMMENTARY

Those who consider the verbal exchanges between Sri Nityananda and Sri Advaita as “quarrels,” without understanding Their internal mood, and those who take the side of one and find fault in the other, thus respecting one and daring to blaspheme the other—such persons are totally ruined.

Text 156

advaitera nrtya dekhi’ vaisnava-sakala

ananda-sagare magna haila vihvala//CB, Madhya 6.156//

TRANSLATION

As all the Vaisnavas watched Advaita's dancing, they were overwhelmed and merged in an ocean of bliss.

Text 157

haila prabhura ajna,—rahibara tare

tata-ksane rahilena,—ajna kari' sire//CB, Madhya 6.157//

TRANSLATION

When the Lord ordered Advaita to stop dancing, He immediately stopped, respecting the Lord's order.

Text 158

apana galara mala advaitere diya

'vara maga', 'vara maga'—balena hasiya//CB, Madhya 6.158//

TRANSLATION

The Lord gave His own garland to Advaita and then smiled and said, "Ask for a benediction. Ask for a benediction."

Text 159

suniya advaita kichu na kare uttara

'maga, maga' punah punah bale visvambhara//CB, Madhya 6.159//

TRANSLATION

Advaita did not reply, so Visvambhara repeatedly said, "Ask. Ask."

Text 160

advaita balaye,—“ara ki magimu vara?

ye vara cahilun, taha pailun sakala//CB, Madhya 6.160//

TRANSLATION

Advaita then said, “What more can I ask? I have already received whatever I desired.

Text 161

tomare saksat kari’ apane nacilun

cittera abhista yata sakala pailun//CB, Madhya 6.161//

TRANSLATION

“I have danced before You. Now all My desires have been fulfilled.

Text 162

ki cahimu prabhu, kibasesa ache ara

saksate dekhilun prabhu, tora avatara//CB, Madhya 6.162//

TRANSLATION

“O Lord, what can I ask for? What more is there? I have directly seen Your incarnation.

Text 163

ki cahimu, kiba nahi janaha apane

kiba nahi dekha tumi divya-darasane”//CB, Madhya 6.163//

TRANSLATION

“What should I ask for? You know well what I lack. What is there that You do not see with Your transcendental vision?”

Text 164

mathadhulaiya bale prabhu visvambhara//CB, Madhya 6.164//

TRANSLATION

“tomara nimitte ami hailun gocara

COMMENTARY

Lord Visvambhara rolled His head and said, “I have manifested because of You.

Text 165

ghare ghare karimu kirtana paracara

mora yase nace yena sakala-samsara//CB, Madhya 6.165//

TRANSLATION

“I will preach the chanting of the holy names from house to house so that the entire universe will dance as they sing My glories.

COMMENTARY

Sri Gaurasundara said, “I will preach the topics of krsna-kirtana in each and every house so that everyone in the world will be grateful to Me and dance while singing My glories.”

Text 166

brahma-bhava-naradadi yare tapa kare

hena bhakti bilaimu, balilun tomare"//CB, Madhya 6.166//

TRANSLATION

"I will distribute that devotional service for which personalities headed by Brahma, Siva, and Narada undergo austerities. This I assure You."

COMMENTARY

"I will benefit everyone including the most sinful by awarding them the devotional service (love of God) for which the four-headed Brahma, Siva, and Narada perform austerities. This is My assurance."

Text 167

advaita balaye,—"yadi bhakti bilai

bastri-sudra-adi yata murkhere se diba//CB, Madhya 6.167//

TRANSLATION

Advaita replied, "If You will distribute devotional service, then also give it to the less-intelligent persons, including the women and sudras.

COMMENTARY

Advaita said, "If You will distribute the Lord's devotional service, which is rare for even great personalities like Brahma, to everyone in this world, then You will have to distribute that loving devotional service to those who are considered unqualified. Till now, people in general consider that women, sudras, and fools are unqualified for the service of the Lord. May You change that concept by giving Lord Hari's devotional service to those unqualified people."

Texts 168-170

vidya-dhana-kula-adi tapasyara made

tora bhakta, tora bhakti ye-ye-jana vadhe

se papistha-saba dekhi’ maruka pudiya

acandala nacuka tora nama-guna gana”

advaitera vakya suni’ karila hunkara

prabhu bale,—“satya ye tomara angikara” //CB, Madhya 6.168-170//

TRANSLATION

“Let all the sinful people who are proud of their education, wealth, high birth, and austerities and those who place obstacles in the path of Your devotees and Your devotional service burn to death, and let all others, including the dog-eaters, dance while singing Your holy names and qualities.” Hearing Advaita’s statement, the Lord roared loudly and said, “Whatever You say will be fulfilled.”

COMMENTARY

“Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities.

“Let sinful people burn to death with envy on seeing the devotees from all classes of this world and their extraordinary devotional service. And let Me have the pleasure of seeing the envious proud persons’ hearts burn on seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully identify themselves as followers of the path of prema-bhakti.” Lord Gaurasundara approved these statements of Advaita.

Text 171

e saba vakyera saksi sakala-samsara

murkha-nica-prati krpa haila tanhara//CB, Madhya 6.171//

TRANSLATION

The entire world is witness to these words, for the Lord’s mercy was distributed to the foolish and fallen.

COMMENTARY

The condemned low-class people of this world will testify to the authenticity of the conversation between Sri Mahaprabhu and Sri Advaita Prabhu. Even today foolish people who are ignorant according to mundane considerations are capable of defeating learned scholars in every field of knowledge by the influence of their devotional service to the Lord. The degree of authority that they achieve in all fields of knowledge by the mercy of Sri Caitanya, in spite of being born in sinful low-class families, is the prime evidence of the Lord’s mercy.

Text 172

candaladi nacaye prabhura guna-gane

bhatta-misra-cakravarti sabe ninda jane//CB, Madhya 6.172//

TRANSLATION

Even the dog-eaters are dancing and singing the glories of the Lord, while the Bhattas, Misras, and Cakravartis are engaged in criticism.

COMMENTARY

Foolish low-class persons headed by the candalas dance while singing the glories of Sri Caitanyadeva. But learned high-class persons like the Bhattas, Misras, and Cakravartis have taken blasphemy of Lord Caitanya as their only business. In the Padma Purana, Uttara-khanda, Chapter Fifty, it is stated:

vedadhyaya rata nityam nityam vai yajna-yajakah

agni-hotra rata nityam visnu-dharma-paran mukhah

nindanti visnu-bhaktams ca veda bahyah suresvari

“O goddess, those who are always engaged in studying the Vedas and

performing fire sacrifices but are averse to the eternal activities of devotional service as well as those who are engaged in activities that are not sanctioned by the Vedas always blaspheme Lord Visnu and His devotees.”

Text 173

grantha padi’ munda mudi’ karo buddhi-nasa

nityananda-ninda kare yaibeka nasa//CB, Madhya 6.173//

TRANSLATION

Someone who studies the scriptures and shaves his head may nevertheless lose his intelligence, for one who blasphemes Nityananda is certainly doomed.

COMMENTARY

If persons who are averse to the service of the Lord read the scriptures and speak nonsense while remaining proud of their knowledge, they certainly lose their intelligence through their cultivation of knowledge. Without understanding the extraordinary characteristics of Nityananda, they welcome their own destruction. It is stated in the Narada-pancaratra as follows:

vedaih puranaih siddhantair

bhinnair vibhranta-cetasahni

scayam nadhigacchanti

kim tattvam kim param padam

“Persons bewildered by the conclusions of the Vedas, Puranas, and other scriptures cannot perfectly know the truth regarding the Supreme Lord and His supreme abode Vaikuntha.”

Text 174

advaitera bale prema paila jagate

e sakala katha kahi madhya-khanda haite//CB, Madhya 6.174//

TRANSLATION

The entire world received love of God by the mercy of Advaita Prabhu. All these pastimes are described in the Madhya-khanda.

Text 175

caitanya-advaite yata haila prema-katha

sakala janena sarasvati jagan-mata//CB, Madhya 6.175//

TRANSLATION

Only Sarasvati, the mother of the universe, knows everything about the loving conversations between Lord Caitanya and Advaita Prabhu.

COMMENTARY

Suddha Sarasvati, the goddess of all sound vibration, is the mother of all emotions of this world. She knows all the conversations between Sri Caitanya and Sri Nityananda.

Text 176

sei bhagavati sarva-janera jihvaya

ananta haiya caitanyera yasah gaya//CB, Madhya 6.176//

TRANSLATION

That goddess manifests on everyone’s tongue and unlimitedly sings the glories of Lord Caitanya.

COMMENTARY

That goddess, who controls the universe and who is also known as Vani, the personification of sound, sings the glories of Sri Caitanyadeva while dwelling on the tongues of those who are inclined towards the service of the Lord.

Text 177

sarva-vaisnavera paye mora namaskara

ithe aparadha kichu nahuka amara//CB, Madhya 6.177//

TRANSLATION

I offer my respectful obeisances at the feet of all the Vaisnavas so that they may not consider my offenses.

COMMENTARY

Sri Vrndavana dasa Thakura Mahasaya is falling at the feet of all Vaisnavas and begging to be relieved of offenses to them. Those whose devotional service to Visnu has actually been awakened are constantly engaged in the service of the Lord and His devotees. No one should gather offenses by putting obstacles on the path of their execution of devotional service. This has clearly been reflected in the ideal life of the author. But if atheistic persons who are devoid of and averse to the devotional service of Lord Visnu try to unlawfully and proudly establish themselves as Vaisnavas or spiritual masters and ambitiously try to obtain respect from the devotees headed by Thakura Vrndavana dasa, then they become envious of the devotees and go to hell forever.

Text 178

sastrike ananda haila acarya-gosani

abhimata pai’ rahilena sei thani//CB, Madhya 6.178//

TRANSLATION

Advaita Gosani and His wife became jubilant, and on the order of the Lord, they remained there.

COMMENTARY

After understanding the thoughts and devotional conclusions of Sri Caitanyadeva, Sri Advaita Prabhu and His good wife became happy, and

after receiving the approval of Sri Caitanyadeva, they resided there for some time.

Text 179

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 6.179//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Six, entitled “The Lord’s Meeting with Advaita Acarya.”

Chapter 7 The Meeting of Gadadhara and Pundarika

This chapter describes the topics of Nityananda’s stay at the house of Srivasa Pandita, Malinis service to Nityananda in the mood of vatsalya, Mahaprabhu’s shedding tears while reciting the name ‘Pundarika’, Gadadhara and Mukunda’s visit to Vidyanidhi, Gadadhara’s doubt on seeing Vidyanidhi’s opulent surroundings, Pundarika’s transformations of ecstatic love on hearing Mukunda’s recitation of a verse from Srimad Bhagavatam, Gadadhara’s proposal to accept initiation from Vidyanidhi in order to manifest the pastime of counteracting the offense committed against the Vaisnava, and Pundarika’s approval of this proposal.

Sri Nityananda Prabhu continued to reside at the house of Srivasa in Sridhama Mayapur. At that time He constantly remained absorbed in the mood of a child, and Malinidevi served Nityananda as her own son. One day when Mahaprabhu called out the name of His dear associate Pundarika Vidyanidhi and began to cry, the devotees could not understand His intention and inquired about this from Mahaprabhu. The Lord informed the devotees about the identity of Vidyanidhi and also

informed them that Vidyanidhi would soon arrive in Sri Mayapur. Pundarika Vidyanidhi then came and enacted the pastimes of a gross materialist while secretly residing in Navadvipa. Since Mukunda, the best of the Vaisnavas, appeared in Cattagrama, he was conversant with the glories of Vidyanidhi. As the indwelling Supersoul, Mahaprabhu was happy to know of Pundarika's arrival, but He did not disclose the news to anyone. Vasudeva and Mukunda were fully acquainted with the glories of Pundarika Vidyanidhi. One day, promising to show him a wonderful Vaisnava, Mukunda took Gadadhara to Vidyanidhi, who inquired from Mukunda about the identity of Gadadhara. When Mukunda informed Vidyanidhi about the identity of Gadadhara, Vidyanidhi was very pleased and began to converse with him. On seeing Vidyanidhi's activities such as chewing betel nuts like a materialist while sitting on an opulent throne, Gadadhara, who was renounced since his birth, became somewhat doubtful. At that time Mukunda, who knew very well the heart of Gadadhara, recited a verse from Srimad Bhagavatam indicating the glories of Sri Krsna. As soon as Pundarika heard this verse, he could not control himself. He fell unconscious to the ground due to love of God, and various transformations of ecstatic love manifested in his body. By his kicking, all the surrounding items were scattered here and there. On realizing Vidyanidhi's exalted position, Gadadhara began to repent on account of being disrespectful to him and proposed to Mukunda that he would counteract his offense by taking initiation from Vidyanidhi. Learning the intention of Gadadhara, Mukunda became happy and praised him. After about six hours, Vidyanidhi regained his external consciousness. When Vidyanidhi saw that Gadadhara's eyes were filled with tears, he embraced him affectionately, and Gadadhara stood there with great awe and reverence. Thereafter, when Mukunda informed Vidyanidhi about Gadadhara's desire, Vidyanidhi happily praised his own good fortune for receiving such a disciple. He then fixed an auspicious day for awarding initiation to Gadadhara. One time, late at night, Vidyanidhi came to Mahaprabhu and due to ecstatic love could not offer obeisances to the Lord. He fell unconscious to the ground and after regaining consciousness shortly thereafter, he began to cry with various words of lamentation. On seeing his dearmost devotee, Mahaprabhu also began to cry while uttering his name. Mahaprabhu embraced Vidyanidhi and shed tears of love. Thereafter, when Mahaprabhu regained His external consciousness, He introduced Vidyanidhi to all the Vaisnavas and profusely glorified him. After regaining external consciousness,

Vidyanidhi offered obeisances to Mahaprabhu and showed due respects to the assembled Vaisnavas. When Gadadhara begged Mahaprabhu's permission to take initiation from Vidyanidhi in order to counteract his offense of disregarding Vidyanidhi, the Lord happily gave His approval. Thereafter Gadadhara took initiation from Vidyanidhi.

Text 1

nacere caitanya guna-nidhi

asadhane cintamani hate dila vidhi//CB, Madhya 7.001//

TRANSLATION

Lord Caitanya, the reservoir of transcendental qualities, is dancing wonderfully. Although I am without qualification, providence has given me this touchstone.

COMMENTARY

The stone that can bestow on a person his desired results is called a cintamani, or touchstone. Sri Caitanyadeva is the most precious gem from the ocean of transcendental qualities. His extraordinary prowess is like the dancing of a dancer who is expert in the fields of art and dance. I am completely incapable and unqualified in the field of sadhana, or spiritual practices. In spite of knowing that I am an unqualified person, the creator has placed that most precious stone in my hands without any sadhana on my part.

Text 2

jaya jaya sri-gaurasundara sarva-prana

jaya nityananda-advaitera prema-dhama//CB, Madhya 7.002//

TRANSLATION

All glories to Sri Gaurasundara, the life and soul of all! All glories to the abode of Nityananda's and Advaita's love!

COMMENTARY

Sri Gaurasundara is the original life of all living entities. He is the only shelter for both Nityananda's and Advaita Prabhu's love. Let that Sri Caitanyadeva be glorified again and again.

Text 3

jaya sri-jagadananda-srigarbha-jivana

jaya pundarika-vidyanidhi-prana-dhana//CB, Madhya 7.003//

TRANSLATION

All glories to the life and soul of Sri Jagadananda and Srigarbha! All glories to the wealth and life of Pundarika Vidyanidhi!

Text 4

jaya jagadisa-gopinathera isvara

jaya hauka yata gauracandra-anucara//CB, Madhya 7.004//

TRANSLATION

All glories to the Lord of Jagadisa and Gopinatha! All glories to the associates of Lord Gauracandra!

Text 5

hena-mate navadvipe sri-gauranga-raya

nityananda-sange ranga karaye sadaya//CB, Madhya 7.005//

TRANSLATION

In this way Sri Gauranga Raya constantly enjoyed various pastimes with Nityananda in Navadvipa.

Text 6

advaita laiya saba vaisnava-mandala

maha-nrtya-gita kare krsna-kolahala//CB, Madhya 7.006//

TRANSLATION

All the devotees accompanied Advaita in dancing and loudly chanting the names of Krsna.

COMMENTARY

Two classes of people live in society—the first are called Vaisnava-mandala (daiva-samaja), who are attached to the devotional service of Lord Visnu, and the other are called Avaisnava-mandala (asura-samaja), who are devoid of devotional service to Lord Visnu and who engage in worshiping many gods. Sri Advaita Prabhu was the leader of that Vaisnava-samaja. In the Padma Purana it is stated:

dvau bhuta-sargau loke ‘smin daiva asura eva ca

visnu-bhaktah smrto daiva asuras tad-viparyayah

“There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Visnu are the godly, whereas those who are just the opposite are called demons.”

In order to gratify their senses, the conditioned souls make useless noises. The devotees of the Lord, however, profusely dance and sing for the service of Krsna and thus display their respective sentiments for the service of the Lord.

Text 7

nityananda rahilena srivasera ghare

nirantara balya-bhava, ana nahi sphure//CB, Madhya 7.007//

TRANSLATION

Nityananda continued to reside in the house of Srivasa Pandita. He was constantly in the mood of a child and did not manifest any other mood.

Text 8

apani tuliya hate bhata nahi khaya

putra-praya kari' anna malini yogaya//CB, Madhya 7.008//

TRANSLATION

He would not eat rice with His own hands, so Malini fed Him as her own son.

COMMENTARY

Just as the mothers of small children feed their offspring the necessary foods because they cannot eat with their own hands, the wife of Srivasa, Malini, who was absorbed in the mood of vatsalya, also fed Nityananda with her own hands.

Text 9

ebe suna sri-vidyanidhira agamana

'pundarika' nama—sri-krsnera priyatama//CB, Madhya 7.009//

TRANSLATION

Now hear the description of Sri Vidyanidhi's arrival. His name was Pundarika, and he was very dear to Lord Krsna.

COMMENTARY

Sri Pundarika Vidyanidhi was a learned scholar and a very dear devotee of Lord Krsna.

In Vedic literature the Supreme Lord is often addressed as Pundarikaksa. Therefore Pundarika Vidyanidhi was renowned as the surrendered devotee of that Lord.

In the Chandogya Upanisad (1.6.7) it is stated: tasya yatha kapyasam pundarikam evam aksini tasyod iti nama sa esa sarvebhyah papmabhya udita udeti ha vai sarvebhyah papmabhyo ya evam veda—“The eyes of that personality are as beautiful as the lotus. He is untouched by sinful reactions, and anyone who worships that personality also becomes untouched by sinful reactions.”

In order to increase the sanctity of the province of Cattagrama, which is situated on the eastern horizon of Gauda-desa, the Lord had his dear devotee Pundarika Vidyanidhi appear there. The place of Vidyanidhi’s appearance is known as Mekhala-grama, which comes under the jurisdiction of the Hata-hajari police station, in the district of Cattagrama.

Text 10

pracya-bhumi catigrama dhanya karibare

tatha tane avatirna karilaisvare//CB, Madhya 7.010//

TRANSLATION

In order to glorify the eastern tract of land known as Cattagrama, the Supreme Lord induced him to appear there.

Text 11

navadvipe karilena isvara prakasa

vidyanidhi na dekhiya chade ghana-svasa//CB, Madhya 7.011//

TRANSLATION

Although the Lord personally appeared in Navadvipa, He sighed deeply because of not seeing Vidyanidhi there.

COMMENTARY

When Sri Mahaprabhu was manifesting His own opulent Vaikuntha pastimes in the city of Navadvipa, He breathed heavily with feelings of separation from Vidyanidhi.

Text 12

nrtya kari' uthiya vasila gaura-raya

'pundarika bapa' bali' kande ubharaya//CB, Madhya 7.012//

TRANSLATION

One day after dancing, Gaura Raya sat down and cried loudly as He exclaimed, "O My father, Pundarika."

Text 13

"pundarika are mora bapare bandhure

kabe toma dekhiba are re bapare"//CB, Madhya 7.013//

TRANSLATION

"O Pundarika, My father, O friend. When will I see you, My dear father."

COMMENTARY

In Vraja-lila, Pundarika was the father of Sri Radhika. That is why Sri Gaurasundara addressed him as father.

Text 14

hena caitanyera priya-patra vidyanidhi

hena saba bhakta prakasila gauranidhi//CB, Madhya 7.014//

TRANSLATION

Pundarika Vidyanidhi was such a dear associate of Lord Caitanya. Gaura Raya manifested many such devotees in this world.

Text 15

prabhu ye krandana kare tana nama

laiyabhakta saba keha kichu na bujhena iha//CB, Madhya 7.015//

TRANSLATION

The devotees could not at all understand why the Lord cried while calling this name.

Text 16

sabe bale—‘pundarika’ balena krsnere

‘vidyanidhi’-nama suni’ sabei vicare//CB, Madhya 7.016//

TRANSLATION

They said that ‘Pundarika’ refers to Krsna. But on hearing the name ‘Vidyanidhi,’ they began to consider.

COMMENTARY

On hearing the word ‘Pundarika’ from the mouth of Gaurasundara, the devotees first thought it was the name of Krsna, because at that time they had no idea who Pundarika Vidyanidhi was.

Text 17

‘kona priya-bhakta iha sabe bujhilena

bahya haile prabhu-sthane sabe balilena//CB, Madhya 7.017//

TRANSLATION

They understood that he must be a dear devotee of the Lord. When the Lord regained His external consciousness, they all inquired from Him.

Text 18

“kon bhakta lagi’ prabhu, karaha krandana?

satya ama-saba-prati karaha kathana//CB, Madhya 7.018//

TRANSLATION

“O Lord, for which devotee do You cry? Please tell us the truth.

Text 19

ama-sabara bhagya hauka tane jani

tanra janma-karma kotha? kaha prabhu suni”//CB, Madhya 7.019//

TRANSLATION

“Let us have the good fortune of knowing him. Please tell us where he was born and what are his activities.”

Text 20

prabhu bale,—“tomara sakale bhagyavan

sunite haila iccha tanhara akhyana//CB, Madhya 7.020//

TRANSLATION

The Lord replied, “You are all indeed fortunate, for you have developed a desire to hear about him.

Text 21

parama adbhuta tanra sakala caritra

tanra nama-sravane o samsara pavitra//CB, Madhya 7.021//

TRANSLATION

“All his characteristics are most wonderful. Simply by hearing his name,

the entire world becomes purified.

Text 22

visayira praya tanra paricchada-saba

cinite na pare keha, tinho ye vaisnava//CB, Madhya 7.022//

TRANSLATION

“His external appearance is just like a materialist. No one can recognize him as a Vaisnava.

COMMENTARY

The pastimes of Krsna are incomprehensible to the materialists. Sometimes the devotees of Krsna also remain incognito and deceive the living entities of this world by covering themselves with material opulences. Ordinary foolish people who are endowed with material vision consider Lord Krsna a temporary hero and thus lose all faith in Him. Some of them consider Lord Krsna a historical mortal human being who is subjected to birth and death; thus they fail to know Him. The devotees of Krsna also often display the pastimes of gross materialists on account of their reluctance to reveal their actual identity before the eyes of unqualified persons. In order to bewilder those who were eligible to be illusioned by seeing one’s external dress, Pundarika Vidyanidhi presented himself in the dress of a gross materialist in the pastimes of Gaura, the covered incarnation.

Text 23

catigrame janma vipra parama pandita

parama-svadharma sarva-loka-apeksita//CB, Madhya 7.023//

TRANSLATION

“He took birth in Cattagrama and is a greatly learned brahmana. He is expert in following his religious duties and is honored by all.

COMMENTARY

He was honored by all. Since he was a learned scholar, he was respected by all students. The brahmanas highly regarded him because he was prosperous. Knowing him to be most pious, ordinary people learned religious principles from him.

Text 24

krsna-bhakti-sindhu-majhe bhase nirantara

asru-kampa-pulaka-vestita kalevara//CB, Madhya 7.024//

TRANSLATION

“He constantly floats in the ocean of devotional service to Krsna. His body is decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

COMMENTARY

Ordinary living entities prone to enjoy objects not related to Krsna are busy enjoying material objects, but this was not the case with Pundarika Vidyanidhi. He was constantly engaged in the service of Krsna and remained decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

Text 25

ganga-snana na karena pada-sparsa-bhaye

ganga darasana kare nisara samaye//CB, Madhya 7.025//

TRANSLATION

“He does not take bath in the Ganges, for he fears touching her waters with his feet. He takes darsana of the Ganges only at night.

COMMENTARY

He did not take bath in the Ganges to cleanse his sinful reactions like ordinary people who are engaged in fruitive activities. But since he had strong respect and unshakable faith in the waters that have emanated from the lotus feet of Visnu, even though he did not take bath because he feared touching the water with his feet, he avoided the vision of the public and took darsana of Sri Ganga at night.

Text 26

gangaya ye-saba loka kare anacara

kullola, danta-dhavana, kesa-samskara//CB, Madhya 7.026//

TRANSLATION

“Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters.

COMMENTARY

The word kullola means “rinsing the mouth.”

Text 27

e sakala dekhiya payena mane vyatha

eteke dekhena ganga nisaya sarvatha//CB, Madhya 7.027//

TRANSLATION

“On seeing these activities, he feels pain at heart. For this reason he goes to see the Ganga at night.

COMMENTARY

The Vaisnavas of the Sri Ramanuja-sampradaya who worship the Lord with awe and reverence do not take bath in the waters of the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although persons who are envious of the Vaisnavas know that the Ganges has emanated from the lotus feet of Visnu, they knowingly or

unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Pundarika had strong devotion for Visnu, he was extremely pained to see this behavior of the nondevotees. That is why he avoided the vision of those ordinary people and took darsana and honored the spiritual waters of the Ganga at night.

Text 28

vicitra visvasa ara eka suna tana

devarcana-purve kare ganga-jala pana//CB, Madhya 7.028//

TRANSLATION

“Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshiping the Lord.

Text 29

tabe se karena puja-adi-nitya-karma

iha sarva-panditere bujhayena dharma//CB, Madhya 7.029//

TRANSLATION

“Then he worships the Lord and executes his other regular duties. In this way he teaches religious principles to all learned scholars.

COMMENTARY

Ordinary proud learned scholars take bath in the Ganges in order to cleanse their own sinful reactions. But Pundarika drank Ganges water before beginning his worship to reveal the glories of the Ganges. This proper conduct for the worship of the Lord was followed by many persons.

Text 30

catigrame achena, ethaya o badiache

asibena samprati, dekhiba kichu pache//CB, Madhya 7.030//

TRANSLATION

“He lives in Cattagrama, yet he also has a house here. He will come soon, then you will all see him.

COMMENTARY

Although Pundarika Vidyanidhi resided in Cattagrama, he had a house on the bank of the Ganges in Sri Mayapur. At that time the learned scholars of Gauda-desa came to the city of Navadvipa and established their own schools.

Text 31

tanre jhata kehai cinite na pariba

dekhile ‘visayi matra jnana se kariba//CB, Madhya 7.031//

TRANSLATION

“On seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist.

Text 32

tanre na dekhiya ami svasti nahi pai

sabe tanre akarsiya anaha ethai”//CB, Madhya 7.032//

TRANSLATION

“I cannot have peace of mind without seeing him. Therefore all of you attract him to come here.”

Text 33

kahi tanra katha prabhu avista haila

‘pundarika bapa’ bali’ kandite lagila//CB, Madhya 7.033//

TRANSLATION

After speaking in this way, the Lord became overwhelmed and began to cry and call out, “O Pundarika, O father!”

Text 34

maha uccaihsvare prabhu rodana karena

tanhara bhaktera tattva tinho se janena//CB, Madhya 7.034//

TRANSLATION

The Lord cried loudly. Only He knows the glories of His devotees.

Text 35

bhakta-tattva caitanya-gosani matra jane

sei bhakta jane, yare kahena apane//CB, Madhya 7.035//

TRANSLATION

Lord Caitanya alone knows the glories of His devotees. Only one whom He favors may also knows them.

Text 36

isvarera akarsana haila tanra prati

navadvipe asite tanhara haila mati//CB, Madhya 7.036//

TRANSLATION

In this way the Lord attracted Pundarika, who thus decided to visit

Navadvipa.

Text 37

aneka sevaka-sange aneka sambhara

aneka brahmana-sange sisya-bhakta tanra//CB, Madhya 7.037//

TRANSLATION

He came with many servants, brahmanas, disciples, devotees, and paraphernalia.

Text 38

asiya rahila navadvipe gudha-rupe

parama bhogira praya sarva-loke dekhe//CB, Madhya 7.038//

TRANSLATION

He came and secretly resided in Navadvipa, where everyone saw him as a gross materialist.

COMMENTARY

By the attraction of the Lord, Pundarika came to Sridhama Mayapur-Navadvipa and secretly stayed at his own house. Only those who were unqualified to attain his actual association mistook him for a gross materialist. Just as foolish people who do not understand the opulence of the Acarya-Vaisnava-Guru and his method of worship make the mistake of considering him to be like themselves, it is not at all astonishing to commit a similar mistake in this case.

Text 39

vaisnava-samaje iha keha nahi jane

sabe matra mukunda janila sei-ksane//CB, Madhya 7.039//

TRANSLATION

None of the Vaisnavas knew him except Mukunda, who immediately recognized him.

Text 40

sri-mukunda veja ojha tanra tattva jane

eka sange mukundera janma catigrame//CB, Madhya 7.040//

TRANSLATION

The learned doctor Sri Mukunda knew him, for they were both born in Cattagrama.

COMMENTARY

Up to this time, none of the Vaisnavas knew the actual glories of Pundarika. Only Mukunda Datta, the learned doctor of Cattagrama, knew about him.

Text 41

vidyanidhi-agamana janiya gosani

ye ananda haila, tahara anta nai//CB, Madhya 7.041//

TRANSLATION

The Lord was unlimitedly happy to know about the arrival of Vidyanidhi.

Text 42

kona vaisnavere prabhu na kahe bhangiya

pundarika achena visayi-praya haiya//CB, Madhya 7.042//

TRANSLATION

But the Lord did not disclose this fact to any of the Vaisnavas. Pundarika appeared to be just like a materialist.

COMMENTARY

Sri Gaurasundara obtained unlimited happiness on learning of Vidyanidhi’s arrival in Sridhama Mayapur, but He did not disclose this news to any of His Vaisnava followers. Therefore, seeing Pundarika as one of the gross materialists, the Vaisnavas did not become eager to serve him.

Text 43

yata kichu tanra prema-bhaktira mahattva

mukunda janena, ara vasudeva datta//CB, Madhya 7.043//

TRANSLATION

Only Mukunda and Vasudeva Datta knew the glories of his ecstatic love.

COMMENTARY

The glories of Pundarika’s unalloyed loving service were known only to the learned doctor Mukunda and Vasudeva Datta Thakura.

Text 44

mukundera bada priya pandita-gadadhara

ekanta mukunda tanra sange anucara//CB, Madhya 7.044//

TRANSLATION

Gadadhara Pandita was very dear to Mukunda. He was a constant companion of Mukunda.

Text 45

yathakara ye varta, kahena asi' saba//CB, Madhya 7.045//

TRANSLATION

“aji etha aila eka adbhuta vaisnava

COMMENTARY

Whatever news Mukunda heard, he would tell to Gadadhara. One day he said, “Today a wonderful Vaisnava has arrived.

Text 46

gadadhara pandita, sunaha savadhane

vaisnava dekhite ye vancaha tumi mane//CB, Madhya 7.046//

TRANSLATION

“O Gadadhara Pandita, listen carefully. Would you like to see a Vaisnava?

COMMENTARY

Gadadhara Pandita was very dear to Mukunda. Mukunda informed him about the arrival of Pundarika and thus increased his enthusiasm to see an exalted maha-bhagavata Vaisnava.

Text 47

adbhuta vaisnava aji dekhaba tomare

sevaka kariya yena smaraha amare”//CB, Madhya 7.047//

TRANSLATION

“Today I will show you a wonderful Vaisnava, so that you may think of me as your servant.”

COMMENTARY

“If I introduce you to an extraordinary exalted Vaisnava, then please accept me as your servant in exchange. This will be my reward.”

Text 48

suni’ gadadhara bada harisa haila

sei-ksane ‘krsna’ bali’ dekhite calila//CB, Madhya 7.048//

TRANSLATION

On hearing this, Gadadhara became very pleased. They immediately departed while chanting the name of Krsna.

Text 49

vasiya achena vidyanidhi mahasaya

sammukhe haila gadadharera vijaya//CB, Madhya 7.049//

TRANSLATION

Vidyanidhi Mahasaya was sitting in his house when Gadadhara arrived before him.

Text 50

gadadhara pandita karila namaskara

vasaila asane kariya puraskara//CB, Madhya 7.050//

TRANSLATION

Gadadhara Pandita offered obeisances to Pundarika, who in turn offered him a seat.

Text 51

jijnasila vidyanidhi mukundera sthane//CB, Madhya 7.051//

TRANSLATION

“kiba nama inhara, thakena kon grame?

COMMENTARY

Vidyanidhi asked Mukunda, “What is his name, and where does he live?

Text 52

visnu-bhakti-tejomaya dekhi kalevara

akrti, prakrti—dui parama sundara”//CB, Madhya 7.052//

TRANSLATION

“I can see that his body is effulgent due to his devotion to Visnu. His appearance and nature are both enchanting.”

Texts 53-54

mukunda balena,—“sri-gadadhara’ nama

sisu haite samsare virakta bhagyavan

‘madhava misrera putra’ kahi vyavahare

sakala vaisnava priti vasena inhare”//CB, Madhya 7.055//

TRANSLATION

Mukunda said, “His name is Sri Gadadhara. He is fortunate because since his childhood he has been detached from family life. He is known as the son of Madhava Misra. All the Vaisnavas have great affection for him.

COMMENTARY

In answer to Pundarika Vidyanidhi’s questions regarding Sri Gadadhara, Mukunda said, “Among the common people and by worldly consideration he is the son of a brahmana named Madhava Misra. He is situated in the

principles of renunciation from his very childhood (in other words, he introduced Gadadhara according to his situation within varnasrama). But he is the object of love for all Vaisnavas.”

Text 55

bhakti-pathe rata, sanga bhaktera sahite

suniya tomara nama aila dekhite”//CB, Madhya 7.055//

TRANSLATION

“He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

Text 56

suni’ vidyanidhi bada santosa hailaparama

gaurave sambhasibare lagila//CB, Madhya 7.056//

TRANSLATION

Vidyanidhi was greatly satisfied to hear this and began to speak to him with great respect.

Text 57

vasiya achena pundarika mahasaya

raja-putra hena kariyachena vijaya//CB, Madhya 7.057//

TRANSLATION

The way Pundarika Mahasaya sat there, it appeared as if he were a prince.

Text 58

divya-khatta hingule, pitale sobha kare

divya-candratapa tina tahara upare//CB, Madhya 7.058//

TRANSLATION

He sat on an opulent reddish couch decorated with brass armrests. There were three opulent canopies above his head.

COMMENTARY

The phrase divya-khatta refers to a beautiful raised couch. The word hingula refers to a paint made from the mixture of a particular mineral and mercury. The word pitala means “made of brass.” The word candratapa means “canopy.”

Text 59

tahin divya-sayya sobhe ati suksma-vase

patta-neta-balisa sobhaye cari pase//CB, Madhya 7.059//

TRANSLATION

Next to him there was an opulent bed covered with fine silk cloth and having pillows on all sides.

COMMENTARY

The phrase patta-neta means “silk cloth.” In common language the word neta means “a rag” or “a piece of cloth.” The word balisa means “pillows.”

Text 60

bada jhari, chota jhari guti panca sata

divya-pitalera bata, paka pana tata//CB, Madhya 7.060//

TRANSLATION

There were five or seven big and small waterpots. There was an opulent brass container filled with already prepared pan.

COMMENTARY

The word jhari means “waterpot” or “a pitcher with a spout.” The phrase pitalera bata refers to a container for keeping pan.

Text 61

divya alavati dui sobhe dui pase

pana khana adhara dekhi’ dekhi’ hase//CB, Madhya 7.061//

TRANSLATION

Two opulent spittoons were on his two sides. He smiled as he chewed pan and looked at his lips.

COMMENTARY

The word alavati refers to a spittoon.

Text 62

divya-mayurera pakha lai’ dui jane

vatasa karite ache dehe sarva-ksane//CB, Madhya 7.062//

TRANSLATION

Two persons constantly fanned him with opulent fans made from peacock feathers.

Text 63

candanera udhva-pundra-tilaka kapale

gandhera sahita tathi phagu-bindu mile//CB, Madhya 7.063//

TRANSLATION

His forehead was decorated with sandalwood paste tilaka and dots of sandalwood paste mixed with vermillion.

COMMENTARY

The phrase phagu-bindu refers to red dots of vermillion.

Text 64

ki kahiba se va kesabharera samskara

divya-gandha amalaki bahi nahi ara//CB, Madhya 7.063//

TRANSLATION

What can I say about the wonderful style of his hair, which was anointed with fragrant amalaki oil?

The phrase divya-gandha amalaki refers to herbal oil that is applied to the hair.

Text 65

bhaktira prabhave deha—madana-samana

ye na cine, tara haya raja-putra-jnana//CB, Madhya 7.065//

TRANSLATION

By the influence of devotional service, his body appeared like that of Cupid. Anyone who did not know him would certainly consider him a prince.

Text 66

sammukhe vicitra eka dola sahavan

visayira praya yena vyabhara-samsthana//CB, Madhya 7.066//

TRANSLATION

In front was a wonderful palanquin equipped with all accessories. By his paraphernalia, he appeared to be a materialist.

COMMENTARY

Another reading for dola sahavan is dola sahaman. Both readings refer to a palanquin with its accessories. The word sahaman refers to accessories like cushions.

Text 67

dekhiya visayi-rupa deva gadadhara

sandeha visesa kichu janmila antara//CB, Madhya 7.067//

TRANSLATION

On seeing his materialistic form, some doubt arose in the heart of Sri Gadadhara.

Text 68

ajanma-virakta gadadhara mahasaya

vidyanidhi-prati kichu janmila samsaya//CB, Madhya 7.068//

TRANSLATION

Gadadhara Mahasaya had been renounced from the time of his birth, so he developed some doubts about Vidyanidhi.

Text 69

bhala ta vaisnava, saba visayira vesa

divya-bhoga, divya-vasa, divya-gandha kesa//CB, Madhya 7.069//

TRANSLATION

He is a great Vaisnava? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.

Text 70

suniya ta’ bhala bhakti achila ihane

achila ye bhakti, seha gela darasane//CB, Madhya 7.070//

TRANSLATION

Gadadhara had good faith in him after hearing about him, but now that he saw him that faith was lost.

COMMENTARY

Gadadhara Pandita Gosvami considered that remaining totally aloof from material enjoyment and maintaining strict celibacy were religious principles. But on seeing Pundarika Vidyanidhi’s items of enjoyment, he thought that Pundarika was devoid of devotion to Visnu, a gross materialist, and a sense enjoyer. When he heard from Mukunda about the exalted position of Pundarika Vidyanidhi, he thought that Pundarika would be renounced from all external material enjoyment. But now, on seeing the opposite, his previously acquired faith was diminished.

Text 71

bujhi’ gadadhara-citta sri-mukundananda

vidyanidhi-prakasite karila arambha//CB, Madhya 7.071//

TRANSLATION

Understanding the heart of Gadadhara, Sri Mukunda happily began to reveal Vidyanidhi’s glories.

COMMENTARY

On seeing Gadadhara's disturbed mind, Mukunda began to accurately reveal Vidyanidhi to him.

Text 72

krsnera prasade gadadhara-agocara

kichu nahi avedya, krsna se mayadhara//CB, Madhya 7.072//

TRANSLATION

By the mercy of Krsna, nothing is unseen or unknown to Gadadhara, for Krsna is the Lord of maya.

COMMENTARY

Krsna is the controller of maya. He is capable of checking the ordinary living entities' intelligence by His manifestation of maya. That Krsna is always pleased with Gadadhara. Therefore, by the mercy of the Lord, nothing remained unknown to Gadadhara.

Text 73

mukunda susvara bada krsnera gayana

padilena sloka—bhakti-mahima-varnana//CB, Madhya 7.073//

TRANSLATION

Then Mukunda, who sweetly sings the glories of Krsna, began to recite some verses glorifying devotional service.

Text 74

"raksasi putanasisu khaite nirdaya

isvare vadhite gela kalakuta laiya//CB, Madhya 7.074//

TRANSLATION

"The witch Putana mercilessly kills children. She tried to kill the Lord with

poison.

Text 75

tahare o matr-pada delena isvare

na bhaje abodha jiva hena dayalere”//CB, Madhya 7.075//

TRANSLATION

“Yet the Lord awarded her the position of mother. How can a foolish person not worship such a merciful Lord?

COMMENTARY

If someone understands that others are desiring his inauspiciousness, then he generally tries to retaliate. Yet Krsna awarded liberation even to Putana, who came as a mother and tried to kill Him. The author herein laments for those who do not pray for such mercy from Krsna, even after seeing the result obtained by offenders of Krsna like Putana.

Text 76

aho baki yam stana-kala-kutamjigham

sayapayayad apy asadhvi

lebhe gatim dhatry-ucitam tato ‘nyamkam

va dayalumsaranam vrajema//CB, Madhya 7.076//

TRANSLATION

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

Text 77

putana loka-bala-ghni raksasi rudhirasana

jighamsayapi haraye stanam dattvapa sad-gatim//CB, Madhya 7.077//

TRANSLATION

“Putana was always hankering for the blood of human children, and with that desire she came to kill Krsna; but because she offered her breast to the Lord, she attained the greatest achievement.”

Texts 78-80

sunilena matra bhakti-yogera varnana

vidyanidhi lagilena karite krandana

nayane apurva vahe sri-ananda-dhara

yena ganga-devira haila avatara

asru, kampa, sveda, murcha, pulaka, hunkara

eka-kale haila sabara avatara//CB, Madhya 7.078-80//

TRANSLATION

As soon as Vidyanidhi heard this description of devotional service, he began to weep. The unprecedented flow of tears from his eyes appeared like an incarnation of Gangadevi. All the symptoms of ecstatic love like tears, shivering, perspiration, losing consciousness, hairs standing on end, and loud shouting simultaneously manifest in his body.

As soon as Vidyanidhi heard the singer Mukunda’s recitation of the glories of devotional service, he became absorbed in ecstasy and the eight genuine transformations of ecstatic love manifested in his body.

Text 81

“bola bola’ bali’ maha lagila garjite

sthira haite na parila, padila bhumite//CB, Madhya 7.081//

TRANSLATION

He roared loudly while exclaiming, “Go on reciting! Go on reciting!” He could not remain steady and fell to the ground.

Text 82

lathi-achadera ghaye yateka sambhara

bhangila sakala, raksa nahi karo ara//CB, Madhya 7.082//

TRANSLATION

He broke all the surrounding paraphernalia by the kicking of his feet. Nothing was spared.

Text 83

kotha gela divya bata, divya guya pana

kotha gela jhari, yate kare jala-pana//CB, Madhya 7.083//

TRANSLATION

What happened to the opulent pan container and the nicely prepared pan? What happened to the waterpots that were used for drinking water?

Text 84

kothaya padila giyasayya padaghate

premavese divya-vastra cire dui hate//CB, Madhya 7.084//

TRANSLATION

Where did the bed fall by the kick of his feet? Out of ecstatic love, he tore apart his opulent clothes with his two hands.

Text 85

kotha gela se va divya-kesera samskara

dhulaya lotaye kare krandana apara//CB, Madhya 7.085//

TRANSLATION

What happened to his opulent hair style as he rolled on the ground and cried profusely?

Text 86

“krsna re thakura mora, krsna mora prana

more se karile kastha-pasana-samana”//CB, Madhya 7.086//

TRANSLATION

“O Krsna, O my Lord! O Krsna, O my life and soul! You have made my heart hard like wood or stone.”

Text 87

anutapa kariya kandaye uccaihsvare//CB, Madhya 7.087//

TRANSLATION

“mui se vancita hailun hena avatare”

COMMENTARY

He lamented and cried loudly, “In Your present incarnation I have been deceived.”

Text 88

maha-gadagadi diya ye pade achada

sabe mane bhave,—“kiba curna haila hada”//CB, Madhya 7.088//

TRANSLATION

He fell to the ground and rolled about so forcefully that everyone thought, “Have his bones been broken to pieces?”

Text 89

hena se haila kampa bhavera vikare

dasa jane dharile o dharite na pare//CB, Madhya 7.089//

TRANSLATION

He shivered so vigorously out of ecstatic love that even ten men could not hold him still.

Text 90

vastra, sayya, jhari, batisakala sambhara

padaghate saba gela kichu nahi ara//CB, Madhya 7.090//

TRANSLATION

Clothes, bedding, waterpots, bowls, and all other paraphernalia were smashed by the kicking of his feet. There was not a single item spared.

Text 91

sevaka-sakala ye karila samvarana

sakala rahila sei vyavahara-dhana//CB, Madhya 7.091//

TRANSLATION

All of his servants then pacified him and tried to recover what-ever was left.

Text 92

ei-mata kata-ksana prema prakasiya

anande murchita hai’ thakila padiya//CB, Madhya 7.092//

TRANSLATION

After revealing his ecstatic love for some time in this way, he remained lying there unconscious in ecstasy.

Text 93

tila-matra dhatu nahi sakala-sarire

dubilena vidyanidhi ananda-sagare//CB, Madhya 7.093//

TRANSLATION

Vidyanidhi was completely merged in an ocean of bliss with no symptom of life manifest in his entire body.

Texts 94-95

dekhi’ gadadhara maha haila vismita

takhana se mane bada haila cintita

“hena mahasaye ami avajna karilunkon

va asubha-ksane dekhite ailun//CB, Madhya 7.094-95//

TRANSLATION

After seeing this, Gadadhara was struck with wonder and became somewhat worried. “I have disrespected such a great personality. At what inauspicious time did I come to see him?”

COMMENTARY

On seeing Vidyanidhi Mahasaya's opulent paraphernalia and his expertise in enjoying those items, Gadadhara Pandita concluded that he was devoid of devotional service to the Lord; but Vidyanidhi's exhibition of indifference towards those items and his ecstatic transformations of love upon hearing Mukunda's recitation about the mercy Krsna bestowed on Putana produced astonishment in Gadadhara's heart.

Gadadhara knew how ordinary foolish people are absorbed in enjoying form, taste, smell, sound, and touch; so he was struck with wonder after witnessing how Vidyanidhi Mahasaya was completely aloof from those objects while remaining in their proximity and how he remained always anxious for the service of Krsna on the strength of his internal tendency. And after Gadadhara considered such a maha-bhagavata equal to an ordinary materialist, he became worried, thinking that he had committed vaisnava-aparadha.

Text 96

mukundere parama santose kari' kole'

sincilena anga tanra premananda-jale//CB, Madhya 7.096//

TRANSLATION

Gadadhara Pandita embraced Mukunda with great satisfaction and bathed him in tears of love.

Text 97

"mukunda, amara tumi kaile bandhu-karya

dekhaile bhakta vidyanidhi bhattacarya//CB, Madhya 7.097//

TRANSLATION

"O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyanidhi Bhattacarya.

COMMENTARY

Pundarika Vidyanidhi was actually “Bhakti Vidyanidhi.” Generally people simply called him “Vidyanidhi.” By realizing the actual position of Bhakti Vidyanidhi, Gadadhara established the distinction between the vision of the devotees and that of the foolish materialists. Those who have no faith in the characteristics of the Lord’s devotees often consider the activities of the nondevotees as equal to the activities of the devotees.

Pundarika and Gadadhara enacted this pastime in Sri Gaura-lila to exhibit the insignificance of nondevotees who exhibit ignorance in the discrimination between devotees and nondevotees and who fall into illusion because of not understanding why the members of Sri Navadvipa-dhama Pracarini-sabha and the servants of Sri Visva-vaisnava Raja-sabha respect devotees by awarding them titles indicating their level of devotional service.

Text 98

e-mata vaisnava kiba ache tribhuvane

triloka pavitra haya bhakti-darasane//CB, Madhya 7.098//

TRANSLATION

“Is there another Vaisnava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service.

Text 99

aji ami edainu parama sankate

seho ye karana tumi achila nikate//CB, Madhya 7.099//

TRANSLATION

“I was able to avoid a great danger because you were with me.

COMMENTARY

Since Mukunda gave Gadadhara Pandita the opportunity to see Pundarika Vidyanidhi’s devotional mood and destroyed the danger from

the vaisnava-aparadha of seeing the great Vaisnava Pundarika as an ordinary human in Gadadhara Pandita’s pastime of illusion while pretending to see Vidyanidhi on the same level as a gross materialist, Gadadhara Pandita spoke this statement out of gratitude for Mukunda’s recitation.

If materialists cannot understand the activities and behavior of Vaisnavas, then they will commit mistakes at every moment and accumulate heaps of offenses against the Vaisnavas. But if they are pious enough, then they will not commit vaisnava-aparadha and thereby become misguided. One cannot obtain the result of yukta-vairagya, or proper renunciation, through phalgu-vairagya, or false renunciation; rather, one simply accumulates offenses resulting from a lack of proper vision. Since devotees under the shelter of Sri Caitanya understand the difference between yukta-vairagya and phalgu-vairagya, they are superior in all respects to the ordinary, foolish, greedy people of this world. Only they are capable of acting as spiritual masters of the entire world. Persons with material vision who are not under the subordination of Sri Caitanyadeva glorify their own foolishness.

Texts 100-101

visayira paricchada dekhiya uhana

‘visayi-vaisnava’ mora citte haila jnana

bujhiya amara citta tumi mahasaya

prakasila pundarika-bhaktira udaya//CB, Madhya 7.100-101//

TRANSLATION

“On seeing his materialistic appearance, I considered him a materialistic Vaisnava. You understood my mind and revealed the devotional mood of Pundarika.

COMMENTARY

Vaisnavas are always free from material enjoyment. Those unfortunate souls who are averse to the truth become devoid of faith in the Vaisnava guru on seeing his external dress. A materialist is busy enjoying material objects like form and taste. But even though devotees of the Lord who

are devoid of material enjoyment are identified by ordinary people as enjoyers of material objects, they are situated far away from material enjoyment. Krsna alone is the visaya, or object, of the devotees' enjoyment. They have no other propensity than the service of Krsna. Not understanding this, materialists consider that devotees are situated on the same platform as themselves. To superficially view a Vaisnava dressed as a materialist and consider him a materialist is the source of offenses. The way that unqualified observers viewed Sri Gaurasundara, the covered incarnation, and His associates has produced the beliefs of the prakrta-sahajiyas. The prakrta-sahajiyas are offenders and are devoid of devotional service to the Lord.

To not understand Pundarika Vidyanidhi as a Vaisnava as stated by Mukunda and to consider him a materialist on seeing his external behavior and surrounded by items of enjoyment is a product of ignorance. Knowing this, it was necessary for Mukunda to recite the verses about Putana before Pundarika.

Text 102

yata-khani ami kariyachi aparadha

tata-khani karaiba cittera prasada//CB, Madhya 7.102//

TRANSLATION

"I have committed an offense, so please have him bestow mercy on me so that my offense is nullified.

COMMENTARY

Gadadhara said, "Not understanding Pundarika Vidyanidhi, I have committed an offense at his lotus feet. Now you (Mukunda) please be merciful to me in order to help destroy my offense. Thus the dirt in my heart will be cleansed, and I will become qualified to receive your mercy."

Text 103

e pathe pravista yata, saba bhakta-gane

upadesta avasya karena eka-jane//CB, Madhya 7.103//

TRANSLATION

“All devotees on the path of devotional service must have a spiritual master.

Texts 104-105

e pathete ami upadesta nahi kari

ihanei sthane mantra-upadesa dhari

ihane avajna yata kariyachi mane

sisya haile saba dosa ksamibe apane” //CB, Madhya 7.104-105//

TRANSLATION

“So far I do not have an instructor. My desire is to take mantra initiation from him. If I become his disciple, then he will forgive all the offenses that I have committed by disregarding him.”

COMMENTARY

Gadadhara said, “There are instructions for every activity, and unless one takes shelter of an instructor, he cannot properly execute any activity. Since I have not yet selected an instructor, I had to face this difficulty. Now I will certainly take shelter of Pundarika. Then all my offenses at his feet will be vanquished.”

Text 106

eta bhavi’ gadadhara mukundera sthane

diksa karibara katha kahilena tane//CB, Madhya 7.106//

TRANSLATION

After contemplating in this way, Gadadhara expressed to Mukunda his desire to take initiation from Pundarika.

Text 107

suniya mukunda bada santosa haila

‘bhala bhala’ bali’ bada slaghite lagila//CB, Madhya 7.107//

TRANSLATION

Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

Text 108

prahara-duite vidyanidhi mahadhira

bahya pai’ vasilena haiya susthira//CB, Madhya 7.108//

TRANSLATION

After six hours the most grave Vidyanidhi regained his external consciousness and sat down peacefully.

COMMENTARY

Pundarika Vidyanidhi was engaged in the service of Hari in an unconscious state for two praharas, or fifteen dandas, or six hours. When he regained his external consciousness, he became peaceful.

Text 109

gadadhara panditera nayanera jala

anta nahi, dhara anga titila sakala//CB, Madhya 7.109//

TRANSLATION

Gadadhara Pandita’s unlimited tears made his entire body wet.

Text 110

dekhiya santosa vidyanidhi mahasaya

kole kari’ thuilena apana hrdaya//CB, Madhya 7.110//

TRANSLATION

Seeing this, Vidyanidhi Mahasaya was most pleased. He embraced Gadadhara and held him to his chest.

Text 111

parama sambhrame rahilena gadadhara

mukunda kahena tanra manera uttara//CB, Madhya 7.111//

TRANSLATION

As Gadadhara stood there in awe and reverence, Mukunda revealed Gadadhara’s mind.

Text 112

“vyavahara-thakurala dekhiya tomara

purve kichu citta-dosa janmila uhana//CB, Madhya 7.112//

TRANSLATION

“Doubts arose in his mind when he saw your behavior and opulence.

Text 113

ebe tara prayascitta cintila apane

mantra-diksa karibena tomarai sthane//CB, Madhya 7.113//

TRANSLATION

“In order to atone for his offense, he has now decided to take initiation from you.

Text 114

visnu-bhakta, virakta, saisave vrddha-rita

madhava misrera kula-nandana-ucita//CB, Madhya 7.114//

TRANSLATION

“He is a renounced devotee of Visnu, and since his childhood he has shown the experience of mature person. Moreover, he is a qualified son in the family of Madhava Misra.

COMMENTARY

The phrase saisave vrddha-rita is explained as follows: The nature of a boy is to be attached to playing, and the nature of an old man is to merge in the flow of thought born of experience. Although Gadadhara Pandita Gosvami was junior in age, he was from childhood maturely thoughtful like an old, experienced person.

Text 115

sisu haite isvarera sange anucara

guru-sisya-yogya pundarika-gadadhara//CB, Madhya 7.115//

TRANSLATION

“He has been a constant companion of the Lord since his child-hood, therefore Pundarika and Gadadhara make the perfect guru and disciple.

Text 116

apane bujhiya citte eka subha dine

nija ista-mantra-diksa karaha ihane"//CB, Madhya 7.116//

TRANSLATION

"Please select an auspicious day to initiate him in the mantra of your worshipable Lord."

Text 117

suniya hasena pundarika vidyanidhi

amare ta' maharatna milaila vidhi//CB, Madhya 7.117//

TRANSLATION

On hearing this, Pundarika Vidyanidhi smiled and said, "I have obtained a precious jewel by the arrangement of providence.

Text 118

karaimu, ihate sandeha kichu nai

bahu janma-bhagye se e-mata sisya pai//CB, Madhya 7.118//

TRANSLATION

"I will certainly initiate him, there is no doubt about it. By the good fortune accumulated in many births, one attains such a disciple.

Text 119

ei ye aise sukla-paksera dvadasisarva-

subha-lagna ithi milibeka asi'//CB, Madhya 7.119//

TRANSLATION

“The most auspicious moment will be found on the next Dvadasi of the waxing moon.

COMMENTARY

In every month there is one Dvadasi during the waxing moon. In every day, twelve lagnas are found, one after another. In order to point out the particular moment that yields all happiness, the author has used the phrase sarva-subha-lagna in this verse.

Text 120

ihate sankalpa-siddhi haibe tomara”

suni’ gadadhara harse haila namaskara//CB, Madhya 7.120//

TRANSLATION

“Your desire will be fulfilled on this day.” Hearing this, Gadadhara happily offered him obeisances.

Text 121

se-dina mukunda-sange haiya vidaya

ailena gadadhara yatha gaura-raya//CB, Madhya 7.121//

TRANSLATION

Taking leave of Mukunda on that day, Gadadhara went to see Lord Gauranga.

Text 122

vidyanidhi agamana suni’ visvambhara

ananta harisa prabhu haila antara//CB, Madhya 7.122//

TRANSLATION

Lord Visvambhara was unlimitedly pleased to hear of the arrival of Vidyanidhi.

Text 123

vidyanidhi mahasaya alaksita-rupe

ratri kari' ailena prabhura samipe//CB, Madhya 7.123//

TRANSLATION

One night, Vidyanidhi Mahasaya secretly came to see the Lord.

Text 124

sarva-sanga chadi' ekesvara-matra haiya

prabhu dekhi' matra padilena murcha haiya//CB, Madhya 7.124//

TRANSLATION

He left everyone behind and came alone. As soon as he saw the Lord, he fell unconscious.

Text 125

dandavat prabhure na parila karite

anande murchita hana padila bhumite//CB, Madhya 7.125//

TRANSLATION

Out of ecstasy, he fell unconscious to the ground even before he offered obeisances to the Lord.

Text 126

ksaneke caitanya pai’ karila hunkara

kande punahapanake kariya dhikkara//CB, Madhya 7.126//

TRANSLATION

After a while, he regained external consciousness and roared loudly. Then he wept as he condemned himself.

Text 127

“krsna re, parana mora, krsna mora bapa

muni aparadhire kateka deha’ tapa//CB, Madhya 7.127//

TRANSLATION

“O Krsna, O my life and soul. O Krsna, my child. How much suffering You are giving this offender.

Text 128

sarva-jagatera bapa, uddhara karilasabe

matra more tumi ekela vancila”//CB, Madhya 7.128//

TRANSLATION

“My child, You have delivered the entire world. I alone have been cheated.”

Text 129

‘vidyanidhi’-hena kona vaisnava na cine

sabei kandena-matra tanhara krandane//CB, Madhya 7.129//

TRANSLATION

There was no Vaisnava that did not recognize the position of Vidyanidhi. When he cried, everyone cried.

Text 130

nija priyatama jani’ sri-bhakta-vatsala

sambhrame uthiya kole kaila visvambhara//CB, Madhya 7.130//

TRANSLATION

Knowing that His dearmost devotee had arrived, Visvambhara, who is most affectionate to His devotees, respectfully got up and embraced him.

Text 131

‘pundarika bapa’ bali kandena isvara//CB, Madhya 7.131//

TRANSLATION

“bapa dekhilama aji nayana-gocara”

COMMENTARY

The Lord cried while exclaiming, “O father, Pundarika. Today I have seen My father with My own eyes.”

Text 132

takhana se janilena sarva-bhakta-gana

vidyanidhi gosanira haila agamana//CB, Madhya 7.132//

TRANSLATION

Then all the devotees came to know about the arrival of Vidyanidhi Gosani.

Text 133

takhana se haila saba-vaisnava-rodana

parama adbhuta—taha na yaya varnana//CB, Madhya 7.133//

TRANSLATION

Then all the Vaisnavas began to cry in ecstasy. That scene was most wonderful and cannot be described by words.

Text 134

vidyanidhi vakse kari’ sri-gaurasundara

prema-jale sincilena tanra kalevara//CB, Madhya 7.134//

TRANSLATION

Sri Gaurasundara held Vidyanidhi to His chest and soaked his entire body with tears of love.

Text 135

‘priyatama prabhura’ janiya bhakta-gane

prita, bhaya, aptata sabara haila tane//CB, Madhya 7.135//

TRANSLATION

All the devotees could understand that he was most dear to the Lord. They displayed love, awe, and intimacy for him.

Text 136

vaksah haite vidyanidhi na chade isvare

lina haila yena prabhu tanhara sarire//CB, Madhya 7.136//

TRANSLATION

Vidyanidhi did not release the Lord from his chest. It appeared that the Lord merged with his body.

COMMENTARY

When Mahaprabhu lovingly embraced Vidyanidhi, Vidyanidhi held the Lord so tightly to his chest that one could not distinguish their separate forms. They became one.

Text 137

prahareka gauracandra achena niscale

tabe prabhu bahya pai' daki 'hari' bale//CB, Madhya 7.137//

TRANSLATION

Gauracandra remained there motionless for three hours. Thereafter the Lord regained His external consciousness and chanted the names of Hari.

Text 138

"aji krsna vancha-siddhi karila amara

aji pailana sarva-manoratha-para"//CB, Madhya 7.138//

TRANSLATION

"Today Lord Krsna has fulfilled My desires. Today I have attained that which is beyond my dreams."

Text 139

sakala vaisnava-sange karila milana

pundarika laiya sabe karena kirtana//CB, Madhya 7.139//

TRANSLATION

After being introduced to all the Vaisnavas, Pundarika joined them in kirtana.

Text 140

“inhara padavi 'pundarika vidyanidhi’

prema-bhakti bilaite gadilena vidhi”//CB, Madhya 7.140//

TRANSLATION

“His name is Pundarika Vidyanidhi. Providence has created him to distribute loving devotional service.”

Text 141

ei-mata tanra guna varniya varniyau

ccaihsvare ‘hari’ bale sri-bhuja tuliya//CB, Madhya 7.141//

TRANSLATION

While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari.

Text 142

prabhu bale,—“aji subha prabhata amara

aji maha-mangala se vasi apanara//CB, Madhya 7.142//

TRANSLATION

The Lord said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness.

Text 143

nidra haite aji uthilama subha-ksane

dekhilama ‘premanidhi’ saksat nayane”//CB, Madhya 7.143//

TRANSLATION

“Today I must have gotten up at a most auspicious moment, for I have directly seen Premanidhi with My own eyes.”

Text 144

sri-premanidhira asi’ haila bahya-jnana

takhane se prabhu cini’ karila pranama//CB, Madhya 7.144//

TRANSLATION

Thereafter Sri Premanidhi regained his external consciousness. Recognizing his Lord, he offered obeisances.

Text 145

advaita-devera age kari’ namaskara

yatha-yogya prema-bhakti karila sabara//CB, Madhya 7.145//

TRANSLATION

He offered obeisances to Sri Advaita Prabhu and then offered appropriate love and devotion to everyone else.

Text 146

parananda hailena sarva-bhakta-gane

hena premanidhi pundarika-darasane//CB, Madhya 7.146//

TRANSLATION

All the devotees were filled with ecstasy on seeing Pundarika, who was such an ocean of love.

Text 147

ksaneke ye haila prema-bhakti-avirbhava

taha varnibara patra—vyasa mahabhaga//CB, Madhya 7.147//

TRANSLATION

Only the most fortunate Vyasadeva is qualified to describe the love and devotion that manifest at that time.

COMMENTARY

Sri Krsna-dvaipayana Vyasa is expert in properly portraying the pastimes of Krsna and the characteristics of the Vaisnavas. That is why the author has admitted that his own literacy and expertise is completely incapable of describing the characteristics of the Lord and His devotees.

Only Sri Vedavyasa, who made the world glorious by presenting such descriptions, is capable of perfecting the imperfections of the author.

Text 148

gadadhara ajna magilena prabhu-sthane

pundarika-mukhe mantra-grahana-karane//CB, Madhya 7.148//

TRANSLATION

Then Gadadhara asked the Lord for permission to take mantra initiation from Pundarika.

Text 149

“na janiya uhana agamya vyavahara

citte avajnana haiyachila amara//CB, Madhya 7.149//

TRANSLATION

“Not understanding his unfathomable characteristics, some disrespect arose in my heart.

Text 150

eteke uhana ami haibana sisya

sisya-aparadha guru ksamibe avasya”//CB, Madhya 7.150//

TRANSLATION

“Therefore I wish to become his disciple, for the spiritual master will certainly forgive the offenses of his disciple.”

Text 151

gadadhara-vakye prabhu santosa haila“

sighra kara, sighra kara” balite lagila//CB, Madhya 7.151//

TRANSLATION

The Lord was satisfied on hearing the words of Gadadhara and said, “Do it quickly. Do it quickly.”

Text 152

tabe gadadhara-deva premanidhi-sthane

mantra-diksa karilena santose apane//CB, Madhya 7.152//

TRANSLATION

Thereafter Gadadhara took initiation from Premanidhi with full satisfaction.

Text 153

ki kahiba ara pundarikera mahimaga

dadhara-sisya yanra, bhaktera sei sima//CB, Madhya 7.153//

TRANSLATION

What more can I say about the glories of Pundarika, who had such a disciple as Gadadhara? He was the topmost devotee.

Text 154

kahilama kichu vidyanidhira akhyana

ei mora kamya—yena dekha pana tana//CB, Madhya 7.154//

TRANSLATION

I have thus described a few topics regarding Pundarika Vidyanidhi. My only desire is that I may see him someday.

Text 155

yogya guru-sisya—pundarika-gadadhara

dui krsna-caitanyera priya-kalevara//CB, Madhya 7.155//

TRANSLATION

Pundarika and Gadadhara were the ideal spiritual master and disciple. They were both dear to Sri Krsna Caitanya.

Text 156

pundarika, gadadhara—duira milana

ye pade, ye sune, tare mile prema-dhana//CB, Madhya 7.156//

TRANSLATION

Anyone who reads or hears about the meeting of Pundarika and Gadadhara obtains the wealth of love.

Text 157

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 7.157//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends our English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Seven, entitled “The Meeting of Gadadhara and Pundarika.”

Chapter 8 The Manifestation of Opulences

This chapter describes Sri Nityananda's stay at the house of Srivasa, Malini's service to Nityananda in the mood of vatsalya, Mahaprabhu's test of Srivasa's love for Nityananda, Srivasa's firm faith in Nityananda, Mahaprabhu's benediction on Srivasa, Nityananda's performance of various childhood pastimes, mother Saci's dream, Mahaprabhu's invitation to Nityananda, Nityananda's lunch at the house of the Lord, mother Saci's vision of Their opulences, Gaura and Nitai's wonderful ecstatic mood, Mahaprabhu's ride on the shoulders of a singer who sang

the glories of Lord Siva, the Lord's resolution to perform congregational chanting at night, the Lord's nightly sankirtana pastimes at the house of Srivasa, the atheists' various envious statements, Mahaprabhu and His associates' kirtana behind closed doors, Mahaprabhu's climbing on the throne of Lord Visnu, and His eating in a wonderful mood.

When Mahaprabhu was engaged in enjoying various pastimes in Navadvipa, Nityananda Prabhu lived at the house of Srivasa. Due to constantly remaining in the mood of a child, Nityananda did not eat with His own hand, so Malini affectionately fed Him like her own son. In order to test Srivasa, Mahaprabhu one day asked him why he allowed Avadhuta Nityananda, whose caste and character were unknown, to live in his house; in order to protect the prestige of his family and caste, he should not allow Him to stay in his house. In answer to this, Srivasa informed Mahaprabhu that one who has worshiped Mahaprabhu for even a day is certainly dear to him. Moreover, Nityananda Prabhu is nondifferent from Mahaprabhu. Even if Nityananda held a pot of wine and associated with prostitutes, or even if He destroyed Srivasa's caste, life, and wealth, still Srivasa's faith in Nityananda would not be disturbed for even a moment. On seeing Srivasa's firm faith in Nityananda, Mahaprabhu became greatly pleased and gave him the benediction that even if Laksmidevi happened to beg at any time, Srivasa would not face any poverty, and even the cats and dogs in the house of Srivasa would have unflinching devotion in Mahaprabhu. Thereafter Mahaprabhu entrusted Srivasa with the full responsibility of caring for Nityananda and returned home.

Nityananda Prabhu continued to wander throughout Nadia; sometimes He swam in the waters of the Ganges and sometimes He enjoyed unlimited bliss by floating in the current of the Ganges. Sometimes He would visit the houses of Murari or Gangadasa, and sometimes He would go to the house of Mahaprabhu. Whenever mother Saci saw Nityananda, she showed Him great affection. When Nityananda in the mood of a child tried to touch the lotus feet of mother Saci, she immediately ran away.

One day mother Saci had a wonderful dream. While narrating the subject matter of the dream to Mahaprabhu, she said that both Mahaprabhu and Nityananda entered the temple of Visnu as five-year-old boys. Then Nityananda held Krsna and Mahaprabhu held Balarama, and They began to quarrel with each other. In anger, Balarama and Krsna asked Gaura

and Nityananda to leave the temple room because They were unauthorized. Nityananda replied that in the previous Dvapara-yuga, Krsna and Balarama had full authority to perform all pastimes, but in the present Kali-yuga, They had no right whatsoever. Therefore Gaura and Nitai alone were qualified to accept all the offerings. Both Balarama and Krsna then said that They would bind Gaura and Nitai, confine Them to the temple room, and leave. In this way They went on quarreling and began to eat the foodstuffs that They snatched from each other. When Nityananda Prabhu addressed Sacimata as “mother” and begged her for rice to mitigate His hunger, mother Saci's dream came to an end.

After Mahaprabhu heard the description of the dream from mother Saci, He forbade her to disclose it to anyone. The Lord said that the Deities of her house were directly the Personality of Godhead and They eat half the foods offered to Them. He previously had some doubt whether Laksmipriya was eating that portion of the offering, but now that doubt was removed from His mind. Therefore Nityananda should be invited and fed. Thereafter Mahaprabhu went to Nityananda, and while inviting Him for lunch, the Lord forbade Him from manifesting any kind of restlessness. In answer to this, Nityananda said that only a madman plays mischief and Mahaprabhu thinks that everyone is like Himself. While speaking in this way, They both arrived at the house of Mahaprabhu and sat down together with Their intimate associates headed by Gadadhara.

After Mahaprabhu and Nityananda Prabhu washed Their feet with the water offered by Isana, They both sat down together to eat Their meal. Mahaprabhu and Nityananda Prabhu appeared just like Sri Ramacandra and Laksmana. When mother Saci served Them food on three plates, They began to laugh. On seeing the characteristics of Krsna and Balarama in the bodies of Gaura and Nitai, mother Saci fell unconsciousness to the ground, whereupon Mahaprabhu helped her regain consciousness.

In order to perform various pastimes in Nadia, Mahaprabhu visited the houses of the devotees and manifested His different forms to the different devotees. One day, as a singer played his small drum and sang the glories of Lord Siva, Mahaprabhu manifested the mood of Lord Siva and climbed on the singer's shoulders. Later, after regaining His external consciousness, the Lord got down from his shoulders and gave him

sufficient alms. The singer was very pleased and returned home. Thereafter Mahaprabhu called His associates and expressed His desire to perform sankirtana every night. According to the Lord's desire, the pastimes of sankirtana began. On hearing the sankirtana, the atheists began to criticize and spread rumors in various ways. When Mahaprabhu fell forcefully to the ground during the kirtana, mother Saci became worried and prayed to Krsna, “Although Mahaprabhu does not feel any pain while falling forcefully to the ground, an affectionate mother cannot tolerate it. Therefore, may He not feel any pain.” Mahaprabhu realized the internal mood of His mother, so from that time on mother Saci remained fully absorbed during the Lord's sankirtana pastimes and would not know anything. As a tumultuous kirtana was begun in the courtyard of Srivasa on the day of Sri Hari-vasara, Mahaprabhu began to manifest various transformations of ecstatic love. Since by the order of Mahaprabhu the door of Srivasa's house was locked from inside during the performance of sankirtana, the atheists were unable to enter the house and began criticizing Mahaprabhu and His associates with various harsh statements. The devotees of Mahaprabhu ignored such statements and remained intoxicated in the pastimes of sankirtana. Just as the long night of the rasa-lila pastimes appeared as a fraction of a second to the gopis, the devotees who were intoxicated by Mahaprabhu's sankirtana pastimes passed their nights absorbed in the same way.

One day after kirtana Mahaprabhu took all the salagrama-silas on His lap and sat on the throne of Lord Visnu. He then manifested His glories to the devotees and began to eat the various foodstuffs offered by them. In this way, after the Lord ate foodstuffs sufficient to feed two hundred people, He again demanded more food. The devotees were unable to offer any more foodstuffs, so they simply offered Him some betel nuts. Thereafter Mahaprabhu requested Advaita Prabhu to ask for a benediction. In this way, after some time, the Lord fell unconscious to the ground. Later on He regained external consciousness and began to perform kirtana. In this way, Mahaprabhu continued His ecstatic pastimes in Navadvipa.

Text 1

jaya jaya sri-gaurasundara sarva-prana

jaya nityananda-advaitera prema-dhama//CB, Madhya 8.001//

TRANSLATION

All glories to Sri Gaurasundara, the life and soul of all! All glories to the abode of Nityananda and Advaita's love!

Text 2

jaya sri-jagadananda-srigarbha-jivana

jaya pundarika-vidyanidhi-prana-dhana//CB, Madhya 8.002//

TRANSLATION

All glories to the life of Sri Jagadananda and Srigarbha! All glories to the life and wealth of Sri Pundarika Vidyanidhi!

Text 3

jaya jagadisa-gopinathera isvara

jaya hauka yata gauracandra-anucara//CB, Madhya 8.003//

TRANSLATION

All glories to the Lord of Jagadisa and Gopinatha! May all the devotees of Lord Gauracandra be glorified.

Text 4

hena-mate navadvipe sri-gauranga-raya

nityananda-sange ranga karaye sadaya//CB, Madhya 8.004//

TRANSLATION

In this way Sri Gauranga Raya constantly enjoyed various pastimes with Nityananda in Navadvipa.

Text 5

advaita laiya sarva vaisnava-mandala

maha-nrtya-gita kare krsna-kolahala//CB, Madhya 8.005//

TRANSLATION

All the devotees accompanied Advaita in jubilant dancing and loud chanting of the names of Krsna.

Text 6

nityananda rahilena srivasera ghare

nirantara balya-bhava, ana nahi sphure//CB, Madhya 8.006//

TRANSLATION

Nityananda continued to reside in the house of Srivasa Pandita. He was constantly in the mood of a child and did not manifest any other mood.

COMMENTARY

Sri Nityananda Prabhu manifested the nature of a young child while residing in the house of Srivasa. Malini, the wife of Srivasa, fed Him like her own son in the mood of vatsalya. Therefore in order to know Srivasa's attachment for Nityananda, Sri Mahaprabhu said to him, “You should not associate much with Nityananda, whose character and family background is unknown.” In answer to this, Srivasa said, “I know Nityananda is Your own body. There is no difference between the body and self of the Lord, and that is being proved by our service in vatsalya-rasa. There is no difference between service to You and service to Nityananda. I am Your devotee, and I know that whoever is attached to Your service is also the worshipable Lord of my heart. It is not proper for You to test me in this way with contradictory statements.” [This purport applies to verses 6-14.]

Text 7

apane tuliya hate bhata nahi khaya

putra-praya kari' anna malini yogaya//CB, Madhya 8.007//

TRANSLATION

He would not eat rice with His own hands, so Malini fed Him like her own son.

Text 8

nityananda-anubhava jane pati-vratanity

ananda seva kare, yena putra-mata//CB, Madhya 8.008//

TRANSLATION

The chaste Malini knew well the glories of Nityananda, therefore she served Him as a mother serves her son.

Text 9

eka-dina prabhu srinivasera sahita

vasiya kahena kathakrsnera carita//CB, Madhya 8.009//

TRANSLATION

One day the Lord was sitting and discussing topics of Krsna with Srivasa.

Text 10

panditere pariksaye prabhu visvambhara//CB, Madhya 8.010//

TRANSLATION

“ei avadhute kene rakha nirantara?

COMMENTARY

In order to test Srivasa, Lord Visvambhara said, “Why are you letting this avadhuta stay in your home?

Sri Vallabhacarya defines an avadhuta as “a person who is completely devoid of bodily urges and who appears like inert matter.” According to the Siddhanta-pradipa, an avadhuta is “one who is fully detached from the pride of identifying with his belly and genitals.” The Sabda-sara states: “A yogi who follows the principles of strict celibacy, who is aloof from the principles of varna, and who is always engaged in contemplating the Supersoul is called an avadhuta. The syllable a means aksara, or `inexhaustible;' the syllable va means varenya, or 'respectable;' the syllable dhu means `free from material bondage;' and the syllable ta refers to the knower of the famous Vedic statement tat tvam asi—`You are that.' Therefore he who possesses these qualities is an avadhuta.”

Text 11

kon jati, kon kula, kichui na jani

parama udara tumi,—balilama ami//CB, Madhya 8.011//

TRANSLATION

“I know you are very magnanimous, but we do not know which caste and which family He belongs to.

Text 12

apanara jati-kula yadi raksa cao

tabe jhata ei avadhutere ghucao”//CB, Madhya 8.012//

TRANSLATION

“If you want to protect your own caste and family, then you should immediately get rid of this avadhuta.”

Text 13

isat hasiya bale srivasa pandita//CB, Madhya 8.013//

TRANSLATION

“amare pariksa' prabhu, e nahe ucita

COMMENTARY

Srivasa Pandita smiled and said, “O Lord, it is not proper for You to test me.

Text 14

dineka ye toma bhaje, sei mora prana

nityananda—tora deha, mo ha'te pramana//CB, Madhya 8.014//

TRANSLATION

“If anyone worships You for a day, he is my life and soul. Nityananda is Your body, and I am the witness of this fact.

Texts 15-16

madira-yavani yadi nityananda dhare

jati-prana-dhana yadi mora nasa kare

tathapi mohara citte nahiba anyatha

satya satya tomare kahilun ei katha” //CB, Madhya 8.014//

TRANSLATION

“Even if Nityananda holds a pot of wine, associates with women, and spoils my caste, life, and wealth, still my faith will not waver. This is a fact I am telling You.”

COMMENTARY

Since people who are intoxicated by drinking wine engage in various sinful activities, they are extremely abominable in the vision of cultured persons. By drinking wine a living entity's intelligence becomes polluted and his propensity for sinful activities increases. The mundane sense enjoyers who are attracted to external form indiscriminately associate with women without considering their caste and behavior. As a result, they bring infamy to their caste and family and degrade themselves. Marriages other than prajapatya (arranged) and brahma (between brahmanas) such as paisaca (ghostly) and raksasa (demoniac) as well as marriages other than savarna (within one's caste) such as asavarna (intercaste) and apakrsta (with an outcaste) lead to one's degradation. By drinking wine a person's intelligence becomes diverted towards the path of sin, and as a result one develops a taste for associating with women. According to social consideration, this is extremely abominable. Lord Nityananda is the dearmost object of those who are under the shelter of vatsalya-rasa. Even if Jagad-guru Avadhuta Sri Nityananda happened to engage in such abominable activities, Srivasa's attachment for Nityananda would not diminish. Srivasa is stating that if Sri Nityananda Prabhu spoils his caste, kills him, plunders his wealth, etc., his propensity for the service of Nityananda will not diminish in the least. The nature of love is that if according to worldly calculations some disgusting symptoms are found in the object of love, it does not make any difference to the lover. “I am eternally attached to Sri Nityananda Prabhu. If I ever find some temporary, worldly, contradictory mood in Him, I will not give up the partiality of my attachment for Him. Actually, Sri Nityananda Prabhu is the ideal example of a great moralist. If someone desiring to minimize Nityananda attempts to associate Him with a most abominable activity of this world, according to my opinion it should not be considered necessary for me to give up His eternally blissful service.”

People who are weak-hearted and sinful cannot understand these topics of Nityananda's glories, and they thus support their own sinful nature by accepting Him differently. As a result, one can recognize their abominable immoral tastes. Fanaticism and moods that are unfavorable for understanding the Absolute Truth can never enter into the grave transcendental pastimes of Sri Sriman Nityananda Prabhu. In order to distort the intelligence of sinful people, Lord Krsna performs the pastimes of a debauchee; such pastimes create great inauspiciousness for people with inferior taste. The living entities' eternal service propensity is

awakened by the eternal pastimes that the Supreme Lord manifests in order to exhibit the superiority of persons who are attached to the service of the Lord and who are devoid of desires for material enjoyment. Although the brother of Krsnadasa Kaviraja Prabhu had ordinary attachment for Sri Caitanyadeva, he invited his ruination by failing to understand the transcendental love of Lord Nityananda. Following in his footsteps, the baulas, prakrta-sahajiyas, and other apa-sampradayas are busy going to hell. They also have the tendency to attribute immoral characteristics to Sri Nityananda Prabhu. Sri Nityananda Prabhu was never eager to perform any activity opposed to the principles of morality. One should completely give up the association of those unfortunate persons who attribute such moods on Him through their demoniac philosophies and should in all respects follow in the footsteps of persons who are surrendered to the lotus feet of Nityananda.

Text 17

eteka sunila yadi srivasera mukhe

hunkara kariya prabhu uthe tara buke//CB, Madhya 8.017//

TRANSLATION

When the Lord heard this from the mouth of Srivasa, He got up, roared loudly, and embraced him to His chest.

Text 18

prabhu bale,—“ki balila pandita srivasa?

nityananda-prati tora etai visvasa?//CB, Madhya 8.018//

TRANSLATION

“O Pandita Srivasa, what did you say? You have so much faith in Nityananda?

Texts 19-21

`mora gopya nityananda', janila se tumi

tomare santusta hana vara diye ami

“yadi laksmi bhiksa kare nagare nagare

tathapi daridrya tora nahibeka ghare

vidala-kukkura-adi tomara badira

sabara amate bhakti haibeka sthira?//CB, Madhya 8.019-21//

TRANSLATION

“You have understood My confidential associate Nityananda. Therefore I am most pleased with you and desire to give you a benediction. Even if Laksmi, the goddess of fortune, begs alms from door to door, you will never be afflicted with poverty. Everyone in your house, including the dogs and cats, will have unflinching devotion for Me.

COMMENTARY

“Nityananda Prabhu is completely under My (Gaurasundara's) protection. Since you (Srivasa) know this, there is no limit to My satisfaction. If the goddess of fortune, Laksmidevi, who resides on the chest of Narayana, the Lord of six opulences, becomes bereft of her opulences and due to poverty begs from door to door, still, by the influence of Narayani, you will never experience any situation like `need.' The characteristics of devotional service to the Lord are manifest in you in such a way that the nondevotees' worries about worldly needs will never bother you. Therefore even if Laksmidevi, who awards prosperity and wealth, ever experiences need, you will not experience any need. Your service propensity towards the Supreme Lord is so strong that what to speak of you and your relatives, even the domestic animals like the cats and dogs in your house will have unflinching devotion for Me.” The great sage Alabandaru said, “Even if by the will of the Lord I have to take birth again in this material world, let me have the association of the devotees by taking birth as a dog, cat, or insect in a devotee's house.” King Kulasekhara said, “If I get an opportunity to associate with persons who are fully engaged in the devotional service of the Lord birth after

birth, then I will not even accept liberation.” The influence of the association of the Lord's devotees is such that if even low-born living entities get the slightest amount of such association, their inclination towards the service of the Lord is awakened. One Vaisnava has sung:

vaisnavera grhe yadi haitama kukkura

entho diya taraitena vaisnava thakura

“If I were the dog in the house of a Vaisnava, then he would have delivered me by giving me his remnants.”

Text 22

nityananda samarpilunami toma' sthane

sarva-mate samvarana kariba apane”//CB, Madhya 8.022//

TRANSLATION

“I am offering Nityananda to you. Please take care of Him in all respects.”

COMMENTARY

“I am offering you Nityananda, your worshipable Lord, so that you may constantly serve Him. You should constantly engage in His service in all respects. This is My blessing.” The reverential service of the Lord who is the predominating Deity of the sandhini potency by the pure devotees headed by Srivasa is particularly praiseworthy. In the pastimes of Sri Gaurasundara, Sriman Mahaprabhu, who is the combined form of Radha-Govinda, is served through five kinds of rasas. The sentiments of Radharani are manifested among Sri Gaurasundara's energies, such as Sri Gadadhara, Sri Jagadananda, and Sri Svarupa Damodara, as the ingredients of madhura-rasa-lila, or conjugal pastimes, but to imagine conjugal pastimes in the audarya-lila, or magnanimous pastimes, is the fault known as rasabhasa, the overlapping of transcendental mellows. The dasya-rasa mixed with vatsalya in devotees such as Srivasa is the prime example of pure devotional service. This is the most cherished object for the followers of Nityananda. Worship of the Lord's energies headed by Sri Gadadhara is found among the followers of Sri Rupa

Gosvami. The devotees of the Lord see associates like Kasisvara and Govinda as situated on the platform of spontaneous dasya, Sri Ramananda and Paramananda as possessing the full manifestation of conjugal attachment covered by sakhya, and the abodes of Gauda-mandala, Ksetra-mandala, and Vraja-mandala as situated on the platform of santa-rasa.

Text 23

srivasere vara diya prabhu gela ghara

nityananda bhrame saba nadiya nagara//CB, Madhya 8.023//

TRANSLATION

After giving this benediction to Srivasa, the Lord returned home. Nityananda continued to wander throughout Nadia.

Text 24

ksaneke gangara majhe edena santara

mahasrote lai' yaya, santosa apara//CB, Madhya 8.024//

TRANSLATION

Sometimes He swam in the Ganges, and sometimes He happily floated in the current.

Text 25

balaka-sabara sange ksane krida kare

ksane yaya gangadasa-murarira ghare//CB, Madhya 8.025//

TRANSLATION

Sometimes He played with the boys, and sometimes He went to the

houses of Gangadasa and Murari.

Text 26

prabhura badite ksaneka yayena dhaiya

bada sneha kare ai tahane dekhiya//CB, Madhya 8.026//

TRANSLATION

Sometimes He rushed to the Lord's house, where mother Saci showered Him with affection.

Text 27

balya-bhave nityananda aira carana

dharibare yaya, ai kare palayana//CB, Madhya 8.027//

TRANSLATION

In the mood of a child, Nityananda tried to catch hold of mother Saci's feet, but she would run away.

Texts 28-33

eka-dina ai kichu dekhila svapane

nibhrte kahila putra-visvambhara-sthane

“nisi avasese muni dekhilun svapana

tumi ara nityananda—ei dui jana

vatsara-pancera dui chaoyala haiyama

ramari kari' donhe vedao dhaiya

dui-jane sandhaila gosanira ghare

rama-krsna lai' donhe haila bahire

tara hate krsna, tumi lai' balarama

cari jane maramari mora-vidyamana

rama-krsna-thakura balaye kruddha haiya“

ke toradhangati, dui bahira o giya//CB, Madhya 8.028-33//

TRANSLATION

One day mother Saci had a dream, which she narrated to her son Visvambhara in a solitary place. “Early this morning I had a dream in which I saw You and Nityananda. Both of You appeared like five-year-old boys. You were quarreling together and chasing each other. In this way You both entered the Deity room and came out holding Krsna and Balarama in Your hands. He had Krsna in His hands, and You had Balarama. Then I clearly saw the four of You quarreling together. The Deities of Krsna and Balarama angrily said, 'Who are You imposters? Get out of here.

COMMENTARY

Besides the Narayana salagrama-sila, there were also Deities of Krsna and Balarama in Saci's house in Sridhama Mayapur. While describing whatever she saw in her dream to Mahaprabhu, Sacidevi said, “As five-year-old boys, You (Visvambhara) and Nityananda entered our Deity room, brought out the Deities of Krsna and Balarama, and began to quarrel with each other. I saw a loving quarrel of verbal and physical exchanges between You and Balarama and between Nityananda and Krsna. The Deities of Balarama and Krsna were saying, `Both of You are imposters. You have forcibly entered into Our house and then taken and eaten Our food.' In this way They displayed Their anger.”

The word sandhaila [in verse 31] means “entered.”

The word dhangati [in verse 33] means “a cheater,” “an imposter,” “a cunning person,” or “a thief.”

Text 34

e badi, e ghara, saba ama donhakara

e sandesa, dadhi, dugdha yata upahara"//CB, Madhya 8.034//

TRANSLATION

"`This house, these rooms, this sandesa, this yogurt, and this milk all belong to Us.'

Text 35

nityananda balaye,—"se-kala gela vaye

ye kale khaile dadhi-navani lutiye//CB, Madhya 8.035//

TRANSLATION

"Then Nityananda said, `Those days when You stole yogurt and butter to eat are gone.

Text 36

ghucila goyala—haila vipra-adhikara

apana ciniya chada saba upahara//CB, Madhya 8.036//

TRANSLATION

"`The days of the cowherd boys are over. Now the brahmanas have taken charge. Recognize Us and allow Us to enjoy all the offerings.

COMMENTARY

"In Vraja-lila You were the cowherd boys known as Rama and Krsna. You alone ate all the milk products like yogurt and curd. Now those days are gone, and You have appeared as young brahmana boys. Therefore try to understand Your present situation and give up the desire to enjoy these offerings."

Text 37

prite yadi na chadiba, khaiba marana

lutiya khaile va rakhibe kon jana?”//CB, Madhya 8.037//

TRANSLATION

“`If You do not affectionately allow Us to eat, then You will be beaten. Moreover, if We forcibly eat, who can stop Us?'

Text 38

rama-krsna bale,—“aji mora dosa nai

bandhiya edimu dui dhanga ei thani//CB, Madhya 8.038//

TRANSLATION

“Then Rama and Krsna said, `It will not be Our fault if We bind You imposters here today.'

COMMENTARY

The word edimu means “will keep.”

Nityananda informed Rama and Krsna about Their present situation. They replied, “We will bind and keep both of You here, and then We will leave this place. When We do so, no one can find fault with Us.” Although Balarama and Krsna were present there in the form of the Deities, when the positions of Gaura and Nityananda were established, They [Balarama and Krsna] wanted to install Them [Gaura and Nityananda] in the position of Krsna and Balarama and leave that place.

Text 39

dohai krsnera yadi aji karonana”

nityananda prati tarja garja kare rama//CB, Madhya 8.039//

TRANSLATION

“Then Balarama threatened Nityananda, 'In the name of Krsna, You

better not misbehave today.'

Text 40

nityananda bale,—“tora krsnere ki dara

gauracandra visvambhara—amara isvara”//CB, Madhya 8.040//

TRANSLATION

“Nityananda replied, `I am not afraid of Your Krsna, for My Lord is Gauracandra Visvambhara.'

Text 41

ei-mate kalaha karaye cari jana

kadakadi kari' saba karaye bhojana//CB, Madhya 8.041//

TRANSLATION

“In this way the four of You quarreled and forcibly ate each others' food.

Text 42

kaharo hatera keha kadi' lai' khaya

kaharo mukhera keha mukha diya khaya//CB, Madhya 8.042//

TRANSLATION

“Someone grabbed another's food and ate, and someone ate the food from another's mouth with His own mouth.

Text 43

`janani baliya nityananda dake more//CB, Madhya 8.043//

TRANSLATION

“anna deha' mata, more ksudha bada kare”

COMMENTARY

“Then Nityananda called me and said, `O mother, please give Me some rice. I am hungry.'

Text 44

eteka balite muni cetana pailunkichu

na bujhilun muni, tomare kahilun//CB, Madhya 8.044//

TRANSLATION

“When Nityananda said this to me, I woke up. But I could not understand anything, so I am relating this to You.”

Text 45

hase prabhu visvambhara suniya svapana

jananira prati bale madhura vacana//CB, Madhya 8.045//

TRANSLATION

After hearing the topics of her dream, Lord Visvambhara laughed and spoke to His mother in sweet words.

Text 46

“badai susvapna tumi dekhiyacha mata

ara karo thani pache kaha ei katha//CB, Madhya 8.046//

TRANSLATION

“O mother, you have certainly seen a most auspicious dream. Please do not disclose this to anyone.

Text 47

amara gharera murti parateka bada

mora citta tomara svapnete haila dada//CB, Madhya 8.047//

TRANSLATION

“The Deities of our house are full of life, and your dream has firmly established this fact in My heart.

COMMENTARY

After hearing the statements of Sri Sacidevi, Mahaprabhu said, “The Deities of Rama and Krsna in our house are directly the Supreme Lord. Now by hearing about your dream, My heart has become fixed in this conviction.”

Text 48

muni dekhon bare bare naivedyera saje

adha-adhi na thake, na kahon kare laje//CB, Madhya 8.048//

TRANSLATION

“I often see that half of the foods that I offer vanish. Feeling shy, I don't tell anyone about this.

Text 49

tomara vadhure mora sandeha achila

aji se amara mane sandeha ghucila”//CB, Madhya 8.049//

TRANSLATION

“I had some doubt about your daughter-in-law, but today that doubt has been removed.”

COMMENTARY

When Sri Gaurasundara offered foods cooked by Visnupriya devi, He often observed that half of the offering was eaten by the Deities. Therefore Mahaprabhu said, “I had a doubt in My mind that your daughter-in-law, Visnupriya-devi, ate it. But now after hearing about your dream, I am firmly convinced that most of the offered foods were eaten by the Deities Themselves and the rest was left for us.” Within another room inside the house, Visnupriya-devi, the mother of the universe, smiled on hearing these words of Sriman Mahaprabhu.

Text 50

hase laksmi jagan-mata svamira vacane

antare thakiya saba svapna-kathasune//CB, Madhya 8.050//

TRANSLATION

Visnupriya-devi, the mother of the universe, smiled on hearing the words of her husband. She had heard the entire narration of the dream from within another room.

Text 51

visvambhara bale,—“mata, sunaha vacana

nityanande ani jhata karaha bhojana”//CB, Madhya 8.051//

TRANSLATION

Visvambhara said, “O mother, please hear My words. Let us immediately call Nityananda here to feed Him.”

Text 52

putrera vacane saci harisa haila

bhiksara samagri yata karite lagila//CB, Madhya 8.052//

TRANSLATION

Mother Saci was pleased to hear these words of her son and began gathering the ingredients for lunch.

Texts 53-57

nityananda sthane gela prabhu visvambhara

nimantrana giya tane karila satvara

amara badite aji gosanira bhiksa

cancalata na kariba” karailasiksa

karna dhari' nityananda `visnu' `visnu' bale

“cancalata kare yata pagala-sakale

ye bujhiye more tumi vasaha cancala

apanara mata tumi dekhaha sakala”

eta bale' dui-jane hasite hasite

krsna-katha kahi' kahi' aila badite//CB, Madhya 8.053-57//

TRANSLATION

Lord Visvambhara quickly went to Nityananda's residence and invited Him for lunch. “O Gosani, today You should take lunch at our house. But I tell You beforehand, do not create any mischief.” Nityananda held His ears and said, “Visnu, Visnu. Only madmen create mischief. I think You consider Me a mischief monger because You think everyone is like Yourself.” Speaking in this way, They both began to laugh. They then proceeded to the Lord's house while discussing topics of Krsna on the way.

COMMENTARY

After hearing the narration of the dream, Mahaprabhu invited Nityananda

to take lunch at His house. He forbade Him from displaying any kind of mischief. Nityananda replied, “Visnu! Visnu! Only madmen create mischief. You treat everyone like Yourself. You Yourself are restless—intoxicated with the mellows of Krsna consciousness—therefore You think that everyone in the world is like that. That is why You also consider Me restless.” As They spoke in this way, They walked towards the house of Sri Jagannatha Misra.

Text 58

hasiya vasila eka-thani dui-jana

gadadhara-adi ara paramapta-gana//CB, Madhya 8.058//

TRANSLATION

They both smiled as They sat down together, accompanied by Their intimate associates like Gadadhara.

Text 59

isana dilena jala dhuite carana

nityananda sange gela karite bhojana//CB, Madhya 8.059//

TRANSLATION

Isana gave them water to wash their feet. Then the Lord and Nityananda went to eat lunch.

Text 60

vasilena dui prabhu karite bhojana

kausalyara ghare yena sri-rama-laksmana//CB, Madhya 8.060//

TRANSLATION

The mood in which the two Lords sat eating together resembled that of Sri Rama and Laksmana at the house of Kausalya.

Text 61

ei-mata dui prabhu karaye bhojana

sei bhava, sei prema, sei dui-jana//CB, Madhya 8.061//

TRANSLATION

In this way the two Lords ate Their lunch in the same mood, with the same affection, as the same persons.

Texts 62-63

parivesana kare ai parama santose

tri-bhaga haila bhiksa, dui jana hase

ara-bara asi' ai dui jane dekhe

vatsara pancera sisu dekhe parateke//CB, Madhya 8.062-63//

TRANSLATION

As mother Saci happily served Them, she set out three plates by mistake and They both began to laugh. When she returned to serve Them more, she directly saw Them as five-year-old boys.

COMMENTARY

When Sri Gaura and Nityananda sat down to eat, the respected mother Saci began to serve Them prasada. While serving Them prasada, she mistakenly prepared three plates. As a result, Sri Gaura and Nityananda began to laugh. After setting out three plates, mother Saci returned to serve more and saw Gaura and Nityananda were eating. Yet she directly saw Them as five-year-old boys.

Text 64

krsna-sukla-varna dekhe dui manohara

dui jana catur-bhuja, dui digambara//CB, Madhya 8.064//

TRANSLATION

She saw two enchanting boys, one with a whitish complexion and the other was blackish. Both had four arms, and both were naked.

Text 65

sankha, cakra, gada, padma, srihala-musala

srivatsa-kaustubha dekhe makara-kundala//CB, Madhya 8.065//

TRANSLATION

She saw They had the conch, disc, club, lotus, plow, musala, the mark of Srivatsa, the Kaustubha gem, and Their ears were decorated with shark-shaped earrings.

Text 66

apanara vadhu dekhe putrera hrdaye

sakrt dekhiya ara dekite na paye//CB, Madhya 8.066//

TRANSLATION

She saw her daughter-in-law on the chest of her son. Then suddenly the whole scene disappeared.

COMMENTARY

Sri Sacidevi saw two naked five-year-old boys. The chest of one was decorated with the Kaustubha gem, and the other held the plow and musala in His hands. Both boys had four arms. Her daughter in law, Visnupriya-devi, was present on the chest of one of the boys. She saw this scene for only a moment and could not see it again.

The first line of this verse indicates that she saw Sri Laksmidevi on the chest of Sri Krsna. In the Padma Purana it is stated: “After seeing the beauty of Sri Krsna, Sri Laksmidevi was attracted to Him and began to perform austerities. Then Lord Krsna asked her, `For what reason are you performing austerities?' Laksmi replied, `I desire to take the form of a gopi and enjoy Your company in Vrndavana.' Lord Krsna said, `That is most rarely attained.' Laksmi again said, `O my Lord, I wish to remain on Your chest in the form of golden lines.' Lord Krsna then said, `So be it.'” Since then Laksmi remained on the chest of Lord Krsna in the form of golden lines.

Texts 67-68

padila murchita hana prthivira tale

titila vasana-saba nayanera jale

anna-maya sarva ghara haila takhane

apurva dekhiyasaci bahya nahi jane//CB, Madhya 8.067-68//

TRANSLATION

She fell to the ground unconscious and all her clothes became wet with tears. Rice was scattered throughout the entire room. On seeing this wonderful sight, Saci forgot herself.

COMMENTARY

All her clothes became wet with tears. When liberated souls see the Supreme Lord, they lose their external consciousness. Since it is impossible for unfortunate souls to attain this state, the materialists are unable to realize this eternal state. According to the materialists, everything is within the realm of knowledge achieved through sensual perception. And since ordinary people have no qualification for perceiving transcendental subject matters, they are unwilling to repose their faith in them.

Text 69

athe-vyathe mahaprabhu acamana kari'

gaye hata diya jananire tole dhari'//CB, Madhya 8.069//

TRANSLATION

Mahaprabhu hurriedly washed His hands and picked up His mother.

Text 70

“utha utha mata, tumi sthira kara cita

kene va padila prthivite acambhita?//CB, Madhya 8.070//

TRANSLATION

“O mother, please get up. Calm yourself. Why did you suddenly fall to the ground?”

Text 71

bahya pai' ai, athe-vyathe kesa bandhe

na balaye kichu ai grha-madhye kande//CB, Madhya 8.071//

TRANSLATION

On regaining her consciousness, mother Saci quickly tied her hair. She did not say anything as she wept inside one of the rooms.

Text 72

maha dirgha-svasa chade, kampa sarva-gaya

preme paripurna haila, kichu nahi bhaya//CB, Madhya 8.072//

TRANSLATION

She breathed heavily and her entire body trembled. She was filled with ecstasy and nothing else came to her mind.

Texts 73-74

isana karila saba grha upaskara

yata chila avasesa—sakala tanhara

sevilena sarva-kala aire isana

catur-dasa-loka-madhye maha bhagyavan//CB, Madhya 8.073-74//

TRANSLATION

Then Isana cleaned the entire room and honored all the remnants. Isana is the most fortunate person within the fourteen worlds, for he served mother Saci throughout his entire life.

COMMENTARY

Isana, the Lord's domestic servant, gathered together the scattered rice and cleaned the room. There is no limit to the good fortune of Isana. He spent his entire life serving the Lord's mother. By serving the Lord's mother and wife even after the Lord accepted sannyasa, the servant Isana became greatly fortunate among the fortunate servants of the Lord in this world.

Text 75

ei-mata aneka kautuka pratidine

marmi-bhrtya bai iha keha nahi jane//CB, Madhya 8.075//

TRANSLATION

In this way many sweet pastimes took place every day. No one except the confidential servants of the Lord know about them.

COMMENTARY

The phrase marmi-bhrtya is explained as follows: Being averse to the service of the Lord, foolish materialists wander throughout the world

trying to enjoy. They are incapable of entering into the external world and unfolding the mysterious truths. Only the Lord's confidential servants, who are not bewildered by the external phantasmagoria, are actually capable of realizing the inner truths.

Text 76

madhya-khanda katha yena amrtera bhanda

ye kathasunile ghuce antara pasanda//CB, Madhya 8.076//

TRANSLATION

The topics of the Madhya-khanda are like pots of nectar. By hearing these topics, the atheism within one's heart is vanquished.

Text 77

ei-mata gauracandra navadvipa-majhe

kirtana karena saba bhakata-samaje//CB, Madhya 8.077//

TRANSLATION

In this way Gauracandra and the devotees engaged in chanting the holy names in Navadvipa.

Text 78

yata yata sthane saba parsada janmila

alpe alpe sabe navadvipere aila//CB, Madhya 8.078//

TRANSLATION

All the Lord's associates who took birth in different places gradually came to Navadvipa and joined Him.

COMMENTARY

In order to reveal that the Supreme Lord and His associates are not bound by material time, place, and circumstances, the devotees of the Lord take birth in various castes, various countries, and various times. Wherever, whenever, and in whatever circumstance they are born, they eagerly engage in the service of Sri Caitanyadeva, the Absolute Truth.

Text 79

sabe janilena isvarera avatara

ananda-svarupa citta haila sabara//CB, Madhya 8.079//

TRANSLATION

When all the Lord's associates understood that the Lord has incarnated, their hearts were filled with ecstasy.

Text 80

prabhura prakasa dekhi' vaisnava-sakala

abhaya paramanande haila vihvala//CB, Madhya 8.080//

TRANSLATION

As all the Vaisnavas saw the Lord reveal Himself, they became fearless and overwhelmed with ecstasy.

Text 81

prabhu o sabare dekhe pranera samana

sabei prabhura parisadera pradhana//CB, Madhya 8.081//

TRANSLATION

The Lord also accepted them as equal to His own life. They were all confidential members of the Lord's entourage.

COMMENTARY

All the devotees fully engaged in the service of the Lord according to their hearts' desire. The Lord also accepted their service and considered each of them as His dearmost servant. This, however, cannot be applied to the conditioned souls. That is why Sri Caitanyacandra is known as avatari, the source of all incarnations. All devotees engage themselves in the Lord's service according to their respective moods and become candidates for receiving the Lord's full love. They all know, “The Lord does not love anyone like He loves me.” The envy that arises in this world due to discrimination resulting from one's inferiority or superiority is not found amongst the pure devotees of the Lord.

Text 82

vede yanre niravadhi kare anvesana

se prabhu sabare kare prema-alingana//CB, Madhya 8.082//

TRANSLATION

The Lord for whom the Vedas constantly search embraced them all with love.

COMMENTARY

The Supreme Lord is always attracted to and worshiped by spiritual propensities. The Lord is constantly searched for by all animate living entities, and in reciprocation that Lord bestows affection on them with His loving embrace.

Text 83

nirantara sabara mandire prabhu yaya

catur-bhuja-sad-bhujadi vigraha dekhaya//CB, Madhya 8.083//

TRANSLATION

The Lord regularly visited the houses of His devotees and exhibited to

them His various forms such as His four-armed and six-armed forms.

COMMENTARY

Mahaprabhu displayed His four-armed Narayana form, holding conch, disc, club, and lotus, to many fortunate persons, and He displayed His six-armed form to some others. The combination of the two arms of Nrsimhadeva, two arms of Rama, and two arms of Krsna comprise the sad-bhuja, or six arms. The right hand of Nrsimhadeva displays bhakta-vatsalya, or affection for the devotees, the nails of His left hand tear apart the hearts of those who are envious of the devotees; the bow and arrows in the two hands of Ramacandra destroy the name and fame of the materialists; and the flute in the two hands of Krsna attracts the devotees imbued with love of God. Sri Gaurasundara exhibited His six-armed form in order to display these three pastimes. Sometimes it is also stated that the six arms of the Lord destroy one's desires for wealth, fame, and material enjoyment. We see a bow and arrows in the hands of Rama, a flute in the hands of Krsna, and a danda and waterpot in the hands of Sri Caitanyadeva. The two arms of Rama destroy the Lanka of gold [or wealth], the two arms of Vrajendra-nandana holding the flute destroy the Cupid of attachment [or material enjoyment], and the two arms [of Caitanyadeva] destroy desires for the fame of enjoying the association of women. In order to destroy the various philosophies that create false arguments and disturbances in this world and that have made those who do not traverse the path of the Absolute Truth averse to devotional service, the Lord has punished those persons who are overwhelmed by such disturbances by holding a danda in one hand, and He uprooted the deceitfulness of persons who desire material fame by holding a waterpot in His other hand.

Text 84

ksane yaya gangadasa-murarira ghare

acaryaratnera ksane calena mandire//CB, Madhya 8.084//

TRANSLATION

Sometimes the Lord went to the house of Gangadasa or Murari, and

sometimes He went to the house of Acaryaratna.

Text 85

niravadhi nityananda thakena samhati

prabhu-nityanandera viccheda nahi kati//CB, Madhya 8.085//

TRANSLATION

Nityananda constantly remained with the Lord. They were never separated for even a moment.

COMMENTARY

Mahaprabhu enacted the pastime of always remaining with Nityananda in order to display His most relishable pastimes.

Text 86

nityananda-svarupera balya nirantara

sarva-bhave avesita prabhu-visvambhara//CB, Madhya 8.086//

TRANSLATION

Nityananda Svarupa was always absorbed in the mood of a child, and Lord Visvambhara was also absorbed in various moods.

Text 87

matsya, kurma, varaha, vamana, narasimha

bhagya-anurupa dekhe caranera bhrnga//CB, Madhya 8.087//

TRANSLATION

According to their respective good fortune, the devotees who were like bumble bees at the lotus feet of the Lord saw the Matsya, Kurma,

Varaha, Vamana, and Narasimha forms of the Lord.

COMMENTARY

According to the devotees' qualification in service, the Lord exhibited to them His various naimittika, or occasional, forms like Matsya, Kurma, Vamana, Narasimha, and Rama, who are worshiped with awe and reverence and who eternally reside in Vaikuntha. In order to ensure that people would not discriminate after seeing various forms of Visnu and imagine Them to be different Gods, the Lord displayed His eternal forms according to the favorable taste of His devotees. In order to deliver people from the clutches of those who give up the worship of the Lord, who desire wealth, fame, and women, who concoct temporary forms of the Lord, and who boast of having fulfilled their material desires, the Lord displayed the pastimes of manifesting His eternal forms within this material world. The display of those eternal pastimes by Sriman Mahaprabhu, the source of all incarnations, overwhelmed His eternal servants and manifested as their highest goal.

Text 88

kona-dina gopi-bhave karena rodana

kare bale `ratri-dina'—nahika smarana//CB, Madhya 8.088//

TRANSLATION

Some days He cried in the mood of a gopi and could not remember whether it was day or night.

COMMENTARY

Sometimes during His exhibition of the symptoms of gopi-bhava to His intimate devotees who were under the shelter of conjugal attachment, the Lord displayed a loss of external sense by failing to distinguish between day and night. In this way the Lord exhibited His Vraja pastimes of separation.

Text 89

kona-dina uddhava-akrura-bhava haya

kona-dina rama-bhave madira yacaya//CB, Madhya 8.089//

TRANSLATION

Some days the Lord accepted the mood of Uddhava or Akrura, and some days He was absorbed in the mood of Balarama and asked for wine.

COMMENTARY

Sometimes, being agitated by the dealings of Akrura, the Lord would become absorbed in the mood of the gopis. Sometimes He would be pacified by Uddhava's words of solace, and in the next moment He would exhibit the adhirudha-mahabhava of separation. Sometimes He would consider Himself the son of Rohini and express a desire to drink wine. No one should misunderstand here that He taught the devotees the philosophy of antah-sakto bahihsaivah sabhayam vaisnavo matah—“being internally a Sakta, externally a Saivite, and publicly a Vaisnava.” In order to reveal that various pastimes of Lord Visnu are performed out of His own sweet will and that the living entities who are part and parcel of the Lord are His eternal servants, whatever Sri Krsnacandra exhibited in His Sri Gaura-lila is simply a display of the distinctions between the shelter and the sheltered. That is why the followers of Sri Rupa have particularly warned everyone not to consider the Supreme Lord as one of the sheltered separated parts. Since the litterateurs opposed to the Sri Rupanugas are busy executing material activities, they become inimical to Sri Gaura's intimate associates by becoming distracted from subordination to Gaura. In order to remove such inauspiciousness, Sri Caitanyadeva has displayed various contradictory moods in His own pastimes. As an acarya, the Lord properly exhibited the pastimes of both the served and the servant to prevent the conditioned souls from imagining themselves or other separated parts as incarnations of the Supreme Lord like a dwarf trying to touch the moon.

Text 90

kona-dina caturmukha-bhave visvambhara

brahma-stava padi' pade prthivi upara//CB, Madhya 8.090//

TRANSLATION

Some days Visvambhara assumed the mood of the four-headed Brahma. After reciting the prayers offered by Brahma, He fell to the ground.

COMMENTARY

After exhibiting Himself as a descendant of the Sri Brahma-sampradaya, Sri Caitanyadeva recited the prayers offered by Brahma for the benefit of the followers of Vedic injunctions and advertised to the public His position as nondifferent from Brahma.

Text 91

kona-dina prahlada-bhavete stuti kare

ei-mata prabhu bhakti-sagare vihare//CB, Madhya 8.091//

TRANSLATION

Sometimes the Lord offered prayers in the mood of Prahlada. In this way the Lord constantly floated in the ocean of devotional service.

COMMENTARY

Sometimes He acted as a preacher of devotional service like Prahlada and offered prayers. The Lord taught the mood of a sheltered, or surrendered, soul in order to exhibit the pastime of floating in various ways within the ocean of devotional service. By doing so, He demonstrated that the sheltered separated parts can never become the supreme shelter.

Text 92

dekhiya anande bhase saci-jagan-mata

`bahiraya putra pache'—ei manah-katha//CB, Madhya 8.092//

TRANSLATION

Upon seeing these pastimes, Saci, the mother of the universe, floated in ecstasy. She thought within her heart, “This son may also leave home.”

COMMENTARY

On seeing the Lord's various moods of madness, Sacidevi, the mother of the universe, became absorbed in ecstasy. But she had some anxiety in her mind that the Lord may leave home and go away.

Text 93

ai bale,—“bapa, giya kara ganga-snana”

prabhu bale,—“bala mata, `jaya krsna rama'”//CB, Madhya 8.093//

TRANSLATION

Mother Saci said, “My dear son, go and take bath in the Ganges.” The Lord replied, “O mother, please chant the names of Krsna and Rama.”

Text 94

yata kichu kahe saci putrera uttara

`krsna' bai kichu nahi bale visvambhara//CB, Madhya 8.094//

TRANSLATION

Regardless of whatever mother Saci said to her son, Visvambhara would not reply anything other than “Krsna.”

Text 95

acintya avesa sei bujhana na yaya

yakhana ye haya, sei apurva dekhaya//CB, Madhya 8.095//

TRANSLATION

No one could understand the inconceivable moods of the Lord. Whatever mood He assumed appeared most enchanting.

COMMENTARY

Whatever mood the Lord manifested was never seen before, so it appeared most wonderful. These moods were actually situated in the realm beyond material thought and were therefore incomprehensible to ordinary people.

Text 96

eka-dina asi' eka sivera gayana

dambura bajaya, gaya sivera kathana//CB, Madhya 8.096//

TRANSLATION

One day a singer of Siva's glories arrived. He began to play his small drum and chant the glories of Lord Siva.

Text 97

aila karite bhiksa prabhura mandire

gahaye sivera gita, vedi' nrtya kare//CB, Madhya 8.097//

TRANSLATION

He came to the Lord's doorstep for begging alms and began to dance in a circle while singing a song about Lord Siva.

COMMENTARY

He danced in a circle and sang a song glorifying Siva.

Text 98

sankarera guna suni' prabhu visvambhara

hailasankara-murti divya-jata-dhara//CB, Madhya 8.098//

TRANSLATION

As soon as Lord Visvambhara heard the qualities of Lord Sankara, He immediately took the form of Sankara with matted locks of hair.

Text 99

eka lamphe uthe tara kandhera upara

hunkara kariya bale,—“muni se sankara”//CB, Madhya 8.099//

TRANSLATION

The Lord jumped on the shoulders of that singer and shouted loudly, “I am that Sankara!”

Text 100

keha dekhe jata, singa, damaru bajaya//CB, Madhya 8.100//

TRANSLATION

“bola bola” mahaprabhu balaye sadaya

COMMENTARY

Some people saw Mahaprabhu with matted locks of hair and playing a horn and damaru drum, as He continually exclaimed, “Sing! Sing!”

Text 101

se mahapurusa yata siva-gita gaila

paripurna phala tara ekatra paila//CB, Madhya 8.101//

TRANSLATION

Whatever glorification of Siva that great personality ever sang now bore its full fruits.

Text 102

sei ta' gaila gita niraparadhe

gauracandra arohana kaila tara kandhe//CB, Madhya 8.102//

TRANSLATION

Since that singer sang without offense, Gauracandra climbed on his shoulders.

COMMENTARY

As a result of the singer's chanting the glories of Lord Siva without offense, Gaurasundara climbed on his shoulders.

Text 103

bahya pai' namilena prabhu-visvambhara

apane dilena bhiksa jhulira bhitara//CB, Madhya 8.103//

TRANSLATION

After regaining external consciousness, Lord Visvambhara got down and personally placed alms in the singer's bag.

Text 104

krtartha haiya sei purusa calila

`hari-dhvani' sarva-gane mangala uthila//CB, Madhya 8.104//

TRANSLATION

Being fully satisfied, the singer left. All the devotees chanted the names of Hari.

Text 105

jaya pai' uthe krsna-bhaktira prakasa

isvara sahita sarva-dasera vilasa//CB, Madhya 8.105//

TRANSLATION

As the glories of the Lord were vibrated, devotional service to Krsna became manifest. In this way the Lord enjoyed pastimes with His servants.

Text 106

prabhu bale,—“bhai-saba, suna mantra-sara

ratri kene mithya yaya ama sabakara//CB, Madhya 8.106//

TRANSLATION

The Lord said, “O brothers, listen to the essence of all advice. Why are we uselessly wasting our nights?

Text 107

aji haite nirabandhita karaha sakala

nisaya kariba sabe kirtana-mangala//CB, Madhya 8.107//

TRANSLATION

“Make a resolution that from today on we will congregationally chant the holy names at night.

COMMENTARY

The word nirbandhita means “firm resolution.” “All of you firmly resolve that from today we will every night perform an auspicious festival of kirtana.”

It was resolved that they would every night without fail chant the sixteen holy names consisting of thirty-two syllables.

Text 108

sankirtana kariya sakala gana-sane

bhakti-svarupini ganga kariba majjane//CB, Madhya 8.108//

TRANSLATION

“We will all perform sankirtana and become merged in the Ganges of devotional service.

Text 109

jagata uddhara hau suni' krsna-nama

parmarthe tomara sabara dhana-prana”//CB, Madhya 8.109//

TRANSLATION

“Let the entire world be delivered by hearing the names of Krsna. Let the holy names be the life and wealth of you all.”

Text 110

sarva-vaisnavera haila suniya ullasa

arambhila mahaprabhu kirtana-vilasa//CB, Madhya 8.110//

TRANSLATION

On hearing this, all the Vaisnavas became ecstatic. Thus Mahaprabhu began His kirtana pastimes.

Text 111

srivasa-mandire prati nisaya kirtana

kona-dina haya candrasekhara bhavana//CB, Madhya 8.111//

TRANSLATION

Every night kirtana was held at the house of Srivasa, except some nights it was held at the house of Candrasekhara.

Texts 112-116

nityananda, gadadhara, advaita, srivasa

vidyanidhi, murari, hiranya, haridasa

gangadasa, vanamali, vijaya, nandana

jagadananda, buddhimanta khan, narayana

kasisvara, vasudeva, rama, garudai

govinda, govindananda, achena tathai

gopinatha, jagadisa, sriman, sridhara

sadasiva, vakresvara, srigarbha, suklambara

brahmananda, purusottama, sanjayadi yata

ananta caitanya-bhrtya nama jani kata//CB, Madhya 8.112-116//

TRANSLATION

Nityananda, Gadadhara, Advaita, Srivasa, Vidyanidhi, Murari, Hiranya, Haridasa, Gangadasa, Vanamali, Vijaya, Nandana, Jagadananda, Buddhimanta Khan, Narayana, Kasisvara, Vasudeva, Rama, Garuda, Govinda, Govindananda, Gopinatha, Jagadisa, Sriman, Sridhara, Sadasiva, Vakresvara, Srigarbha, Suklambara, Brahmananda, Purusottama, Sanjaya, and innumerable other servants of Lord Caitanya

were present in those kirtanas.

Text 117

sabei prabhura nrtye thakena samhati

parisada bai ara keha nahi tathi//CB, Madhya 8.117//

TRANSLATION

They all participated in the Lord's dancing. No one other than the Lord's associates was present there.

Text 118

prabhura hunkara, ara nisa-hari-dhvani

brahmanda bhedaye yena hena-mata suni//CB, Madhya 8.118//

TRANSLATION

The loud roaring of the Lord and the tumultuous chanting of Hari's name shattered the covering of the universe.

COMMENTARY

The people of the world are engaged in sense gratification during the day and sleep at night. But the devotees who are under the shelter of the Lord engage in chanting the names of Hari at night, rather than sleeping, just as they do in the course of their activities during the day.

Text 119

suniya pasandi-saba maraye balgiya

nisaya e-gula khaya madira aniya//CB, Madhya 8.119//

TRANSLATION

Hearing that sound, the atheists jumped about in anger and said, “These fellows drink wine at night.

COMMENTARY

Atheism is prominent in those who are averse to the devotional service of the Lord. Such people would say that the devotees are uselessly shouting at night due to drinking wine.

The word balgiya means “jumping with rage.”

Text 120

e-gula sakale madhumati-siddhi jane

ratri kari' mantra japi' panca kanya ane//CB, Madhya 8.120//

TRANSLATION

“These people know the mystic perfection of madhumati. They chant mantras at night to call five virgins.

COMMENTARY

“The devotees achieve the perfection known as madhumati, and by the influence of mantras, they call five kinds of unmarried girls and have illicit affairs with them.” The medieval age was polluted by various abominable activities like panca-makara [Panca-makara refers to mamsa, madya, matsya, mahila, and maithuna—meat, wine, fish, women, and sex.] and viracara [A tantric practice based on sex.], practiced by tantrics in the mode of ignorance. People who were envious of devotional service did not hesitate to attribute such abominable activities on the devotees who were engaged in unmotivated kirtana.

Madhumati-siddhi is achieved by invoking a particular heavenly damsel named Madhumati. It is described in the Krkalasa-dipika as follows: “Madhumati is a particular heavenly damsel. A sadhaka can control her through mantras. By achieving perfection in this art, hundreds of heavenly girls come under one's control. Whenever the sadhaka wants to go to either heaven, Patala, or anywhere on earth, those girls immediately take him there. There is no doubt about this.”

Texts 121-122

cari prahara nisanidra yaite na pai

`bola bola' hunkara, suniye sadai

balgiya maraye yata pasandira gana

anande kirtana kare sri-sacinandana//CB, Madhya 8.121-122//

TRANSLATION

“Twelve hours have passed and we could not sleep. All we hear is the loud sound of `Bol! Bol!'” In this way the atheists spoke in anger, as Sri Sacinandana blissfully engaged in kirtana.

COMMENTARY

The duration of night is four praharas, or twelve hours. The devotees constantly placed obstacles in the living entities' absorption in the mode of ignorance by chanting the names of Hari throughout the night. Since their sleep was disturbed, they became annoyed. But Sri Sacinandana remained intoxicated in the blissful kirtana.

Text 123

sunile kirtana-matra prabhura sarire

bahya nahi thake, pade prthivi-upare//CB, Madhya 8.123//

TRANSLATION

As soon as the Lord heard the sound of kirtana, He lost external consciousness and fell to the ground.

Text 124

hena se achada prabhu pade nirantara

prthvi haya khanda khanda, sabe paya dara//CB, Madhya 8.124//

TRANSLATION

The Lord repeatedly fell to the ground with such force that the earth broke into pieces and everyone became frightened.

COMMENTARY

When the Lord fell to the ground without support, the ground cracked apart. On seeing this, everyone became filled with anxiety.

Text 125

se komala-sarire achada bada dekhi'

`govinda' smaraye ai mudi' dui ankhi//CB, Madhya 8.125//

TRANSLATION

When mother Saci saw the Lord's soft body falling forcefully to the ground, she closed her eyes and remembered Govinda.

Text 126

prabhu se achada khaya vaisnava-avese

tathapiha ai duhkha paya sneha-vase//CB, Madhya 8.126//

TRANSLATION

Although the Lord fell with great force due to being absorbed in the mood of a Vaisnava, mother Saci felt unhappy out of affection.

Text 127

achadera ai na janena pratikara

ei bola bale kaku kariya apara//CB, Madhya 8.127//

TRANSLATION

Mother Saci did not know how to prevent this. She repeatedly pleaded in the following words.

Texts 128-129

“krpa kari' krsna, more deha' ei vara

ye samaye achada khayena visvambhara

muni yena taha nahi janon se samaya

hena krpa kara more krsna mahasaya//CB, Madhya 8.128-129//

TRANSLATION

“O Krsna, please give me this benediction. When Visvambhara falls forcefully to the ground, may I not know anything about it. O Krsna, please show me this mercy.

Text 130

yadyapiha paranande tanra nahi duhkha

tathapiha na janile mora bada sukha”//CB, Madhya 8.130//

TRANSLATION

“Although due to spiritual ecstasy, He does not feel any distress, I would be happy to remain unaware of this.”

Texts 131-132

aira cittera iccha jani' gauracandra

sei-mata tanhare dilena parananda

yata-ksana prabhu kare hari-sankirtana

aira na thake kichu bahya tata-ksana”//CB, Madhya 8.131-132//

TRANSLATION

Realizing the inner desire of mother Saci, Gauracandra awarded her appropriate spiritual happiness. As long as the Lord was engaged in congregational chanting of the names of Hari, mother Saci remained devoid of external consciousness.

COMMENTARY

Since mother Saci was distressed when the Lord fell to the ground, Gaurasundara had her become absorbed in ecstasy during hari-sankirtana and stole away her external consciousness. Then Saci felt happiness devoid of all distress.

Text 133

prabhura anande nrtye nahi avasara

ratri-dine bedi' gaya saba anucara//CB, Madhya 8.133//

TRANSLATION

There was no break in the Lord's ecstatic dancing. All of His associates chanted around Him day and night.

Text 134

kona-dina prabhura mandire bhakta-gana

sabei gayena, nace sri-sacinandana//CB, Madhya 8.134//

TRANSLATION

Sometimes the devotees chanted at the Lord's house while Sri Sacinandana danced.

Text 135

kakhana isvara-bhave prabhura prakasa

kakhana rodana kare, bale, `muni dasa'//CB, Madhya 8.135//

TRANSLATION

Sometimes the Lord manifested His mood as the supreme controller, and sometimes He cried while saying, “I am the servant.”

Text 136

citta diyasuna bhai prabhura vikara

ananta brahmande sama nahika yahara//CB, Madhya 8.130//

TRANSLATION

O brothers, please hear attentively about the Lord's transformations of ecstatic love, which are unique throughout the innumerable universes.

COMMENTARY

The transformations of Mahaprabhu's ecstatic love can never be compared with the transformations of any devotees' ecstatic love within the fourteen worlds. It is to be understood that cheaters who imitate the Lord's exhibition of transformations of ecstatic love in order to deceive people are devoid of love of God.

Text 137

ye-mate karena nrtya prabhu gauracandra

te-mate se mahanande gaya bhakta-vrnda//CB, Madhya 8.137//

TRANSLATION

As Lord Gauracandra danced in ecstasy, the devotees sang in ecstasy.

Text 138

sri-hari-vasare hari-kirtana-vidhana

nrtya arambhila prabhu jagatera prana//CB, Madhya 8.138//

TRANSLATION

On the day of Sri Hari-vasara, which is observed by chanting the names of Hari, the Lord, who is the life of the entire world, began to dance.

COMMENTARY

On the fasting day of Sri Hari-vasara, Lord Gaurasundara began to dance and chant the names of Hari.

The phrase sri hari-vasara means “the day of Lord Hari;” in other words, Ekadasi, Dvadasi, or the appearance day of the Lord.

In the Hari-bhakti-vilasa it is said that if on the day of Sri Hari-vasara one fasts, remembers Lord Hari with devotion, chants the names of Hari, performs activities for the pleasure of Hari, fixes one's mind on Hari, and gives up all desires for material enjoyment, then he can without doubt attain the abode of Hari like Prahlada. It is the duty of Lord Hari's devotees to worship Lord Hari with great faith by offering sandalwood paste, flowers, incense, lamps, the finest foodstuffs, various gifts, and engage in chanting japa, performing fire sacrifices, circumambulation, offering various prayers, pleasing dancing and chanting, playing musical instruments, offering obeisances, glorifying the Lord by chanting “Jaya!” and staying awake at night while chanting the glories of Lord Hari.

Text 139

punyavanta srivasa-angane subharambha

uthila kirtana-dhvani `gopala govinda'//CB, Madhya 8.139//

TRANSLATION

The auspicious inauguration of chanting the names of Gopala and Govinda took place in the courtyard of the most pious Srivasa.

COMMENTARY

The courtyard of Srivasa is the shelter of many pious activities, because the chanting of Govinda and Gopala was inaugurated there.

Text 140

usahkala haite nrtya kare visvambhara

yutha yutha haila yata gayana sundara//CB, Madhya 8.140//

TRANSLATION

Visvambhara began dancing from the time of sunrise, and the devotees sang sweetly in various groups.

COMMENTARY

The Lord personally began dancing before sunrise and induced various groups of devotees to chant.

Text 141

srivasa-pandita lana eka sampradaya

mukunda laiya ara jana-kata gaya//CB, Madhya 8.141//

TRANSLATION

One group was headed by Srivasa Pandita, and another group was headed by the chanting of Mukunda.

Text 142

laiya govinda ghosa ara kata-jana

gauracandra-nrtya sabe karena kirtana//CB, Madhya 8.142//

TRANSLATION

Another group was headed by Govinda Ghosa. All the devotees chanted

during the dancing of Gauracandra.

Text 143

dhariya bulena nityananda mahabali

alaksite advaita layena pada-dhuli//CB, Madhya 8.143//

TRANSLATION

As the powerful Nityananda caught hold of the Lord, Advaita secretly took the dust from the Lord's feet.

Text 144

gadadhara-adi yata sajala nayane

anande vihvala haila prabhura kirtane//CB, Madhya 8.144//

TRANSLATION

The eyes of the devotees headed by Gadadhara filled with tears as they became overwhelmed with ecstasy in the Lord's kirtana.

Text 145

sunaha callisa pada prabhura kirtana

ye vikare nace prabhu jagata-jivana//CB, Madhya 8.145//

TRANSLATION

Now hear the next forty verses, which describe how the Lord, who is the life and soul of the entire universe, danced in ecstasy during kirtana.

Text 146

caudike govinda-dhvani,

sacira nandana nace range

vihvala haila saba parisada sange//CB, Madhya 8.146//

TRANSLATION

The name of Govinda vibrated in all directions as the son of Saci became overwhelmed while dancing in ecstasy with His associates.

Text 147

yakhana kandaye prabhu, prahareka kande

lotaya bhumite kesa, taha nahi bandhe//CB, Madhya 8.147//

TRANSLATION

Whenever the Lord cried, He cried for three hours. His hair became untied and scattered on the floor.

COMMENTARY

The hair of the Lord loosened. While crying for three hours, He found no opportunity to tie His loosened hair.

Text 148

se krandana dekhi' hena kon kastha ache

na pade vihvala haiya se prabhura kache//CB, Madhya 8.148//

TRANSLATION

Only a person whose heart is made of wood would not become overwhelmed and fall to the ground upon seeing the Lord's crying.

Text 149

yakhana hasaye prabhu maha-attahasa

sei haya prahareka ananda-vilasa//CB, Madhya 8.149//

TRANSLATION

When the Lord laughed loudly in ecstasy, He would continue laughing for three hours.

Text 150

dasya-bhave prabhu nija-mahima na jane

`jinilun jinilun' bali' uthe ghane ghane//CB, Madhya 8.150//

TRANSLATION

The Lord forgot His own glories as He became absorbed in the mood of a servant. He repeatedly exclaimed, “I have conquered! I have conquered!”

Text 151

jitam jitam iti atiharsena kadacid yukto

vadati tad anukaranam karoti jitam jitam iti//CB, Madhya 8.151//

TRANSLATION

When Mahaprabhu chanted in great ecstasy “I have conquered! I have conquered!” the devotees also imitated Him by chanting, “I have conquered! I have conquered!”

Text 152

ksane ksane apane ye gaya ucca-dhvani

brahmanda bhedaye yena hena-mata suni//CB, Madhya 8.152//

TRANSLATION

Sometimes the Lord sang so loudly that the sound vibration pierced the covering of the universe.

Text 153

ksane ksane haya anga brahmandera bhara

dharite samartha keha nahe anucara//CB, Madhya 8.153//

TRANSLATION

Sometimes His body became as heavy as the universe, then none of His followers could hold Him still.

Text 154

ksane haya tula haite atyanta patala

harise kariya kandhe bulaye sakala//CB, Madhya 8.154//

TRANSLATION

Sometimes He would become as light as cotton, and His followers would happily carry Him on their shoulders.

COMMENTARY

Sometimes the Lord's body would become lighter than cotton. The devotees would then carry Him on their shoulders to different places.

The word patala means “thin,” “light,” or “tiny.”

Text 155

prabhure kariya kandhe bhagavata-gana

purnananda hai' kare angane bhramana//CB, Madhya 8.155//

TRANSLATION

The pure devotees happily carried the Lord on their shoulders and wandered around the courtyard.

Text 156

yakhane ya haya prabhu anande murchita

karna-mule sabe `hari' bale ati bhita//CB, Madhya 8.156//

TRANSLATION

Whenever the Lord fell unconscious to the ground out of ecstasy, the devotees became frightened and chanted the name of Hari in His ear.

Text 157

ksane ksane sarva ange haya mahakampa

mahasite baje yena balakera danta//CB, Madhya 8.157//

TRANSLATION

Sometimes His entire body shook vigorously like a boy's teeth chattering due to excessive cold.

Text 158

ksane ksane mahasveda haya kalevare

murtimati ganga yena ailasarire//CB, Madhya 8.158//

TRANSLATION

Sometimes His body perspired in such a way that it appeared that the Ganges was flowing from His body.

Text 159

kakhana va haya anga jvalanta anala

dite matra malayaja sukhaya sakala//CB, Madhya 8.159//

TRANSLATION

Sometimes His body became as hot as a blazing fire, and when sandalwood pulp was smeared on His body, it dried immediately.

COMMENTARY

Sometimes the heat of His body was like a blazing fire, for as soon as sandalwood pulp was applied to His body, it would dry up.

The word malayaja refers to the sandalwood brought from the Malaya Hills.

Text 160

ksane ksane adbhuta vahaye mahasvasa

sammukha chadiya sabe haya eka-pasa//CB, Madhya 8.160//

TRANSLATION

Sometimes the Lord would sigh heavily, and everyone would move out of the way of His breath.

Text 161

ksane yaya sabara carana dharibare

palaya vaisnava-gana cari-dike dare//CB, Madhya 8.161//

TRANSLATION

Sometimes He tried to catch everyone's feet, and the Vaisnavas ran away out of fear.

Text 162

ksane nityananda-ange prstha diya vase

carana tuliya sabakare cahi' hase//CB, Madhya 8.162//

TRANSLATION

Sometimes He would sit, leaning against Nityananda, and sometimes He lifted His feet, looked at everyone, and smiled.

Text 163

bujhiya ingita saba bhagavata-gana

lutaye carana-dhuli apurva ratana//CB, Madhya 8.163//

TRANSLATION

Understanding the intention of the Lord, all the devotees stole the wonderful jewel-like dust from the Lord's lotus feet.

Text 164

acarya gosani bale,—“are are cora!

bhangila sakala tora bhari-bhuri mora”//CB, Madhya 8.164//

TRANSLATION

Acarya Gosani said, “My dear thief, we have broken into Your hidden treasury.

COMMENTARY

Advaita Prabhu addressed Gaurasundara as cora, or “thief,” and said, “Now we understand Your glories.”

The phrase bhari-bhuri means “opulence,” “gravity,” “reverence,” “self-esteem,” “glories,” or “pride.”

Text 165

mahanande visvambhara gadagadi yaya

cari-dike bhakta-gana krsna-guna gaya//CB, Madhya 8.165//

TRANSLATION

Visvambhara rolled on the ground in ecstasy as all the devotees sang the glories of Krsna on all sides.

Text 166

yakhana uddanda nace prabhu visvambhara

prthivi kampita haya, sabe paya dara//CB, Madhya 8.166//

TRANSLATION

When Lord Visvambhara danced madly, the earth shook and everyone became frightened.

Text 167

kakhano va madhura nacaye visvambhara

yena dekhi nandera nandana natavara//CB, Madhya 8.167//

TRANSLATION

Sometimes Visvambhara danced so sweetly it resembled the enchanting dance of Nanda's son.

Text 168

kakhano va kare koti-simhera hunkara

karna-raksa-hetu sabe anugraha tanra//CB, Madhya 8.168//

TRANSLATION

Sometimes His roaring resembled that of millions of lions, yet by His mercy, everyone's ears were saved from harm.

COMMENTARY

Although the sound of the Lord's roaring like a million lions was capable of breaking the living entities' eardrums, He mercifully protected their weak eardrums.

Text 169

prthivira alaga haiya ksane yaya

keha va dekhaye, keha dekhite na paya//CB, Madhya 8.169//

TRANSLATION

Sometimes when He walked, He walked above the ground. Some persons saw this, while others could not.

COMMENTARY

The loud roaring of the Lord sometimes cracked the earth.

Sometimes He walked above the ground, in other words, without touching the ground. Some devotees saw this, while others could not.

The word alaga, or alga (derived from the word alagna), means “aloof,” “separated,” or “different.”

Text 170

bhavavese pakala locane yare caya

mahatrasa pana sei hasiya palaya//CB, Madhya 8.170//

TRANSLATION

In His ecstasy, whoever the Lord looked at with His red eyes would first

become frightened and then run away laughing.

COMMENTARY

The word pakala means “blood-red,” “red,” or “crimson.”

Text 171

bhavavese cancala haiya visvambhara

nacena vihvala hana nahi parapara//CB, Madhya 8.171//

TRANSLATION

Visvambhara became agitated in ecstasy and danced forgetful of His self and others.

Text 172

bhavavese eka-bara dhare ya'ra paya

ara bara punah ta'ra uthaye mathaya//CB, Madhya 8.172//

TRANSLATION

In ecstasy, He would catch the feet of someone and then climb on his head.

COMMENTARY

Sometimes the Lord touched the feet of a devotee, and sometimes He climbed on that devotee's head.

Text 173

ksane ya'ra gala dhari' karaye krandana

ksaneke tahara kandhe kare arohana//CB, Madhya 8.173//

TRANSLATION

Sometimes He would cry while embracing someone around their neck, and then the next moment He would climb on his shoulders.

Text 174

ksane haya balya-bhave parama cancala

mukhe vadya baya yena chaoyala-sakala//CB, Madhya 8.174//

TRANSLATION

Sometimes He would become extremely restless in the mood of a child and make various childish noises in His mouth.

COMMENTARY

Sometimes the Lord made various noises with His mouth like a most restless child.

The word baya (a shortened form of bajaya) means “to play [an instrument].”

The word chaoyala means “child,” “boy,” or “inexperienced.”

Text 175

carana nacaya ksane, khala khala hase

janu-gati cale ksane balaka-avese//CB, Madhya 8.175//

TRANSLATION

Sometimes He shook His feet and laughed exuberantly. Sometimes He crawled on His knees like a small child.

COMMENTARY

The phrase janu-gati cale refers to crawling about on one's knees. Janu-gati means “moving with the knees” or “crawling.”

Text 176

ksane ksane haya bhava—tribhanga-sundara

prahareka sei-mata thake visvambhara//CB, Madhya 8.176//

TRANSLATION

Sometimes Visvambhara became absorbed in the mood of Krsna, in His beautiful threefold bending form. He remained in that state for three hours.

Text 177

ksane dhyana kari' kare muralira chanda

saksat dekhiye yena vrndavana-candra//CB, Madhya 8.177//

TRANSLATION

Sometimes He would become absorbed in meditation and play a flute. Then He appeared exactly like Krsna, the moonlike Lord of Vrndavana.

Text 178

bahya pai' dasya-bhave karaye krandana

dante trna kari' cahe carana-sevana//CB, Madhya 8.178//

TRANSLATION

On regaining His external consciousness, He would cry in the mood of a servant. He would hold straw between His teeth and beg for the service of the Lord's lotus feet.

Text 179

cakrakrti hai' ksane prahareka phire

apana carana giya lage nija sire//CB, Madhya 8.179//

TRANSLATION

Sometimes He whirled in a circle for three hours, and sometimes He danced in such way that His feet touched His head.

Text 180

yakhana ye bhava haya, sei adbhuta

nija-namanande nace jagannatha-suta//CB, Madhya 8.180//

TRANSLATION

Whatever mood the Lord exhibited was most wonderful. The son of Jagannatha Misra danced in the ecstasy of chanting His own holy names.

Text 181

ghana ghana hunkaraya sarva anga nade

na pare haite sthira, prthivite pade//CB, Madhya 8.181//

TRANSLATION

Sometimes He roared so loudly that His entire body trembled. Unable to remain steady, He then fell to the ground.

COMMENTARY

Another reading of hunkaraya is hu-hunkara [which also means “loud roar”].

Text 182

gaura-varna deha—ksane nana-varna dekhi

ksane ksane dui guna haya dui ankhi//CB, Madhya 8.182//

TRANSLATION

Although the Lord's complexion was golden, He sometimes appeared in various colors. Sometimes His two eyes doubled in size.

Text 183

alaukika hana prabhu vaisnava-avese

ye balite yogya nahe, tao prabhu bhase//CB, Madhya 8.183//

TRANSLATION

In this way, the Lord became absorbed in the transcendental mood of a Vaisnava and spoke in words that did not befit Him.

Text 184

purve ye vaisnava dekhi' `prabhu' kari' bale//CB, Madhya 8.184//

TRANSLATION

“e beta amara dasa”, dhare tara cule

COMMENTARY

Previously, whenever the Lord saw a Vaisnava He addressed him as “Prabhu,” but now He would grab them by the hair and announce, “This fellow is My servant.”

Text 185

purve ye vaisnava dekhi' dharaye carana

tara vakse uthi' kare carana arpana//CB, Madhya 8.185//

TRANSLATION

Previously, whenever the Lord saw a Vaisnava He would catch hold of his feet, but now He would climb on their chest and offer His feet to them.

Text 186

prabhura ananda dekhi' bhagavata-gana

anyonye gala dhari' karaye krandana//CB, Madhya 8.186//

TRANSLATION

On seeing the Lord's ecstasy, the devotees wept as they embraced each others' necks.

Text 187

sabara angete sobhe sri-candana-mala

anande gayena krsna-rase hai bhola//CB, Madhya 8.187//

TRANSLATION

All the devotees were decorated with sandalwood pulp and flower garlands as they chanted in the ecstasy of Krsna consciousness.

Text 188

mrdanga-mandira baje sankha-karatala

sankirtana-sange saba haila misala//CB, Madhya 8.188//

TRANSLATION

The sound of mrdangas, whompers, conches, and karatalas mixed with their congregational chanting of the holy names.

Text 189

brahmanda bhedila dhvani puriya akasa

caudigera amangala yaya saba nasa//CB, Madhya 8.189//

TRANSLATION

The sound of sankirtana filled the sky and pierced the covering of the universe. All inauspiciousness in the four directions was vanquished.

Text 190

e kon adbhuta—ya'ra sevakera nrtya

sarva-vighna nasa haya, jagat pavitra//CB, Madhya 8.190//

TRANSLATION

This was not so wonderful, for by even the dancing of the Lord's servants all obstacles are destroyed and the entire world is purified.

COMMENTARY

In the Srimad Bhagavatam (11.14.24) it is stated:

vag gadgada dravate yasya cittam

rudaty abhiksnam hasati kvacic ca

vilajja udgayati nrtyate ca

mad-bhakti-yukto bhuvanam punati

“A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances—a devotee thus fixed in loving service to Me purifies the entire universe.” In the Narada-pancaratra it is said:

sankirtana-dhvanimsrutva

ye ca nrtyanti vaisnavahtesam

pada-raja-sparsat

sadya puta vasundhara

“Mother earth is immediately purified by the touch of the dust from the feet of the Vaisnavas who dance to the sound of sankirtana.”

Text 191

se prabhu apane nace apanara name

ihara ki phala—kiba baliba purane?//CB, Madhya 8.191//

TRANSLATION

When the Lord Himself dances to the chanting of His own names, who can say what benefit is there? Can even the Puranas describe this?

COMMENTARY

The word prabhu refers to Lord Krsna Himself, who is personally dancing while chanting His own names. The Puranas cannot reach the end of describing the glories of this.

Text 192

caturdige sri-hari-mangala-sankirtana

majhe nace jagannatha-misrera nandana//CB, Madhya 8.192//

TRANSLATION

The son of Jagannatha Misra danced in the midst of the auspicious congregational chanting of Lord Hari's holy names, which vibrated in the four directions.

Text 193

ya'ra namanande siva vasana na jane

ya'ra yase nace siva, se nace apane//CB, Madhya 8.193//

TRANSLATION

He whose ecstatic holy names and glories induce Lord Siva to forget his clothes and dance was now personally dancing.

COMMENTARY

Being absorbed in the ecstasy of chanting the Lord's names, Mahadeva, the Lord's devotee, forgets to wear his clothes. He whose glories when sung induce Siva to dance in ecstasy now began to dance Himself. Another reading of the word yase, or “by the glories,” is rase, or “by the mellows.”

Texts 194-195

ya'ra name valmiki haila tapodhana

ya'ra name ajamila paila mocana

ya'ra nama-sravane samsara-bandha ghuce

hena prabhu avatari' kali-yuge nace//CB, Madhya 8.194-195//

TRANSLATION

That Lord, whose holy names induced Valmiki to become enriched by austerities, whose holy names awarded Ajamila with liberation, and whose holy names when heard destroy one's material bondage—that Lord, who has incarnated in Kali-yuga, now engaged in dancing.

COMMENTARY

One should discuss the Srimad Bhagavatam 1.1.16, 1.2.17-21, 2.2.37, 2.8.5, 3.9.5, 3.13.4, 4.29.40, 6.16.44, 10.1.4, 10.14.3, 11.6.9, 11.6.44, and 12.3.15.

Texts 196-197

ya'ra nama gai' suka-narada vedaya

sahasra-vadana-prabhu ya'ra guna gaya

sarva-maha-prayascitta ye prabhura nama

se prabhu nacaye, dekhe yata bhagyavan//CB, Madhya 8.196-197//

TRANSLATION

That Lord, whose holy names Sukadeva and Narada sing as they wander about, whose transcendental qualities are sung by the thousand-headed Lord Ananta, and whose holy names are the best of all forms of atonement now personally danced before the eyes of the fortunate.

Text 198

haila papistha-janma, takhana na haila

hena maha-mahotsava dekhite na paila//CB, Madhya 8.198//

TRANSLATION

I took a sinful birth, for I did not take birth at that time. Therefore I did not have the opportunity to see such a great festival.

COMMENTARY

The author expresses his humility by saying that since he did not take birth during the time of Mahaprabhu's manifest pastimes and did not have the good fortune of seeing the festival of the Lord's dancing his life has become full of sin.

Text 199

kali-yuga prasamsila sri-bhagavate

ei abhipraya ta'ra jani' vyasa-sute//CB, Madhya 8.199//

TRANSLATION

The son of Vyasa knew the Lord's intention, so he glorified Kali-yuga in the Srimad Bhagavatam.

COMMENTARY

Sri Sukadeva, the son of Vyasa, knew very well that Sri Gaurasundara would appear in the age of Kali, so he glorified Kali-yuga in the Srimad Bhagavatam (11.5.36 and 12.3.51) as follows:

kalim sabhajayanty arya

guna jnah sara-bhaginah

yatra sankirtanenaiva

sarva-svartho 'bhilabhyate

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.

kaler dosa-nidhe rajan

asti hy eko mahan gunah

kirtanad eva krsnasya

mukta-sangah param vrajet

“My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.”

Text 200

nijanande nace mahaprabhu visvambhara

caranera tala suni ati manohara//CB, Madhya 8.200//

TRANSLATION

As Mahaprabhu Visvambhara danced in His own ecstasy, the movement of His feet sounded most enchanting.

Texts 201-204

bhava-bhare mala nahi rahaye galaya

chindiya padaye giya bhakatera paya

kati gela garudera arohana-sukha

kati gelasankha-cakra-gada-padma-rupa

kothaya rahila sukha-ananta-sayana

dasya-bhave dhuli luti' karaye rodana

kothaya rahila vaikunthera sukha-bhara

dasya-sukhe saba sukha pasarila ta'ra//CB, Madhya 8.201-204//

TRANSLATION

Due to the Lord's absorption in ecstasy, His garland did not remain on His neck but scattered at the feet of the devotees. Where did the happiness of riding on Garuda go? Where did the form holding conch, disc, club, and lotus go? Where did the happiness of lying on the bed of Ananta go? The Lord now cried and rolled on the ground in the mood of a servant. Where did the happiness of Vaikuntha go? The Lord forgot all other happiness while tasting the happiness of a servant.

COMMENTARY

The Lord of Vaikuntha tore apart the Vaijayanti garland around His neck and threw it at the feet of the devotees, He gave up the happiness of riding on the back of Garuda, He gave up holding weapons like the conch and disc, He gave up the happiness of sleeping on the bed of Ananta—now in His pastimes as Gaurasundara that Lord began to cry and roll on the ground while absorbed in the mood of a servant. He gave up the happiness derived from being the Lord and became absorbed in the happiness derived from being the servant.

Text 205

kati gela ramara vadana-drsti-sukha

virahi haiya kande tuli' bahu-mukha//CB, Madhya 8.205//

TRANSLATION

Where did the happiness of looking at the face of Rama, the goddess of fortune, go? Now the Lord raised His arms and face and cried in separation.

COMMENTARY

Instead of looking at the face of Laksmi in His capacity as the enjoyer of conjugal mellows, the Lord raised His face and arms and began to cry, being merged in the ocean of separation.

Texts 206-207

sankara-narada-adi ya'ra dasya panasar

vaisvarya tiraskari' bhrame dasa hana

sei prabhu apanara dante trna kari'

dasya-yoga mage saba-sukha parihari'//CB, Madhya 8.206-207//

TRANSLATION

Great personalities like Siva and Narada give up their opulence and wander about as servants of the Supreme Lord, who now gave up all happiness, took straw between His teeth, and begged for devotional service.

COMMENTARY

That worshipable Lord in whose service great personalities like Siva and Narada are engaged, after giving up their respective opulence, now took straw between His teeth out of humility and, after giving up all happiness as the object of worship, begged for devotional service.

Text 208

hena dasya-yoga chadi' ara yeba caya

amrta chadiya yena visa lagi' dhaya//CB, Madhya 8.208//

TRANSLATION

One who gives up such service and desires something else is like one who gives up nectar and desires poison.

COMMENTARY

One who in spite of seeing the recent example of Gaurasundara gives up the path of devotional service and proudly becomes inclined to attain one of the four types of liberation beginning with salokya, or residing on the same planet as the Lord, is like one who gives up nectar to drink poison. In the Skanda Purana it is stated:

vasudevam parityajya yo 'anya-devam upasate

tyaktvamrtam sa mudhatma bhunkte halahalam visam

“A foolish person who gives up the worship of Vasudeva and engages in the worship of the demigods is giving up nectar to drink poison.” It is stated in the Mahabharata:

yas tu visnum parityajya mohad anyam upasate

sa hema-rajim utsrjya pamsu-rasim jighrksati

“A person who out of illusion gives up the worship of the all-pervading Lord Visnu and worships other demigods gives up heaps of gold to accept heaps of ashes.” It is further described in the Narada-pancaratra (2.7.7):

sri-harer-bhakti-dasyam ca sarvam ukteh param mune

vaisnavanam abhimatam sarat saram parat param

“The devotional service of Lord Hari is most enchanting and the best of all forms of liberation. O great sage, it is the essence of all conclusions. This is the opinion of the Vaisnavas.” In the Hari-bhakti-kalpa-latika it is said:

nasti dasyat paramsreyo nasti dasyat param padam

nasti dasyat paro labho nasti dasyat param sukham

“There is nothing more auspicious than Lord Hari's service. There is no situation better than Lord Hari's service. There is nothing better to be gained than Lord Hari's service. There is no happiness higher than Lord Hari's service.”

Text 209

se va kene bhagavata pade va padaya

bhaktira prabhava nahi yahara jihvaya//CB, Madhya 8.209//

TRANSLATION

Why does a person who does not describe the glories of devotional service recite or teach Srimad Bhagavatam?

COMMENTARY

The recitation of those who have no knowledge about the beauty of devotional service yet proudly recite Srimad Bhagavatam with a desire to become the master is useless.

Texts 210-211

sastrera na jani' marma adhyapana kare

gardabhera praya yena sastra bahi' mare

ei-mata sastra bahe, artha nahi jane

adhama sabhaya artha-adhama vakhane//CB, Madhya 8.210-211//

TRANSLATION

Those who teach the scriptures without understanding their purport are simply carrying the burden of the scriptures like asses. In this way they carry the burden of the scriptures without understanding their purpose. They present irrational meanings to irrational audiences.

COMMENTARY

Another reading of sabhaya, or “audiences,” is svabhava, or “nature.”

Proud teachers of Srimad Bhagavatam who display their pride by presenting nondevotional conclusions are like asses who simply carry burdens without understanding the scriptural statements. They uselessly labor to teach and study the scriptures. The purport explained by such professional nondevotee reciters of Srimad Bhagavatam to unqualified audiences is completely abominable. In the Padma Purana (Uttara-khanda, Chapter Sixty-three) it is stated:

viprair bhagavati varta gehe gehe jane jane

karita dhana-lobhena katha-saras tato gatah

“Brahmanas will describe the topics of Krsna's pastimes in Srimad Bhagavatam from house to house in order to accumulate wealth, therefore their audience will not achieve devotional service, which is the essence of hearing such topics.” In the Manu-samhita (12.115) it is stated:

yam vadanti tamo-bhuta

murkhadharmam atad-vidahtat

papamsatadha bhutva

tad-vaktrn anugacchati

“Those who instruct religious principles in spite of being foolish, in the mode of ignorance, or ignorant of religion incur one hundred times more sin than their audience.” The Manu-samhita (3.156) also states:

bhrtak-adhyapako yas ca

bhrtak-adhyapitas tatha

sudra-sisyo gurus caiva

vag dustah kunda-golakau

“Those who charge fees for teaching, those who pay fees for studying, those who are disciples of sudras, those who are spiritual masters of sudras, those who speak harshly, those who are illegitimate sons of mothers whose actual husband is still alive, and those who are illegitimate sons of mothers whose husband is dead should not be

allowed to participate in sraddha ceremonies or other Vedic rituals." In the Padma Purana it is stated:

avaisnava-mukhodgirnam putam hari-kathamrtam

sravanam naiva kartavyam sarpocchistam yatha payah

"No one should hear or take lessons from a person who is not a Vaisnava. Even if he speaks about Krsna, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." It is stated in the Brahma-vaivarta Purana:

sudranam supakari ca

yo harer nama-vikrayiyo

vidya-vikrayi vipro

visahino yathoragah

"One who is devoid of devotional service to Krsna, who cooks for sudras, who charges money to initiate disciples in chanting the holy names, or who lectures on the scriptures for pay is like a poisonless snake." In the Srimad Bhagavatam (7.13.8) it is stated:

na sisyan anubadhnita

granthan naivabhyased bahun

na vyakhyam upayunjita

narambhan arabhet kvacit

"A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily." In the Caitanya-caritamrta (Madhya 24.314) the following ancient statement of Lord Siva is quoted:

aham vedmi suko vetti

vyaso vetti na vetti vabhaktya

bhagavatam grahyam

na buddhya na ca tikaya

“I may know; Sukadeva Gosvami, the son of Vyasadeva, may know; and Vyasadeva may know or may not know the Srimad Bhagavatam. On the whole, Srimad Bhagavatam, the spotless Purana, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.”

Text 212

vede bhagavate kahe,—dasya bada dhana

dasya lagi' rama-aja-bhavera yatana//CB, Madhya 8.212//

TRANSLATION

The Vedas and the Srimad Bhagavatam declare that service to the Lord is the greatest treasure. Laksmi, Brahma, and Siva are always engaged in such service.

Text 213

caitanyera vakye yara nahika pramana

caitanya nahika ta'ra, ki baliba ana//CB, Madhya 8.213//

TRANSLATION

Anyone who does not believe in the words of Lord Caitanya cannot attain Him. What more can I say?

COMMENTARY

The words of Sri Caitanyadeva are the crest jewel of all conclusions. Devotional service alone is the supreme goal of life. One who does not have this conviction is averse to Lord Caitanya and fit to be called a fool. The Vedic literatures and Srimad Bhagavatam, which it the essence of the Vedas, fully establish the prominence of devotional service. Narayana's goddesses of fortune, as well as Lord Brahma and Lord Siva, are all servants of the Supreme Lord. Srila Cakravarti Thakura has

written:

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam ramya kascid upasana vraja-vadhu-varga-virya kalpita, srimad-bhagavatam amalam puranam prema pum-artho mahan sri-caitanya mahaprabhor matam idam tatradarah na parah.

“The Supreme Personality of Godhead, the son of Nanda Maharaja, is to be worshiped along with His transcendental abode, Vrndavana. The most pleasing form of worship for the Lord is that which was performed by the gopis of Vrndavana. Srimad Bhagavatam is the spotless authority, and pure love of God is the ultimate goal of life. These statements, for which we have the highest regard, are the opinion of Sri Caitanya Mahaprabhu.”

Text 214

dasya-bhave nace prabhu sri-gaurasundara

caudige kirtana-dhvani ati manohara//CB, Madhya 8.214//

TRANSLATION

Lord Sri Gaurasundara danced in the mood of a servant as the enchanting sound of kirtana vibrated in the four directions.

Text 215

sunite sunite ksane haya murachita

trna-kare takhane advaita upanita//CB, Madhya 8.215//

TRANSLATION

While listening to the kirtana, Advaita Acarya sometimes lost consciousness. He took straw in His hands and approached the Lord.

Text 216

apada-mastaka trne nichiya laiyanija

sire thui' nace bhrukuti kariya//CB, Madhya 8.216//

TRANSLATION

He covered His entire body with grass and kept some on His head as He frowned while dancing.

COMMENTARY

The word nichiya means “by covering.”

Text 217

advaitera bhakti dekhi' sabara tarasa

nityananda-gadadhara—dui-jane hasa//CB, Madhya 8.217//

TRANSLATION

Everyone was frightened on seeing Advaita Acarya's devotional service, but Nityananda and Gadadhara simply laughed.

Text 218

nace prabhu gauracandra jagat-jivana

avesera anta nahi haya ghane ghana//CB, Madhya 8.218//

TRANSLATION

In this way, Sri Gaurasundara, the life of the entire universe, danced. He repeatedly expressed unlimited varieties of moods.

Text 219

yaha nahi dekhi suni sri-bhagavate

hena saba vikara prakase saci-sute//CB, Madhya 8.219//

TRANSLATION

The son of Saci manifested many wonderful transformations of ecstatic love that are not found or heard of in Srimad Bhagavatam.

COMMENTARY

Transformations of ecstatic love that are not even recorded in Srimad Bhagavatam manifested in the transcendental body of Sri Gaurasundara.

Text 220

ksane ksane sarva anga haya stambhakrti

tilardheka nonaite nahika sakati//CB, Madhya 8.220//

TRANSLATION

Sometimes His entire body was stunned in such a way that no one could even slightly bend His body.

Text 221

sei anga ksane ksane hena-mata haya

asthimatra nahi yena navanita-maya//CB, Madhya 8.221//

TRANSLATION

Sometimes that same body became slackened in such a way that it became as soft as butter, without any bones.

Text 222

kakhano dekhi ye anga guna-dui-tina

kakhano svabhava haite atisaya ksina//CB, Madhya 8.222//

TRANSLATION

Sometimes His body appeared to double or triple in size, and sometimes it appeared to shrink.

Text 223

kakhano va matta yena tuli' tuli' yaya

hasiya dolaya anga ananda sadaya//CB, Madhya 8.223//

TRANSLATION

Sometimes He was intoxicated in such a way that He tottered like a drunkard, and sometimes He swayed back and forth while laughing.

Text 224

sakala vaisnave prabhu dekhi' eke eke

bhavavese purva nama dhari dhari' dake//CB, Madhya 8.224//

TRANSLATION

Seeing all the Vaisnavas, the Lord called each of them by the name they bore in their previous birth.

Text 225

`haladhara, siva, suka, narada, prahlada

rama, aja, uddhava' baliya kare nada//CB, Madhya 8.225//

TRANSLATION

He loudly addressed them, “Haladhara! Siva! Sukadeva! Narada! Prahlada! Rama! Aja! Uddhava!”

Text 226

ei-mata saba dekhi' nana-mata bale

yeba yei vastu, taha prakasaye chale//CB, Madhya 8.226//

TRANSLATION

In this way the Lord revealed their actual identities by speaking about them in various ways.

COMMENTARY

In His Gaura pastimes, Sri Gaurasundara called out the former names of His associates who participated in His previous pastimes. By doing so, He ascertained the identity of His associates.

Text 227

aparupa krsnavesa, aparupa nrtya

anande nayana bhari' dekhe saba bhrtya//CB, Madhya 8.227//

TRANSLATION

All the Lord's servants happily watched as the Lord displayed His unparalleled ecstatic love for Krsna and unparalleled dancing.

Text 228

purve yei sandhaila badira bhitare

sei-matra dekhe anye pravesite nare//CB, Madhya 8.228//

TRANSLATION

Only those who had previously entered the house of Srivasa were allowed to see those pastimes.

COMMENTARY

There was such a crowd watching the Lord's dancing that no one other than those who had previously entered Srivasa's courtyard were allowed

in.

Text 229

prabhura ajnaya drdha lagiyache dvara

pravesite nare loka saba nadiyara//CB, Madhya 8.229//

TRANSLATION

The door was firmly locked by the order of the Lord. The ordinary people of Nadia were not able to enter.

COMMENTARY

Another reading of loka saba nadiyara ("all the people of Nadia") is anya loka nadiyara, which means "other persons of Nadia."

Text 230

dhaiya aise loka kirtana suniya

pravesite nare loka, dvare rahe giya//CB, Madhya 8.230//

TRANSLATION

On hearing the loud kirtana, people came running. But being unable to enter, they stood at the door.

Text 231

sahasra sahasra loka kalarava kare//CB, Madhya 8.231//

TRANSLATION

"kirtana dekhiba,—jhata ghucaha duyare"

COMMENTARY

Thousands of people loudly clamored, “Open the door quickly, we want to see the kirtana.”

Text 232

yateka vaisnava-saba kirtana-avese

na jane apana deha, anya jana kise//CB, Madhya 8.232//

TRANSLATION

All the Vaisnavas were so absorbed in the ecstasy of kirtana that they were not aware of their own bodies, so what did they know of others?

COMMENTARY

Another reading of kirtana-avese (“in the ecstasy of kirtana”) is kirtanera rase, or “in the mellows of kirtana.”

Texts 233-234

yateka pasandi-saba na paiya dvara

bahire thakiya manda balaye apara

keha bale,—“e-gula-sakala magi' khaya

cinile paibe laja dvara na ghucaya” //CB, Madhya 8.233-234//

TRANSLATION

The materialists, being unable to enter the house, spoke harsh words outside. Someone said, “These fellows beg to fill their bellies. They are ashamed of being recognized, so they do not open the door.”

COMMENTARY

Those who could not enter the courtyard of Srivasa began to speak various harsh words: “Those who have entered the house maintain their livelihood by begging. They close the door because they are ashamed of showing their miserable condition to others. If this were not the case,

then why do those inside the house cry out loudly, being afflicted by hunger?”

Text 235

keha bale,—“satya satya ei se uttara

nahile kemane dake e asta prahara”//CB, Madhya 8.235//

TRANSLATION

Someone else said, “That is the truth, otherwise why would they cry out for twenty-four hours?”

Text 236

keha bale,—“are bhai! madira

aniyasabe ratri kari' khaya loka lukaiya”//CB, Madhya 8.236//

TRANSLATION

Another person said, “O brothers, these people bring wine and drink at night, unseen by others.

COMMENTARY

Some people thought that the door was closed because those inside wanted to bring wine and drink at night to avoid the embarrassment of being seen by the public.

Text 237

keha bale,—“bhala chila nimai pandita

tara kena narayana kaila hena cita”//CB, Madhya 8.237//

TRANSLATION

Another person said, “Previously Nimai Pandita was a good person. Why has Lord Narayana changed His heart like this?”

Text 238

keha bale,—“hena bujhi purvera samskara”

keha bale,—“sanga-dosa haila tahara//CB, Madhya 8.238//

TRANSLATION

Someone said, “I think this is due to His previous activities.” Someone else said, “This is due to bad association.”

COMMENTARY

Someone said, “Since Nimai Pandita has been affected by bad association, He has closed the door in order to engage in sinful activities hidden from the view of ordinary people.”

Text 239

niyamaka bapa nahi, tate ache bai

eta-dine sanga-dose thekila nimani”//CB, Madhya 8.239//

TRANSLATION

“He does not have a father to guide Him, and He is afflicted by gastric disorders. Now Nimai has become affected by bad association.”

COMMENTARY

The word niyamaka means “a guide” or “a director.”

“Nimai does not have a guiding father or guardian. Moreover, He is afflicted by gastric disorders. Therefore some bad elements have induced Him to act unjustly.”

The word bai (derived from vayu) means “gastric disorders,” “madness,” or “insanity.”

Text 240

keha bale,—“pasarila saba adhyayana

maseka na cahile haya avaiyakarana”//CB, Madhya 8.240//

TRANSLATION

Someone said, “He has stopped all studies, and if one does not study for a month, he forgets all grammar.”

COMMENTARY

“If one does not study grammar for a month, he automatically forgets all the sutras. Therefore Nimai Pandita has forgotten all the lessons of grammar.”

Texts 241-244

keha bale,—“are bhai saba hetu paila

dvara diya kirtanera sandarbha janila

ratri kari' mantra padi' panca kanya ane

nana-vidha dravya aise ta' sabara sane

bhaksya, bhojya, gandha, malya, vividha vasana

khaiya ta' saba-sange vividha ramana

bhinna loka dekhile na haya ta'ra sanga

eteke duyara diya kare nana ranga”//CB, Madhya 8.241-244//

TRANSLATION

Someone said, “O brothers, I know the secret why they close the door and perform kirtana. At night they recite mantras to bring five girls along with various palatable foods. They eat, they wear sandalwood paste and garlands, they dress in fine clothes, and they enjoy with girls in various ways. If other people saw this, they would be embarrassed. Therefore they enjoy behind closed doors.

COMMENTARY

Someone said, “We have found the real reason why the doors are closed. They bring five kinds of girls at night through mantra and engage in various types of enjoyment with them while eating palatable foods and wearing sandalwood paste, garlands, and fine clothes. In order to avoid being embarrassed by people, they close the door and become intoxicated by various sinful activities.”

Text 245

keha bale,—“kali hauka yaiba deyane

kankale bandhiya saba niba jane jane//CB, Madhya 8.245//

TRANSLATION

Someone said, “Let tomorrow come and we will go to the court and have each and every one of them tied around the waist and arrested.

COMMENTARY

Someone said, “Tomorrow we will submit a complaint against them in the court. Those engaged in sinful activities behind closed doors will have their hands tied behind their backs and be taken away.”

The word deyane (from the Persian word divan) means “royal assembly,” “religious court,” or “court.”

The word kankala means “the waist” or “middle of the body.”

Text 246

ye na chila rajya-dese, aniya kirtana

durbhiksa haila—saba gela cirantana//CB, Madhya 8.246//

TRANSLATION

“There was never any kirtana in this state before, but these people have

ruined everything here by introducing kirtana and causing famine.

COMMENTARY

“They have introduced hari-kirtana, which was never heard before in this province, and placed obstacles in the happiness and prosperity of materialistic people. As a result, famine has broken out and the happiness of ordinary people has been destroyed forever.”

The word cirantana refers to that which has been going on unchanged since time immemorial, that which is traditional, or that which is ever-existing.

Text 247

deve harileka vrsti, janiha niscaya

dhanya mari' gela kadi utpanna na haya//CB, Madhya 8.247//

TRANSLATION

“Know for certain that because of them, the demigods are not showering rain, the paddy fields have dried up, and no one can make any money.

COMMENTARY

“Because of their mischief, the demigods are not supplying sufficient rain to produce food grains, and as a result, the paddy fields have dried up. Therefore destitution and poverty have overcome the entire country.”

Text 248

khani thaka, srivasera kali karon karya

kali va ki karon dekhon advaita-acarya//CB, Madhya 8.248//

TRANSLATION

“Just wait. Tomorrow we will take care of Srivasa. And see what we do tomorrow to Advaita Acarya.

COMMENTARY

“Someone said, “They cannot go on doing such activities for long. Therefore wait one or two days. Let us see what we can do to them.”

Text 249

kotha haite asi' nityananda avadhuta

srivasera ghare thaki' kare eta-rupa”//CB, Madhya 8.249//

TRANSLATION

“We do not know where this Nityananda Avadhuta came from. He stays at the house of Srivasa and enacts all these dramas.”

Text 250

ei mate nana-rupe dekhayena bhaya

anande vaisnava-saba kichu nasunaya//CB, Madhya 8.250//

TRANSLATION

Although the materialists threatened the devotees in this way, the Vaisnavas were in ecstasy and did not hear anything.

Text 251

keha bale,—“brahmanera nahe nrtya-dharma

padiyao e-gula karaye hena karma”//CB, Madhya 8.251//

TRANSLATION

Someone said, “Dancing is not appropriate for brahmanas. Why do they engage in such activities, even after studying the scriptures?”

COMMENTARY

Among those nondevotees who were averse to Lord Hari, one proud learned person said, “It is not the duty of a learned brahmana to dance. This is the profession of low-class people. It is lamentable that even after studying the scriptures they have introduced such a low-class profession in the brahmana community.”

Text 252

keha bale,—“e-gula dekhite na yuyaya

e gulara sambhase sakala-kirti yaya//CB, Madhya 8.252//

TRANSLATION

Someone else said, “They are not fit to be seen. By conversing with them, all of our piety will be lost.

COMMENTARY

Someone said, “By seeing such people, all the previously acquired merits of a brahmana are destroyed. Therefore one should never see their faces.”

Text 253

o nrtya-kirtana yadi bhala-loka dekhe

sei ei-mata haya, dekha parateke//CB, Madhya 8.253//

TRANSLATION

“If a gentleman sees such dancing and chanting, he also becomes like them. See for yourself.

COMMENTARY

“If good people see such dancing and chanting, in other words, if they happen to see out of curiosity, their minds will be twisted. The clear proof of this is their increasing numbers.”

Text 254

parama subuddhi chila nimai pandita

e gulara sange tara hena haila cita"//CB, Madhya 8.254//

TRANSLATION

"Previously Nimai Pandita was most intelligent. Now, by the association of these fellows, His mind has changed."

Text 255

keha bale,—"atma vina saksat kariya

dakile ki karya haya, na janila iha//CB, Madhya 8.255//

TRANSLATION

Someone said, "They have not realized the self. They do not know what their loud calling will yield.

COMMENTARY

Someone said, "Without realizing one's self, how will one benefit by simply calling out, "Krsna, Krsna"?

Text 256

apana sarira-majhe ache niranjana

ghare haraiya dhana cahe giya vana"//CB, Madhya 8.256//

TRANSLATION

"The Supreme Brahman is present within one's body. These people are like those who lose something at home and search for it in the forest."

COMMENTARY

“The Supreme Brahman, who is untouched by sinful activities, resides within the bodies of human beings. Therefore these foolish chanters are searching for wealth in the forest rather than at home, so how will they benefit?” Such statements from the ahangrahopasakas, or self-worshipers, are examples of the impediments in their ascertainment of the real nature of devotional service.

Text 257

keha bale,—“kon karya parere carciyacala

sabe ghara yai, ki karya dekhiya”//CB, Madhya 8.257//

TRANSLATION

Someone else said, “What is the use of criticizing others? Let us go home. What is the use of watching?”

COMMENTARY

Someone said, “There is no benefit in discussing topics about others. Let us go and perform our own duties.”

Text 258

keha bale,—“na dekhila nija-karma-dose

se saba sukrti, ta' sabare bali kise?”//CB, Madhya 8.258//

TRANSLATION

Someone said, “We could not see due to our past misdeeds. They are fortunate, so why should we blame them?”

COMMENTARY

Someone said, “Due to our own misdeeds, we could not see the kirtana pastimes. Those who have received the opportunity to either participate in or see the kirtana are pious, or fortunate. We are unfortunate, how can we criticize them?”

Text 259

sakala pasandita'ra eka-capa hana“

eho sei gana” hena bujhi yaya dhana//CB, Madhya 8.259//

TRANSLATION

The atheists gathered together and chased that person away, thinking, “He is one of them.”

COMMENTARY

When the atheists heard that statement, they unitedly chased that person away, thinking, “He is also part of that group.”

The phrase eka-capa (eka—“combined” + capa—“assembled”) means “assembled together” or “united together.”

Text 260

“o kirtana na dekhile ki haibe manda?

sata sata vedi' yena kare maha-dvandva//CB, Madhya 8.260//

TRANSLATION

“What is the loss if we do not see their kirtana? Their kirtana is like a big argument among hundreds of people.

COMMENTARY

“What is the problem if we do not participate in their kirtana? Their kirtana is just like a great argument among hundreds of people.”

The word dvandva means “debate,” “quarrel,” or “fight.”

Texts 261-262

kona japa, kona tapa, kona tattva-jnana

taha na dekhiye kari' nija karma-dhyana

cala-kala-dugdha-dadhi ekatra kariyajati

nasa kari' khaya ekatra haiya” //CB, Madhya 8.260//

TRANSLATION

“We do not see any japa, any austerities, or any cultivation of spiritual knowledge amongst them. They simply engage in their concocted activities and ruin their caste by gathering rice, bananas, milk, and yogurt and eating together.”

COMMENTARY

“We do not find any trace of japa, austerities, or cultivation of spiritual knowledge among them. They concoct their own activities and meditation; they mix together rice, bananas, yogurt, and milk, and then they sit together and eat, thereby ruining their caste.”

Text 263

parihase asi' sabe dekhibara tare//CB, Madhya 8.263//

TRANSLATION

“dekhi, o pagala-gula kon karma kare”

COMMENTARY

People came to see and ridicule them. “Let us see what these madmen are doing.”

Text 264

eteka baliya sabe calilena ghare

eka yaya, ara asi' bajaya duyare//CB, Madhya 8.264//

TRANSLATION

After speaking like this, they went home. As one left, another came and knocked at the door.

Text 265

pasandi pasandi yei dui dekha haya

galagali kari' saba hasiya padaya//CB, Madhya 8.265//

TRANSLATION

As soon as two atheists met together, they embraced and fell to the ground laughing loudly.

COMMENTARY

As soon as two atheists opposed to devotional service met, they laughed so loudly while discussing the devotees' activities that they collapsed to the ground.

Text 266

punah dhari' lai' yaya yeba nahi dekhe

keha va nivrtta haya karo anurodhe//CB, Madhya 8.266//

TRANSLATION

They would also go and bring others who had not seen what was going on. Yet some persons, on the advice of others, would refuse to go.

Text 267

keha bale,—“bhai, ei dekhila sunila

nimani laiya saba pagala haila//CB, Madhya 8.267//

TRANSLATION

Someone said, “O brother, I have seen and heard everything. Along with Nimai, they have all become mad.

Text 268

darduri uthiya ache srivasera badi

durgotsave yena sadi dei hudahudi//CB, Madhya 8.268//

TRANSLATION

“It sounds like the tumultuous croaking of frogs or the wild celebration of a Durga-puja festival in the house of Srivasa.

COMMENTARY

“It seems like frogs are croaking at the house of Srivasa. They are excited and noisy, just as when people push and bump each other during a Durga-puja festival.”

Text 269

`hai hai, haya haya'—ei matra suni

iha saba haite haila ayasa-kahini//CB, Madhya 8.269//

TRANSLATION

“The only thing we can hear is 'Hey! Hey! Ho! Ho!' These people bring infamy on us.

Text 270

maha-maha-bhattacarya sahasra yethaya

hena dhangaita-gula vase nadiyaya//CB, Madhya 8.270//

TRANSLATION

“Nadia has thousands of great exalted Bhattacaryas, yet such imposters also live here.

COMMENTARY

“Today in Nadia, where thousands of learned brahman as reside, a few cheaters and imposters have become prominent.”

The word dhangaita (or dhangati) means “a cheater,” “an imposter,” “a debauchee,” or “a thief.”

Text 271

srivasa-vamanare ei nadiya haite

ghara bhangi' kali laiya phelaiba srote//CB, Madhya 8.271//

TRANSLATION

“Tomorrow we will drive the brahmana Srivasa out of Nadia. Then we will break his house and throw it in the river.

COMMENTARY

“We should drive Srivasa, the so-called brahmana who brings infamy to the brahmanas, out of Navadvipa. We will break his straw house and throw it in the flowing waters of the Ganges.”

Text 272

o brahmana ghucaile gramera kusala

anyatha yavane grame karibeka bala”//CB, Madhya 8.272//

TRANSLATION

“When this brahmana ruins the prosperity of this village, the Yavanas will become powerful here.

COMMENTARY

“The brahmana Srivasa has destroyed all auspiciousness in this village. When the influence of the brahmanas wanes, the Yavanas will become prominent.”

Text 273

ei-mata pasandi karaye kolahala

tathapiha maha-bhagyavanta se sakala//CB, Madhya 8.273//

TRANSLATION

In this way the atheists made a great commotion, yet nevertheless they were all most fortunate.

Text 274

prabhu-sange ekatra janmila eka grame

dekhileka, sunileka se saba vidhane//CB, Madhya 8.274//

TRANSLATION

They took birth in the same village as the Lord, and they saw and heard about His pastimes.

Text 275

caitanyera gana-saba matta krsna-rase

bahirmukha-vakya kichu karne na pravese//CB, Madhya 8.275//

TRANSLATION

The followers of Lord Caitanya were intoxicated in the mellows of Krsna consciousness, therefore the statements of the materialists did not enter their ears.

Text 276

“jaya krsna murari mukunda vanamali”

ahar-nisa gaya sabe hai' kutuhali//CB, Madhya 8.276//

TRANSLATION

Day and night they happily chanted, “Jaya Krsna, Murari, Mukunda, Vanamali!”

Text 277

ahar-nisa bhakti-sange nace visvambhara

sranti nahi karo, sabe sattva-kalevara//CB, Madhya 8.277//

TRANSLATION

Visvambhara danced day and night with the devotees. No one became tired, for they all had spiritual bodies.

Text 278

vatsareka nama matra kata yuga gela

caitanya-anande keha kichu na janila//CB, Madhya 8.278//

TRANSLATION

A number of yugas passed as one year with no one understanding due to the ecstasy of being with Lord Caitanya.

Text 279

yena maha-rasa-krida kata yuga gela

tilardheka-hena saba gopika manila//CB, Madhya 8.279//

TRANSLATION

While a number of yugas passed during the rasa-lila pastime, the gopis thought that only a moment had passed.

COMMENTARY

In this regard one should discuss Srila Cakravarti Thakura's Sarartha-darsini commentary on Srimad Bhagavatam (10.29.1 and 10.33.38).

Text 280

ei-mata acintya krsnera parakasa

iha jane bhagyavanta caitanyera dasa//CB, Madhya 8.280//

TRANSLATION

In this way Krsna manifests inconceivable pastimes that are known only to the fortunate servants of Lord Caitanya.

Text 281

ei mate nace mahaprabhu visvambhara

nisi avasesa matra se eka prahara//CB, Madhya 8.281//

TRANSLATION

In this way Visvambhara Mahaprabhu danced until only three hours of the night remained.

Text 282

salagrama-sila-saba nija-kole kari'

uthila caitanya-candra khattara upari//CB, Madhya 8.282//

TRANSLATION

Sri Caitanyacandra then took all the salagrama-silas on His lap and sat

on the simhasana.

Text 283

mada mada kare khatta visvambhara-bhare

athe-vyathe nityananda khatta sparsa kare//CB, Madhya 8.283//

TRANSLATION

As the simhasana made a cracking sound due to the weight of Visvambhara, Nityananda quickly touched it.

Text 284

anantera adhisthana haila khattaya

na bhangila khatta, dole sri-gauranga-raya//CB, Madhya 8.284//

TRANSLATION

Lord Ananta manifested within the throne, so it did not break as Lord Gauranga comfortably sat on it.

Text 285

caitanya-ajnaya sthira haila kirtana

kahe apanara tattva kariya garjana//CB, Madhya 8.285//

TRANSLATION

On the order of Lord Caitanya, the kirtana was stopped. Then the Lord loudly revealed His glories.

Text 286

“kali-yuge muni krsna, muni narayana

muni sei bhagavan, devaki-nandana//CB, Madhya 8.286//

TRANSLATION

“In Kali-yuga, I am Krsna and I am Narayana. I am the Supreme Lord and son of Devaki.

Text 287

ananta brahmanda-koti-majhe mui natha

yata gao, sei muni, tora mora dasa//CB, Madhya 8.287//

TRANSLATION

“I am the Lord of innumerable universes. I am the object of all glorification, and all of you are My servants.

Text 288

to-sabara lagiya amara avatara

tora yei deha', sei amara ahara//CB, Madhya 8.288//

TRANSLATION

“I have incarnated for your sake. Whatever you offer Me, that is My food.

Text 289

amare se diyacha saba upahara”

srivasa balena,—“prabhu sakala tomara”//CB, Madhya 8.289//

TRANSLATION

“Actually you have offered everything to Me.” Then Srivasa replied, “O

Lord, everything belongs to You."

Text 290

prabhu bale,—"muni iha khaimu sakala"

advaita balaye,—"prabhu badai mangala"//CB, Madhya 8.290//

TRANSLATION

The Lord said, "I will eat it all." Advaita then said, "O Lord, that would be most auspicious."

Text 291

kare kare prabhure yogaya saba dase

anande bhojana kare prabhu nijavese//CB, Madhya 8.291//

TRANSLATION

All the servants of the Lord then offered Him various items with their own hands, and the Lord in His own ecstasy happily ate.

Text 292

dadhi khaya, dugdha khaya, navanita khaya//CB, Madhya 8.292//

TRANSLATION

"ara ki achaye ana" balaye sadaya

COMMENTARY

As He ate yogurt, milk, and butter, He repeatedly asked, "Bring whatever else you have."

Text 293

vividha sandesa khaya sarkara-mraksita

misra, narikela-jala sasyera sahita//CB, Madhya 8.293//

TRANSLATION

He ate various types of milk sweets mixed with sugar, as well as sugar candy and green coconut water with its pulp.

Text 294

kadalaka, cipitaka, bharjita-tandula

`ara ana' punah bale khaiya bahula//CB, Madhya 8.294//

TRANSLATION

He ate bananas, flat rice, and puffed rice and then repeatedly said, “Bring more.”

Text 295

vyavahare jana-sata-duira ahara

nimise khaiya bale,—“ki achaye ara?”//CB, Madhya 8.295//

TRANSLATION

By ordinary calculation the Lord ate in one moment enough food to feed two hundred people. He then said, “What else do you have?”

COMMENTARY

The word vyavahare means “according to worldly consideration.”

Text 296

prabhu bale,—“ana ana, etha kichu nani”

bhakta saba trasa pai' sanare gosani//CB, Madhya 8.296//

TRANSLATION

The Lord said, “Bring more, bring more. There is nothing left here.” The devotees then became frightened and remembered the Supreme Lord.

Text 297

kara-yoda kari' saba kaya bhaya-vani“

tomara mahima prabhu amara ki jani?//CB, Madhya 8.297//

TRANSLATION

All the devotees folded their hands and fearfully said, “What do we know of Your glories?

Text 298

ananta brahmanda ache yahara udare

tare ki kariba ei ksudra upahare?”//CB, Madhya 8.298//

TRANSLATION

“With these insignificant offerings how can we satisfy He in whose stomach innumerable universes rest?”

Text 299

prabhu bale,—“ksudra nahe bhakta upahara

jhata ana, jhata ana, ki achaye ara”//CB, Madhya 8.299//

TRANSLATION

The Lord said, “The offerings of a devotee are not insignificant, therefore quickly bring whatever you have.”

COMMENTARY

In the Srimad Bhagavatam (10.81.3) it is stated:

anv apy upahrtam bhaktaih

premna bhury eva me bhavet

“I regard as great even the smallest gift offered by My devotees in pure love.”

Text 300

“karpura tambula ache,—sunaha gosani”

prabhu bale,—“tai deha kichu cinta nani”//CB, Madhya 8.300//

TRANSLATION

“O Lord, we have camphor and betel nuts.” The Lord replied, “Don't worry, give them to Me.”

Text 301

ananda haila, bhaya gela sabakara

yogaya tambula sabe yara adhikara//CB, Madhya 8.301//

TRANSLATION

All the devotees became ecstatic and their fears were dispelled as those who were qualified offered the Lord betel nuts.

Text 302

harise tambula yogayena sarva-dase

hasta pati' laya prabhu saba cahi hase//CB, Madhya 8.302//

TRANSLATION

All the servants joyfully offered betel nuts, and the Lord smiled as He accepted them with His own hand.

Text 303

dui caksu pakaiya karaye hunkara

`nada nada nada' prabhu bale bara-bara//CB, Madhya 8.303//

TRANSLATION

The Lord rolled His eyes and roared loudly as He repeatedly called out, “Nada! Nada! Nada!”

COMMENTARY

Mahaprabhu loudly called out, “Nada! Nada!” while rolling His eyes.

Text 304

kichui na bale keha, mauna kari' vase

sakala bhaktera citte lagaye tarase//CB, Madhya 8.304//

TRANSLATION

The devotees did not say anything but sat down in silence as their hearts were struck with wonder.

Text 305

maha-sasti-karta-hena bhakta-saba dekhe

hena sakti nahi karo, haibe sammukhe//CB, Madhya 8.305//

TRANSLATION

All the devotees saw Him as the supreme chastiser. They had no strength to stand before Him.

Text 306

nityananda mahaprabhu-sire dhare chati

yoda-kare advaita sammukhe kare stuti//CB, Madhya 8.306//

TRANSLATION

Nityananda held an umbrella over Mahaprabhu's head, and Advaita offered prayers with folded hands before the Lord.

Text 307

maha-bhaye yoda-hate saba-bhakta-gana

henta matha kari' cinte caitanya-carana//CB, Madhya 8.307//

TRANSLATION

In great fear, the devotees all folded their hands and remembered the lotus feet of Lord Caitanya as they bent their heads down.

Text 308

e aisvarya sunite yahara haya sukha

sei avasya dekhiba caitanya-sri-mukha//CB, Madhya 8.308//

TRANSLATION

Anyone who is pleased to hear about this display of opulence by the Lord will certainly see the beautiful face of Lord Caitanya.

Text 309

yekhane ye ache, se achaye seikhane

tadurdhva haite keha nare ajna-vine//CB, Madhya 8.309//

TRANSLATION

One will understand these pastimes according to his qualification. No one can understand more without the sanction of the Lord.

Text 310

`vara maga' bale advaitera mukha cahi//CB, Madhya 8.310//

TRANSLATION

“tora lagi' avatara mora ei thani”

COMMENTARY

The Lord looked at Advaita and said, “Ask for some benediction. I have descended here because of You.”

Text 311

ei-mata saba bhakta dekhiya dekhiya“

maga, maga” bale prabhu hasiya hasiya//CB, Madhya 8.311//

TRANSLATION

In this way, the Lord smiled as He looked at each devotee and said, “Ask for some benediction.”

Text 312

ei-mata prabhu nija aisvarya prakase'

dekhi' bhakta-gana sukha-sindhu-majhe bhase//CB, Madhya 8.312//

TRANSLATION

In this way the Lord manifested His own opulences. On seeing this, the devotees floated in an ocean of bliss.

Text 313

acintya-caitanya-ranga bujhana na yaya

ksaneke aisvarya kari' punah murcha paya//CB, Madhya 8.313//

TRANSLATION

No one can understand the inconceivable pastimes of Lord Caitanya. One moment He displayed His opulences, and the next moment He fell unconscious.

Text 314

bahya prakasiya punah karaye krandana

dasya-bhava prakasa karaye anuksana//CB, Madhya 8.314//

TRANSLATION

On regaining His external consciousness, the Lord began to cry. He then continually cried in the mood of a servant.

Text 315

gala dhari' kande saba-vaisnava dekhiyasa

bare sambhase `bhai', `bandhava' baliya//CB, Madhya 8.315//

TRANSLATION

The Lord put His arms around the devotees' shoulders and cried. He

addressed each one of them as “brother” and “friend.”

Text 316

lakhite na pare keha, hena maya kare

bhrtya vina tanra tattva ke bujhite pare//CB, Madhya 8.316//

TRANSLATION

The power of His illusory energy was such that no one could recognize Him. No one other than His servants can understand Him in truth.

Text 317

prabhura caritra dekhi' hase bhakta-gana

sabai balena,—“avatirna narayana”//CB, Madhya 8.317//

TRANSLATION

The devotees smiled on seeing the Lord's characteristics. They said, “Lord Narayana has appeared.”

Text 318

kata-ksana thaki' prabhu khattara upara

anande murchita hailasri-gaurasundara//CB, Madhya 8.318//

TRANSLATION

After remaining on the simhasana for some time, Lord Gaurasundara fell unconscious in ecstasy.

Text 319

dhatu-matra nahi,—padilena prthivite

dekhi' saba parisada lagila kandite//CB, Madhya 8.319//

TRANSLATION

He fell to the ground with no symptom of life visible in His body. Seeing this, all His associates began to cry.

COMMENTARY

Gaurasundara fell unconscious to the ground out of ecstasy. The symptoms of His life force disappeared. All His associates began to cry. The word dhatu refers to the three elements—air, bile, and mucus.

Text 320

sarva-bhakta-gana yukta karite lagila

ama-saba chadiya vathakura calila//CB, Madhya 8.320//

TRANSLATION

Then all the devotees concluded that the Lord had left them.

Text 321

yadi prabhu e-mata nisthura-bhava kare

amaraha ei-ksane chadiba sarire//CB, Madhya 8.321//

TRANSLATION

“If the Lord displays such a cruel mood, then we will also give up our bodies at once.”

Text 322

eteka cintite sarvajnera cudamani

bahya prakasiya kare maha-hari-dhvani//CB, Madhya 8.322//

TRANSLATION

While the devotees were thinking in this way, the crest jewel of all omniscient persons manifested His external consciousness and loudly chanted the name of Hari.

Text 323

sarva-gane uthila ananda-kolahala

na jani ke kon-dige haila vihvala//CB, Madhya 8.323//

TRANSLATION

They all raised a tumultuous sound of ecstasy. Being overwhelmed, they did not know where they were.

Text 324

ei-mata ananda haya navadvipa-pure

prema-rase vaikunthera nayaka vihare//CB, Madhya 8.324//

TRANSLATION

In this way, various ecstatic pastimes took place in Navadvipa as the Lord of Vaikuntha enjoyed His pastimes of ecstatic love.

COMMENTARY

The word navadvipa-pura refers to Gauda-pura, or Sri Mayapur village.

Text 325

e sakala punya-katha ye kare sravana

bhakta-sange gauracandre rahu ta'ra mana//CB, Madhya 8.325//

TRANSLATION

May the mind of one who hears these auspicious topics always remain at the lotus feet of Sri Gauracandra, surrounded by His devotees.

Text 326

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 8.326//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Eight, entitled, “The Manifestation of Opulences.”

Chapter 9 The Lord's Twenty-One Hour Ecstasy and Descriptions of Sridhara and Other Devotees' Characteristics

This chapter describes Sri Gaurasundara's sata-prahariya-maha-prakasa, or twenty-one-hour divine manifestation, His sitting on the throne of Lord Visnu, the performance of His abhiseka by the devotees, the offering of prayers and the worship of Mahaprabhu with sixteen ingredients according to the rules and regulations prescribed with the ten-syllable Gopala-mantra, the Lord's eating foodstuffs offered by the devotees, Mahaprabhu's narration of the previous histories of devotees headed by Srivasa, the devotee's performance of evening arati, topics of the topmost devotee Sridhara, and the glories of Vaisnavas' characteristics.

One day Mahaprabhu came with Nityananda to the house of Srivasa. Understanding the mood of the Lord, all the assembled devotees began to perform kirtana. Sri Gaurasundara, who is the supreme teacher of everyone, regularly danced in the kirtana in the mood of a devotee, yet in His own mood He sometimes sat on the throne of Visnu as if unaware of what He was doing. On this day, however, the Supreme Lord Sri Gaurasundara concealed His mood as a devotee, and with a desire to accept the service of His surrendered devotees, He sat on the throne of Visnu for twenty-one hours and revealed that He is personally Lord Visnu, the shelter of all devotees. In this maha-prakasa pastime, He manifested all the forms of Visnu's incarnations.

This day, in response to the Lord's gesture, the devotees happily worshiped Sri Gaura-Narayana, who is the Lord of Vaikuntha and full in six opulences, with various ingredients through the performance of the abhiseka ceremony meant for the King of kings. After worshiping Mahaprabhu with sixteen ingredients according to the prescriptions of the ten-syllable Gopala-mantra, the devotees offered various prayers and described His transcendental qualities and pastimes by glorifying Him as the cause of all causes, the controller of all controllers, and the Lord who has accepted the mood of a devotee to manifest His own service for delivering the fallen souls. Thereafter, Sri Gaurasundara spontaneously extended His lotus feet to be worshiped, and all the devotees worshiped His lotus feet with various accumulated ingredients according to their respective desires. With a desire to accept the service of His devotees, Mahaprabhu also happily ate various foodstuffs offered by them and began to describe previous experiences of the devotees headed by Srivasa. Later, after the devotees finished offering evening arati, Sri Gaurasundara instructed the devotees to bring His dearmost devotee Sridhara in order to exhibit His pastimes of opulence to him. As the Vaisnavas following the Lord's instructions covered half the distance, they heard Sridhara loudly chanting the holy names of Hari, and by following that sound they came to his house. Although according to external characteristics Sridhara was extremely poor, since he was a transcendental devotee of Mahaprabhu, he was eternally enriched with the treasure of krsna-prema. The extraordinary example of service to the Lord exhibited in this world by the destitute Kholaveca Sridhara, who was as truthful as Yudhisthira, is meant to be followed by everyone. The atheists thought that Sridhara remained awake and chanted the name of

the Lord throughout the night due to being afflicted by poverty and hunger. They did not know that Sridhara was constantly engaged in the service of the husband of Laksmidevi, the predominating deity of the all opulences, therefore he can never actually be afflicted by poverty. Sridhara did not pay any attention to the statements of the atheists but constantly remained absorbed in drinking the nectar of Krsna's holy names. At night he eagerly prayed to the Lord for the spiritual benefit of himself and the entire world. As soon as Sridhara heard the name of Mahaprabhu from the devotees, he lost consciousness out of ecstasy. The devotees then carefully brought him before Mahaprabhu. On seeing Sridhara, Mahaprabhu became greatly pleased, and Sridhara also became overwhelmed by seeing the Lord's most enchanting transcendental form.

During the Lord's pastimes as a student, Sridhara passed his life by selling banana leaves, banana flowers, and banana stems. In order to establish that the Supreme Lord happily accepts the offerings of His devotees but does not even look at the offerings of nondevotees, Mahaprabhu would forcibly snatch those items from Sridhara and as a result even quarreled with him. Mahaprabhu reminded Sridhara about those pastimes and expressed His desire to award him the eight kinds of mystic perfection. Thereafter Mahaprabhu displayed His extraordinary opulence to Sridhara. As soon as Sridhara saw that display, he was struck with wonder and fell unconscious to the ground. When on Sriman Mahaprabhu's order Sridhara regained his external consciousness, Mahaprabhu instructed him to offer prayers. After Sridhara humbly expressed his inability to offer prayers to Mahaprabhu on the pretext of ignorance, the Lord ordered Suddha Sarasvati to manifest on the tongue of Sridhara, and thus Sridhara began to offer wonderful prayers to Mahaprabhu. Being pleased by the prayers of Sridhara, Mahaprabhu asked him to accept any benediction he wanted. Sridhara asked for the benediction that He who regularly quarreled with him (Sridhara) over banana leaves and flowers may remain his Lord, birth after birth. When Mahaprabhu desired to make Sridhara the emperor, Sridhara did not accept but rather prayed for the qualification to glorify the Lord's transcendental qualities.

The devotees of Sri Gaura do not hanker for any material object, they simply pray for the transcendental service of the Lord. Persons who have

received Gaurasundara's merciful glance know that religiosity, economic development, sense gratification or the eight mystic perfections, and even liberation are most abominable and insignificant, and thus they simply desire the service of the lotus feet of Krsna. They do not desire their own sense gratification. A Vaisnava cannot be recognized by his external features. People who are intoxicated with pride due to material assets cannot understand the glories of the opulence and wealth of Sridhara, who is an exalted transcendental Vaisnava. Although from the material point of view it may appear that the Vaisnavas are deficient, they actually have no deficiency. Although Vaisnavas appear in poor families within this world to teach the fallen and wretched living entities to worship Hari, they are not actually poor. The purpose of such pastimes is to demonstrate how one can worship Hari in spite of being born in a poor family. The characteristics of Vaisnavas are incomprehensible to the materialists. If one surrenders to the Vaisnavas with nonduplicitous simplicity, then by their mercy one can recognize them. It is the duty of every intelligent man to stay far away from the vaisnava-aparadha of trying to measure Vaisnavas with material knowledge. A person who is devoid of vaisnava-aparadha can easily attain love of God by chanting the holy name of Krsna even once, otherwise namaparadha in the form of blaspheming Vaisnavas will create havoc in one's life.

Text 1

gaura-nidhi kapata sannyasi-vesa-dhari

akhila-bhuvana-adhikari//CB, Madhya 9.001//

TRANSLATION

All glories to Gaura, the Lord of the entire universe, who disguised Himself by wearing the dress of a sannyasi!

COMMENTARY

Sri Gaurasundara is the Lord of the fourteen worlds. In order to teach the people of this world, He gave up all kinds of worldly enjoyment and displayed the qualification of a human being by accepting the dress of a renunciant.

Text 2

jaya jagannatha sacinandana caitanya

jaya gaurasundarera sankirtana dhanya//CB, Madhya 9.002//

TRANSLATION

All glories to Sri Caitanya, the son of Jagannatha and Saci! All glories to Gaurasundara, who inaugurated the glorious sankirtana movement!

COMMENTARY

The sankirtana movement of Sri Gaurasundara is the highest benediction in all respects. The subject matter of this kirtana illustrates the most exalted pastimes of the Lord, therefore there is no comparison to this sankirtana.

Text 3

jaya nityananda-gadadharera jivana

jaya jaya advaita-srivasa-prana-dhana//CB, Madhya 9.003//

TRANSLATION

All glories to the Lord, who is the life of Nityananda and Gadadhara! All glories to the life and wealth of Advaita and Srivasa!

Text 4

jaya sri-jagadananda-haridasa-prana

jaya vakresvara-pundarika-prema-dhama//CB, Madhya 9.004//

TRANSLATION

All glories to the life of Jagadananda and Haridasa! All glories to the Lord, who is the abode of Vakresvara's and Pundarika's love!

COMMENTARY

Sri Gaurasundara is the shelter of Vakresvara's and Sri Pundarika Vidyanidhi's love; in other words, Vakresvara and Pundarika took shelter of Gaurahari, who is the supreme shelter.

Text 5

jaya vasudeva srigarbhera prana-natha

jiva-prati kara prabhu subha-drsti-pata//CB, Madhya 9.005//

TRANSLATION

All glories to the dear Lord of Vasudeva and Srigarbha! O Lord, please glance mercifully on the living entities.

Text 6

bhakta-gosthi sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Madhya 9.006//

TRANSLATION

All glories to Gauranga, along with His devotees! By hearing topics about Lord Caitanya, one obtains devotional service.

Text 7

madhya-khanda katha bhai suna eka-cite

mahaprabhu gauracandra vihare ye-mate//CB, Madhya 9.007//

TRANSLATION

O brothers, please hear attentively the topics of the Madhya-khanda regarding how Gauracandra Mahaprabhu enjoyed His pastimes.

Text 8

ebe suna caitanyera maha-parakasa

yanhi sarva-vaisnavera siddhi-abhilasa//CB, Madhya 9.008//

TRANSLATION

Now hear about Lord Caitanya's maha-prakasa, or great revelation, during which all the Vaisnavas obtained fulfillment of their desires.

COMMENTARY

By hearing the description of Sri Caitanyadeva's maha-prakasa, the desires of the Vaisnavas are fulfilled.

Text 9

`sata-prahariya-bhava' loke khyati ya'ra

yanhi prabhu hailena sarva avatara//CB, Madhya 9.009//

TRANSLATION

This pastime is widely known as sata-prahariya bhava, or “the twenty-one-hour ecstasy.” During this period the Lord manifested His various incarnations.

COMMENTARY

A prahara consists of seven and a half dandas, or three hours, therefore seven praharas is equal to twenty-one hours. Gaurahari manifested the pastimes of all Visnu incarnations for twenty-one hours. During this period He manifested His wonderful pastimes and satisfied the devotees by eating their offerings and awarding them devotional service to Lord Hari.

Text 10

adbhuta bhojana yanhi, adbhuta prakasa

yare tare visnu-bhakti-danera vilasa//CB, Madhya 9.010//

TRANSLATION

During this pastime the Lord ate wonderfully, manifested wonderful forms, and awarded the devotional service of Visnu to one and all.

Text 11

raja-rajesvara-abhiseka sei dine

karilena prabhure sakala bhakta-gane//CB, Madhya 9.011//

TRANSLATION

On that day, the devotees gave the Lord abhiseka as the King of all kings.

Text 12

eka-dina mahaprabhu sri-gaurasundara

ailena srinivasa panditera ghara//CB, Madhya 9.012//

TRANSLATION

One day Sri Gaurasundara Mahaprabhu came to the house of Srivasa Pandita.

Text 13

sange nityananda-candra parama vihvala

alpe alpe bhakta-gana milila sakala//CB, Madhya 9.013//

TRANSLATION

He was accompanied by the most restless Nityananda Candra. Gradually all the devotees gathered there.

Text 14

avesita citta mahaprabhu gaura-raya

parama aisvarya kari' catur-dige caya//CB, Madhya 9.014//

TRANSLATION

The heart of Gauranga Mahaprabhu was absorbed in ecstasy. Manifesting His supreme opulences, He looked in the four directions.

Text 15

prabhura ingita bujhilena bhakta-gana

uccaihsvare catur-dige karena kirtana//CB, Madhya 9.015//

TRANSLATION

Understanding the indication of the Lord, the devotees began loud kirtana from all sides.

Text 16

anya anya dina prabhu nace dasya-bhave

ksaneke aisvarya prakasiya punah bhange//CB, Madhya 9.016//

TRANSLATION

On other days the Lord would dance in the mood of a servant and would only momentarily manifest His opulences before withdrawing them.

Texts 17-19

sakala bhaktera bhagye e dina nacite

uthiya vasila prabhu visnura khattate

ara saba dine prabhu bhava

prakasiyavaisena visnura khate yena na janiya

sata-prahariya-bhave chadi sarva mayavasila

prahara-sata prabhu vyakta haiya//CB, Madhya 9.017-19//

TRANSLATION

While dancing on this day, however, the Lord made all the devotees fortunate by going up and sitting on the throne of Lord Visnu. On other days when the Lord had manifested His ecstasy and sat on the throne of Visnu, He had acted like He was unaware of His actions. But during this sata-prahariya bhava, the Lord gave up all pretension and revealed His glories for twenty-one hours.

COMMENTARY

The phrase visnura khatta refers to the Supreme Lord's simhasana, or throne. On other days Mahaprabhu acted as if unaware as He sat on the throne of Visnu in His own ecstasy, but on this day He concealed His mood and pastimes as a devotee and sat on the throne of Visnu for twenty-one hours in the mood of the Supreme Lord. This day He did not hide Himself in any way but fully revealed Himself, in other words, He accepted the service of His devotees by fully revealing Himself as Lord Visnu, the object of all worship.

Text 20

yoda haste sammukhe sakala bhakta-gana

rahilena parama ananda-yukta mana//CB, Madhya 9.020//

TRANSLATION

All the devotees felt great ecstasy as they stood before the Lord with folded hands.

Text 21

ki adbhuta santosera haila prakasa

sabai vasena yena vaikuntha-vilasa//CB, Madhya 9.021//

TRANSLATION

How wonderful were their feelings of satisfaction! Everyone felt like they were enjoying in Vaikuntha.

Text 22

prabhu o vasila yena vaikunthera natha

tilardheka maya-matra nahika kothata//CB, Madhya 9.022//

TRANSLATION

The Lord also sat like the Lord of Vaikuntha. Not even a tinge of illusion was present there.

Text 23

ajna haila,—"bala mora abhiseka-gita"

suni' gaya bhakta-gana hai' harasita//CB, Madhya 9.023//

TRANSLATION

The Lord ordered, "Recite the prayers for My abhiseka." On hearing this, the devotees happily recited.

COMMENTARY

The phrase abhiseka-gita refers to the prayers recited during an abhiseka ceremony. When a king of kings is installed on a throne, his subjects glorify him with various offerings of prayers and homage.

Text 24

abhiseka suni' prabhu mastaka dhulaya

sabare karena krpa-drsti amayaya//CB, Madhya 9.024//

TRANSLATION

On hearing the abhiseka prayers, the Lord rolled His head and without duplicity glanced mercifully on everyone.

COMMENTARY

The phrase abhiseka suni' means “hearing the recitation of abhiseka prayers.

Text 25

prabhura ingita bujhilena bhakta-gana

abhiseka karite sabara haila mana//CB, Madhya 9.025//

TRANSLATION

The devotees understood the Lord's indication and decided to perform the abhiseka ceremony.

Text 26

sarva-bhakta-gane bahi' ane ganga-jala

age chankilena divya-vasane sakala//CB, Madhya 9.026//

TRANSLATION

All the devotees brought Ganges water and strained it with fine clean cloth.

Text 27

sese sri-karpura catuhsama-adi

diyasajja karilena sabe prema-yukta haiya//CB, Madhya 9.027//

TRANSLATION

Thereafter they joyfully prepared for the abhiseka by mixing camphor and four other ingredients in the water.

COMMENTARY

The Hari-bhakti-vilasa (6.115) quotes the Garuda Purana as follows: “Catuhsama consists of two portions of musk, four portions of sandalwood, three portions of kunkuma, and one portion of camphor.”

Text 28

maha-jaya-jaya-dhvani suni' cari bhite

abhiseka-mantra sabe lagila padite//CB, Madhya 9.028//

TRANSLATION

The tumultuous sound of “Jaya! Jaya!” was heard in the four directions as everyone began to recite the abhiseka mantras.

Text 29

sarvadye sri-nityananda `jaya jaya' bali'

prabhura sri-sire jala dila kutuhali//CB, Madhya 9.029//

TRANSLATION

First, Sri Nityananda chanted “Jaya! Jaya!” as He happily poured water on the head of the Lord.

Text 30

advaita-srivasa-adi yateka pradhana

padiya purusa-sukta karayena snana//CB, Madhya 9.030//

TRANSLATION

Exalted devotees headed by Advaita and Srivasa bathed the Lord while reciting the Purusa-sukta mantras.

COMMENTARY

om sahasra-sirsa purusah sahasraksah sahasra-pat

sa bhumim visvato vrtvaty atisthad dasangulam

The Supreme Lord's universal form has a thousand heads, a thousand eyes, and a thousand feet, for He contains all living entities. Having pervaded the universe completely to give it existence, and being independent, He extended Himself beyond the universe by ten fingers.

om purusa evedam sarvam yad bhutam yac ca bhavyam

utamrtatvasyesano yad annenatirohati

The universes—past, present, and future—are but manifestations of the Supreme Lord's purusa expansion. Though He is the Lord of immortality, he has manifest Himself as the purusa in the universe so that the jivas may enjoy material fruits.

om etavan asya mahima ato jyayams ca purusah

pado 'sya visva bhutani tri-padasyamrtam divi

The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one-quarter portion, and the eternal nature in the spiritual sky exists in three-quarters portion.

om tri-pad urdhva udait purusah pado 'syeha

bhavat punahtato visvan vyakramat sasananasane abhi

The three-quarters portion of the Lord transcends the material portion. The Lord in the one-quarter portion manifested the universe again, as He

had done repeatedly before. The Lord of the one-quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects.

om tasmad virad ajayata virajo adhi purusahsa

jato atyaricyata pascad bhumim atho purah

From the Lord, the universe was born, and in that universe was born the virat-purusa, the Supersoul of the universe. Then the virat-purusa grew and produced the earth and the bodies of the jivas.

om tasmad yajnat sarva-hutah sambhrtam prsad-ajyam

pasun tams cakre vayavyan aranyan gramyas ca ye

From that sacrifice where everything in the universe was sacrificed, yogurt and ghee—and indeed, all nourishing foods—were produced. It created the animals of the air, forest, and village.

om tasmad yajnat sarva-huta rcah samani jajnire

chandamsi jajnire tasmad yajus tasmad ajayata

From that ultimate sacrifice, or sarva-huta, were born the rk [hymns], sama [music], and yajus [prose] portions of the Vedas, along with the seven Vedic meters.

om tasmad asva ajayanta ye ke cobhayadatah

gavo ha jajnire tasmat tasmaj jata ajavayah

Horses were born from the sacrifice, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the sacrifice, along with goats and sheep.

om tam yajnam barhisi prauksan purusam jatam

agratahtena deva ayajanta sadhyarsayas ca ye

The devatas, sadhyas, and rsis placed the virat-purusa, the first being of the universe, on kusa grass and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the virat-purusa.

om yat purusam vyadadhuh katidha vyakalpayan

mukham kim asya kau bahu kav uru pada ucyete

In the mental sacrifice, when they divided up the virat-purusa, how many parts did they divide? What is stated about His face, arms, thighs, and feet?

om brahmano 'sya mukham asid bahu rajanyah

krtahuru tad asya yad vaisyah padbhyamsudro ajayata

The brahmanas arose from the face [of the virat-purusa], the ksatriyas from His two arms, the vaisyas from His thighs, and the sudras from His feet.

om candrama manaso jatas caksoh suryo ajayata

mukhad indras cagnis ca pranad vayur ajayata

His mind gave rise to the moon; His two eyes, the sun; His breath, Vayu; and His mouth, Indra and Agni.

om nabhya asid antariksamsirsno dyauh samavartata

padbhyam bhumir disahsrotrat tatha lokan akalpayan

From His navel arose the space between earth and heaven; from His head, the heavens; from His feet, the earth; and from His ears, the directions. In this way the worlds were created.

om yat purusena havisa deva yajnam atanvata

vasanto 'syasid ajyam grisma idhmahsarad dhavih

The devatas, the first beings manifested, performed a mental sacrifice to complete the creation. For this sacrifice they used the virat-purusa [the raw ingredients of the material world] as the offering. Spring was the ghee, summer the fuel-wood, and autumn the offering.

om saptasyasan paridhayah trih sapta samidhah

krtahdeva yad yajnam tanvana abadhnan purusam pasum

In this sacrifice the blades of kusa grass strewn around the fire [for

protection from raksasas] were seven [the seven Vedic poetic meters], and the fuel sticks were twenty-one [twelve months, five seasons, three worlds, and the sun]. The devatas who performed the mental sacrifice tied the virat-purusa to offer Him as the sacrificial animal.

om yajnena yajnam ayajanta devas

tani dharmani prathamany asan

te ha nakam mahimanah sacante

yatra purve sadhyah santi devah

In this way the devatas conducted the mental sacrifice using the virat-purusa to manifest variety in the world. By that sacrifice both the physical laws of nature and the first spiritual codes of conduct arose. The great souls, by similar mental worship, attain the place of immortality where dwell the sadhyas and devatas, the first worshipers.

Text 31

gaurangera bhakta saba maha-mantra-vit

mantra padi' jala dhale hai' harasita//CB, Madhya 9.031//

TRANSLATION

The devotees of Gauranga were expert in chanting mantras. As they recited mantras, they joyfully poured water on the Lord.

Text 32

mukundadi gaya abhiseka-sumangala

keha kande, keha nace, anande vihvala//CB, Madhya 9.032//

TRANSLATION

Devotees headed by Mukunda sang auspicious abhiseka songs as some devotees cried, some danced, and some became overwhelmed in

ecstasy.

Text 33

pati-vrata-gana kare `jaya-jayakara'

ananda-svarupa citta haila sabara//CB, Madhya 9.033//

TRANSLATION

The chaste women made auspicious sounds as everyone's hearts filled with ecstasy.

Text 34

vasiya achena vaikunthera adhisvara

bhakta-gane jala dhale sirera upara//CB, Madhya 9.034//

TRANSLATION

The Lord of Vaikuntha sat on the throne as all the devotees poured water on His head.

Text 35

nama-matra astottara-sata ghata jala

sahasra ghate o anta na pai sakala//CB, Madhya 9.035//

TRANSLATION

As a formality there was supposed to be one hundred eight pots of water, but thousands of pots could not actually hold all that water.

COMMENTARY

In ordinary auspicious rituals, the number one hundred eight is considered important, but in this case it was hundreds and hundreds.

The procedure for bathing the Lord is described in the Hari-bhakti-vilasa (19.88) as follows: “According to one's capacity, one should bath the Lord with gold, silver, copper, bell metal, or clay pots of water numbering one thousand, five hundred, two hundred fifty, one hundred eight, sixty-four, thirty-two, sixteen, or four.”

Text 36

devata-sakale dhari' narera akrti

gupte abhiseka kare, ye haya sukrti//CB, Madhya 9.036//

TRANSLATION

The fortunate demigods assumed the forms of human beings and secretly took part in the abhiseka ceremony.

Texts 37-38

yanra pada-padme jala-bindu dile matra

seha dhyane, saksate ke dite ache patra?

tathapiha tare nahi yama-danda haya

hena prabhu saksate sabara jala laya//CB, Madhya 9.036//

TRANSLATION

If one offers even a drop of water at the lotus feet of the Lord in meditation, what to speak of directly, he is never subjected to the punishment of Yamaraja. That Lord was now directly accepting water from everyone.

COMMENTARY

It is stated in the Hari-bhakti-vilasa (19.96) as follows:

yavanti jala-binduni mama gatre nivesayet

tavadvarsa-sahasrani svarga-loke mahiyate

“A person will live in Vaikuntha for as many thousands of years as the number of drops of water that he offers to My body.” (The phrase svarga-loke mahiyate means that as one goes to Vaikunthaloka, he will be respectfully worshiped by the demigods headed by Indra.)

Text 39

srivasera dasa-dasi-gane ane jala

prabhu snana kare, bhakta-sevara ei phala//CB, Madhya 9.039//

TRANSLATION

The servants and maidservants of Srivasa brought water and also bathed the Lord. This is the result of serving the devotees.

Text 40

jala ane eka bhagyavati `duhkhi' nama

apane thakura dekhi' bale,—“ana ana'//CB, Madhya 9.040//

TRANSLATION

One most fortunate maidservant named Duhkhi brought water for the Lord, who encouraged her by saying, “Bring, bring.”

Text 41

apane thakura ta'ra bhakti-yoga dekhi'

`duhkhi'-nama ghucaiya thuilena `sukhi'//CB, Madhya 9.041//

TRANSLATION

On seeing her devotional service, the Lord changed her name from Duhkhi to Sukhi [Duhkhi means “one who is unhappy,” and Sukhi means “one who is happy.”].

Text 42

nana veda-mantra padi' sarva-bhakta-gana

snana karaiya anga karila marjana//CB, Madhya 9.042//

TRANSLATION

All the devotees bathed the Lord while chanting various Vedic mantras, and then they dried His body.

Text 43

paridhana karaila nutana vasana

sri-ange lepila divya sugandhi-candana//CB, Madhya 9.043//

TRANSLATION

Thereafter they dressed Him in new cloth and applied fragrant sandalwood paste on His transcendental body.

Text 44

visnu-khatta patilena upaskara kari'

vasilena prabhu nija khattara upari//CB, Madhya 9.044//

TRANSLATION

They cleaned Visnu's throne, and the Lord then sat down on it.

Text 45

chatra dharilena sire nityananda raya

kona bhagyavanta rahi' camara dhulaya//CB, Madhya 9.045//

TRANSLATION

Lord Nityananda held an umbrella over the Lord's head, and some fortunate soul fanned Him with a camara.

Text 46

pujara samagri lai' sarva-bhakta-gana

pujite lagila nija prabhura carana//CB, Madhya 9.046//

TRANSLATION

Then all the devotees began to offer various items of worship at the lotus feet of their Lord.

Text 47

padya, arghya, acamani, gandha, puspa, dhupa

pradipa, naivedya, vastra, yatha anurupa//CB, Madhya 9.047//

TRANSLATION

They offered water for washing the feet, auspicious ingredients to the hand, water for washing the mouth, sandalwood paste, flowers, incense, lamps, foodstuffs, and cloth.

Text 48

yajna-sutra yatha-sakti vastra-alankara

pujilena kariyasodasa upacara//CB, Madhya 9.048//

TRANSLATION

According to their capacity they offered brahmana thread, clothes, and ornaments. In this way they worshiped the Lord with sixteen ingredients.

COMMENTARY

For the meaning of sodasa upacara, “sixteen ingredients of worship,” see the purport to Madhya-khanda, Chapter Six, verse 110.

Text 49

candane kariya lipta tulasi-manjari

punah punah dena sabe carana-upari//CB, Madhya 9.049//

TRANSLATION

The devotees dipped tulasi-manjaris in sandalwood paste and repeatedly offered them at the lotus feet of the Lord.

Text 50

dasaksara gopala-mantrera vidhi-mate

puja-kari' sabe stava lagila padite//CB, Madhya 9.050//

TRANSLATION

After worshiping the Lord according to the rules and regulations prescribed for chanting the ten-syllable Gopala-mantra, they offered prayers.

COMMENTARY

For an explanation of the ten-syllable Gopala-mantra, see the Gautamiya-tantra, Chapter Two, and the Narada-pancaratra, Chapter Two, verse 3, and Chapter Four, verses 6-8.

Text 51

advaitadi kari' yata parsada-pradhana

padila carane kari' danda-paranama//CB, Madhya 9.051//

TRANSLATION

All the Lord's principle associates headed by Advaita fell at the Lord's feet and offered obeisances.

Text 52

prema-nadi vahe, sarva-ganera nayane

stuti kare sabe, prabhu amayaya sune//CB, Madhya 9.052//

TRANSLATION

Tears of love flowed from the eyes of the devotees. The Lord sincerely listened as they offered the following prayers.

COMMENTARY

The phrase amayaya sune, or “sincerely listened,” is explained as follows: Sri Gaurasundara is the controller of maya; therefore since there is no possibility of His being conditioned by maya like the ordinary living entities, He exhibited the pastime of transgressing material considerations in His manifestation as Narayana.

Text 53

“jaya jaya jaya sarva-jagatera natha

tapta jagatere kara subha drstipata//CB, Madhya 9.053//

TRANSLATION

“All glories to the Lord of all universes! Please glance mercifully on the living entities who are afflicted with the threefold material miseries.

COMMENTARY

The word tapta means “burned by the threefold miseries.”

Text 54

jaya adi-hetu, jaya janaka sabara

jaya jaya sankirtanarambha avatara//CB, Madhya 9.054//

TRANSLATION

“All glories to the original cause and father of everyone! All glories to the Lord who has incarnated to inaugurate the sankirtana movement!

COMMENTARY

Although the process of sankirtana is mentioned in the scriptures, people were inclined to solitary services like chanting japa. But in order to award the highest benediction to the people of Kali-yuga, Sri Gaurasundara revealed the necessity of performing sankirtana.

Text 55

jaya jaya veda-dharma sadhu-jana-trana

jaya jaya abrahma-stambera mula-prana//CB, Madhya 9.055//

TRANSLATION

“All glories to the protector of Vedic principles and saintly persons! All glories to the Lord who gives life to everyone, from Brahma to the nonmoving living entities!

COMMENTARY

Let the Lord, who is the deliverer of the saintly persons and inaugurator of Vedic religious principles in the form of chanting the holy names of the Lord, be profusely glorified. Nondevotees follow godless religious principles, which are contrary to Vedic principles. Let Sri Gaurahari, who is the original life all living entities in the visible world, from Brahma to the inanimate beings, be profusely glorified.

Text 56

jaya jaya patita-pavana guna-sindhu

jaya jaya parama sarana dina-bandhu//CB, Madhya 9.056//

TRANSLATION

“All glories to the reservoir of transcendental qualities and the deliverer of the fallen souls! All glories to the supreme shelter and the friend of the poor!

Text 57

jaya jaya ksira-sindhu-madhye gopavasijaya

jaya bhakta-hetu prakata vilasi//CB, Madhya 9.057//

TRANSLATION

“All glories to the cowherd boy who lives in the ocean of milk! All glories to the Lord who manifests His pastimes for the sake of His devotees!

COMMENTARY

Vrajendra-nandana, who is the original source of everything, who is the localized Paramatma known as Ksirodakasayi Visnu, and who is a member of the cowherd community, has certainly appeared as Gaurahari. With a desire to manifest His own service, He manifested His Gaura pastimes to the devotees. Another reading [for gopavasi] is guptavasi, or “He who resides in secret.”

Texts 58-59

jaya jaya acintya-agamya-adi-tattva

jaya jaya parama komala suddha-sattva

jaya jaya vipra-kula-pavana-bhusana

jaya veda-dharma-adi sabara jivana//CB, Madhya 9.058-59//

TRANSLATION

“All glories to the Lord who is the inconceivable, unfathomable, and

original truth! All glories to the Lord who is the most gentle form of pure goodness! All glories to the Lord who is the ornament and deliverer of the brahmana community! All glories to the Lord who is the life and soul of all, including the Vedic principles!

COMMENTARY

Sri Gaurahari is most pleasant and the personification of pure goodness. He is the personified Vedic religious principles, the life and soul of all living entities, and the most pure ornament of the brahmana community.

Text 60

jaya jaya ajamila-patita-pavana

jaya jaya putana-duskrti-vimocana//CB, Madhya 9.060//

TRANSLATION

“All glories to the deliverer of the fallen Ajamila! All glories to He who liberated Putana of her sins!

Text 61

jaya jaya adosa-darasi ramakanta”

ei-mata stuti kare sakala mahanta//CB, Madhya 9.061//

TRANSLATION

“All glories to He who does not see the faults of others and who is the beloved Lord of Laksmi!” In this way all the exalted devotees offered their prayers.

Text 62

parama-prakata-rupa prabhura prakasa

dekhi' paranande dubilena sarva-dasa//CB, Madhya 9.062//

TRANSLATION

Seeing the supreme manifestation of the Lord's form, all His servants merged in an ocean of bliss.

Text 63

sarva maya ghucaiya prabhu gauracandra

sri-carana dilena, pujaye bhakta-vrnda//CB, Madhya 9.063//

TRANSLATION

Lord Gauracandra spontaneously extended His lotus feet, which were worshiped by all the devotees.

Text 64

divya gandha ani' keha lepe sri-carane

tulasi kamale meli' puje kona jane//CB, Madhya 9.064//

TRANSLATION

Someone brought fragrant sandalwood paste, which he smeared on those lotus feet. Someone else offered tulasi-manjaris in worship.

COMMENTARY

According to the following Vedic statement quoted in the Hari-bhakti-vilasa (6.114): candanaguru-karpura-pankam gandham ihocyate—“The term gandha refers to the mixture of sandalwood paste, aguru, and camphor.” Otherwise, according to the Garuda Purana statement quoted in Hari-bhakti-vilasa (6.115): “Gandha refers to the mixture of two portions of musk, four portions of sandalwood, three portions of kunkuma, and one portion of camphor. This is very dear to the Supreme Lord and all godly personalities.”

The word meli' (derived from the mil dhatu) means “to mix” or “to combine.”

Text 65

keha ratna-suvarna-rajata-alankara

pada-padme diya diya kare namaskara//CB, Madhya 9.065//

TRANSLATION

Someone offered ornaments made of gold, silver, and gems at His lotus feet and then offered obeisances.

Text 66

patta-neta, sukla, nila, supita vasana

pada-padme diya namaskare sarva-jana//CB, Madhya 9.066//

TRANSLATION

Everyone offered obeisances while white, blue, and yellow silk cloth were offered at the Lord's lotus feet.

COMMENTARY

The word patta-neta refers to silk or artificial silk cloth.

Text 67

nana-vidha dhatu-patra dei sarva-jane

na jani kateka asi' pade sri-carane//CB, Madhya 9.067//

TRANSLATION

They offered various types of metal containers. No one knew how many people fell at His lotus feet.

Texts 68-69

ye carana pujibare sabara bhavanaaja,

rama, siva kare ye lagi' kamana

vaisnavera dasa-dasi-gane taha puje

ei-mata phala haya, vaisnave ye bhaje//CB, Madhya 9.067//

TRANSLATION

The lotus feet that all living entities beginning with Brahma, Laksmi, and Siva desire to worship were now being worshiped by the servants and maidservants of the Vaisnavas. This is the result of serving the Vaisnavas.

COMMENTARY

The Vaisnavas are naturally akincana, or without material assets. And through external vision, ordinary people consider the Vaisnavas' servants and maidservants to be even more poor. But since Visnu is the worshipable Lord and treasure of the Vaisnavas, the servants and maidservants of the Vaisnavas obtain the eligibility to worship that all-desirable treasure.

Text 70

durva, dhanya, tulasi laiya sarva-jane

paiya abhaya sabe dena sri-carane//CB, Madhya 9.070//

TRANSLATION

They fearlessly offered fresh grass, paddy, and tulasi at the lotus feet of the Lord.

Text 71

nana-vidha phala ani' dena pada-tale

gandha-puspa, candana, sri-carane keha dhale//CB, Madhya 9.071//

TRANSLATION

Some of them brought various kinds of fruits, which they offered at His lotus feet, while some offered sandalwood paste and flowers at the Lord's lotus feet.

Text 72

keha puje kariyasodasa upacare

keha vasad-anga-mate, yena sphure ya're//CB, Madhya 9.072//

TRANSLATION

Someone was inspired to worship with sixteen ingredients, while someone was inspired to worship with six ingredients.

COMMENTARY

For the meaning of sad-anga-mate, “with six ingredients,” see Madhya-khanda (6.33).

Text 73

kasturi, kunkuma, sri-karpura, phagu-dhuli

sabe sri-carane dei hai' kutuhali//CB, Madhya 9.073//

TRANSLATION

Everyone joyfully offered musk, kunkuma, camphor, and red powder at the Lord's lotus feet.

COMMENTARY

The phrase phagu-dhuli refers to vermilion, or the red powder that is thrown during Holi.

Text 74

campaka, mallika, kunda, kadamba, malatinana

puspe sobhe sri-carana-nakha-panti//CB, Madhya 9.074//

TRANSLATION

Those lotus feet and toenails were decorated with various flowers such as campaka, mallika, kunda, kadamba, and malati.

COMMENTARY

The word nakha-panti refers to toenails.

Text 75

parama prakasa—vaikunthera cudamani

`kichu deha' khai'—prabhu cahena apani//CB, Madhya 9.075//

TRANSLATION

As the crest jewel of Vaikuntha manifested His opulences, He said, “Give Me something to eat.”

Text 76

hasta pate prabhu, dekhe sarva bhakta-gana

ye ye-mata deya, saba karena bhojana//CB, Madhya 9.076//

TRANSLATION

All the devotees saw the Lord extend His palm. Whatever the devotees offered, the Lord ate.

Text 77

keha dei kadalaka, keha divya mudga

deha dadhi, ksira va navani, keha dugdha//CB, Madhya 9.077//

TRANSLATION

Someone offered bananas, someone offered soaked mung dahl, and others offered yogurt, condensed milk, butter, and milk.

Text 78

prabhura sri-haste saba dei bhakta-gana

amayaya mahaprabhu karena bhojana//CB, Madhya 9.078//

TRANSLATION

The devotees gave all these items directly into the hands of Mahaprabhu, who sincerely ate everything.

Text 79

dhaila sakala-gana nagare nagare

kiniya uttama dravya anena satvare//CB, Madhya 9.079//

TRANSLATION

Everyone ran from street to street and bought the finest items, which they quickly brought back to the Lord.

Text 80

keha divya narikela upaskara kari'

sarkara-sahita dei sri-hasta-upari//CB, Madhya 9.080//

TRANSLATION

Someone mixed coconut pulp with sugar and placed it directly into the Lord's hand.

Text 81

nana-vidha pracura sandesa dei ani'

sri-haste laiya prabhu khayena apani//CB, Madhya 9.081//

TRANSLATION

They brought an abundance of various sweets, which the Lord took in His hands and ate.

COMMENTARY

The word sandesa is explained as follows: At present, a particular type of dry sweet made from curd is called sandesa. But in this case the word sandesa is used to indicate various types of sweets.

Text 82

keha deya moya, jambu, karkatika phala

keha deya iksu, keha deya ganga-jala//CB, Madhya 9.082//

TRANSLATION

Some offered sweets made of fused rice, rose apple, and cucumbers. Some offered sugar cane, and others offered Ganges water.

COMMENTARY

The phrase karkatika phala refers to kankuda [in Bengali, or kakdi in Hindi] (a type of cucumber), and the word jambu refers to the rose apple.

Text 83

dekhiya prabhura ati ananda-prakasa

dasa-bara panca-bara dei kona dasa//CB, Madhya 9.083//

TRANSLATION

On seeing the Lord's ecstatic manifestation, some servants offered five or ten times.

Text 84

sata sata jane va kateka dei jala

maha-yogesvara pana karena sakala//CB, Madhya 9.084//

TRANSLATION

Hundreds of people offered water, all of which was drunk by the master of all mystic perfections.

Text 85

sahasra sahasra bhanda dadhi, ksira, dugdha

sahasra sahasra kandi-kala, kata mudga//CB, Madhya 9.085//

TRANSLATION

They offered thousands of pots of yogurt, condensed milk, and milk, thousands of bunches of bananas, and a large quantity of soaked mung dahl.

Text 86

kateka va sandesa, kateka phala-mula

kateka sahasra bata karpura tambula//CB, Madhya 9.086//

TRANSLATION

They offered large quantities of sweetmeats, fruits, and roots, and

thousands of containers filled with betel nuts and camphor.

COMMENTARY

The word bata refers to a container for keeping betel nuts.

Text 87

ki apurva sakti prakasila gauracandra

ke-mate khayena, nahi jane bhakta-vrnda//CB, Madhya 9.087//

TRANSLATION

Such was the unprecedented opulence manifested by Gauracandra! The devotees could not understand how the Lord ate everything.

Text 88

bhaktera padartha prabhu khayena santose

khaiya sabara janma-karma kahe sese//CB, Madhya 9.088//

TRANSLATION

The Lord happily ate the foodstuffs offered by His devotees and then began to describe their birth and activities.

COMMENTARY

After accepting the ingredients of service offered by His devotees, the Lord happily praised their good fortune, birth, and pious activities. Some persons consider that Mahaprabhu described the previous pious activities of the living entities by His quality of omniscience.

Text 89

tata-ksane se bhaktera haya ye smarana

santose achada khaya, karaye krandana//CB, Madhya 9.089//

TRANSLATION

As a result, each devotee remembered his previous activities and joyfully fell to the ground crying.

Text 90

srivasere bale,—“are pade tora mane

bhagavata sunili ye devananda-sthane//CB, Madhya 9.090//

TRANSLATION

The Lord said to Srivasa, “O Srivasa, do you remember when you once heard Srimad Bhagavatam from Devananda Pandita?

Text 91

pade pade bhagavata—prema-rasa-maya

suniya dravila ati tomara hrdaya//CB, Madhya 9.091//

TRANSLATION

“Every line of Srimad Bhagavatam is full of loving devotional mellows, and your heart melted on hearing that narration.

COMMENTARY

One should discuss Srimad Bhagavatam verses 1.1.3, 1.1.19, and 12.13.15 in this regard.

Text 92

uccaihsvara kari' tumi lagila kandite

vihvala haiya tumi padila bhumite//CB, Madhya 9.092//

TRANSLATION

“You began to cry loudly and fell to the ground, overwhelmed with ecstasy.

Text 93

abodha paduya bhakti-yoga na bujhiya

balgiya kandaye kene,—na bujhila iha//CB, Madhya 9.093//

TRANSLATION

“Not understanding your devotional sentiments, the foolish students could not understand why you were crying.

Text 94

bahya nahi jana tumi premera vikare

paduya tomare nila bahira duyare//CB, Madhya 9.094//

TRANSLATION

“You lost external consciousness while exhibiting transformations of ecstatic love, and the students carried you outside.

Text 95

devananda ithe na karila nivarana

guru yatha ajna, sei-mata sisya-gana//CB, Madhya 9.095//

TRANSLATION

“Devananda did not stop them. As the guru was ignorant, so were his disciples.

COMMENTARY

Since the students under the shelter of Devananda, their teacher, could

not understand the fruits of Srivasa's devotional service, they committed offenses at the feet of Srivasa because they were controlled by their material perception. Because the teacher, Devananda, did not check the actions of his ignorant students, he was also guilty of the offense. Devananda, who was ignorant of devotional service, gave no information about the exalted position of devotional service in his teachings to his students. Therefore since the guru had no qualification in devotional service, his disciples were also devoid of devotional service.

Upon seeing the merciful pure devotees' method of preaching through chanting, many people nowadays say that it is better to worship the Lord at home in solitude. They say various obstacles such as false ego and pride attack one who preaches through chanting. But in this instance, if a person like Devananda Pandita remains ignorant about devotional service and does not preach the glories of devotional service, he commits an offense. This is the purport of this pastime. A scarcity of devotional service is seen in every activity of this world, but if one does not engage in glorifying the Lord to remove that scarcity, he is touched by offense.

Text 96

bahira duyare toma edila taniyatabe

tumi aila parama duhkha pana//CB, Madhya 9.096//

TRANSLATION

“When they left you outside the door, you returned home greatly distressed.

Text 97

duhkha pai' mane tumi virale vasila

ara-bara bhagavata cahite lagila//CB, Madhya 9.097//

TRANSLATION

“Feeling unhappy at heart, you sat down in a solitary place and again

began to read Srimad Bhagavatam.

Text 98

dekhiya tomara duhkha sri-vaikuntha haite

avirbhava hailama tomara dehete//CB, Madhya 9.098//

TRANSLATION

“Seeing your distress, I left Vaikuntha and appeared in your body.

COMMENTARY

The school of Sri Devananda Pandita was at that time situated in Kuliya. Kuliya is a neighborhood of Navadvipa that is situated on the western bank of the Ganges. At that time the town of Navadvipa was situated on the eastern bank of the Ganges and is presently known as Sri Mayapur. The present city of Navadvipa is ancient Kuliya. This is the place where one's offenses are nullified. Some people mistakenly accept the Kuliya village near Kancadapada that was established by Madhava Datta, the resident of Cucuda, as the Kuliya village of Devananda Pandita. Even today various names in the present city of Navadvipa such as Amada-kola, Kolera-ganja, Kolera-daha, and Gadakhalira-kola are evidence of the location of ancient Kuliya. Some people fall into great illusion by accepting Sata-kuliya or Dhopadi village as the original Kuliya. The village of Sata-kuliya is situated on the eastern bank of the Ganges. But those who have studied Sri Caitanya-candrodaya-nataka and Sri Caitanya-carita-mahakavya know for certain that the village of Kuliya is situated on the western bank of the Ganges. Since the Ganges is not flowing on the east of Sata-kuliya and Sri Mayapur is not situated east of Sata-kuliya, one cannot establish Sata-kuliya as the original Kuliya. The ancient riverbed of the Ganges must have been on the western side of the present Ramacandrapura village, and since there is no evidence of Kuliya village on the western side of this riverbed, many learned devotees consider places like Ramacandrapura to be part of Modadruma. The ascertainment of the location of ancient Nadia through the malicious mentality of a few litterateurs who are envious and opposed to devotional service is not even worth a farthing.

Text 99

tabe ami ei tora hrdaye vasiyakandailun

se amara prema-yoga diya//CB, Madhya 9.099//

TRANSLATION

“Then I sat in your heart and made you cry by awarding you loving devotion.

Text 100

ananda haila deha suni' bhagavata

saba titi' sthana haila varisara mata”//CB, Madhya 9.100//

TRANSLATION

“You became ecstatic by hearing Srimad Bhagavatam, and the entire area became wet as if by rain.”

COMMENTARY

The word titi' (used in Vraja) means “to become wet,” “to become soaked,” or “to become drenched.”

Text 101

anubhava paiya vihvala srinivasa

gadagadi yaya, kande, bahe ghana-svasa//CB, Madhya 9.101//

TRANSLATION

Realizing the words of the Lord, Srivasa became overwhelmed. He rolled on the ground, cried, and sighed deeply.

Text 102

ei-mata advaitadi yateka vaisnava

sabare dekhiya karayena anubhava//CB, Madhya 9.102//

TRANSLATION

In this way the Lord reminded all the Vaisnavas headed by Advaita about their previous experiences.

Text 103

ananda-sagare magna saba-bhakta-gana

vasiya karena prabhu tambula bhojana//CB, Madhya 9.103//

TRANSLATION

All the devotees merged in an ocean of bliss as the Lord sat down and ate betel nuts.

COMMENTARY

If on seeing the Lord's acceptance of intoxicants like betel nuts during His abhiseka befitting the King of kings one tries to imitate Him, then one's inauspiciousness is assured. The proper etiquette approved by the mahajanas is to touch the remnants of betel nuts to one's head. If one accepts betel nuts on the pretext of accepting prasada, then his propensity for material enjoyment will certainly increase. Rather than becoming prakrta-sahajiyas, the pure Vaisnavas cleverly avoid agitating their bodies with such intoxicants. (One should see the Gaudiya-bhasya commentary on Srimad Bhagavatam 1.17.38)

Text 104

kona bhakta nace, keha kare sankirtana

keha bale `jaya jaya sri-sacinandana'//CB, Madhya 9.104//

TRANSLATION

Some devotees danced, and some devotees engaged in congregational chanting. Others chanted, “Jaya, Jaya, Sri-Sacinandana!”

Text 105

kadacit ye bhakta na thake sei-sthane

ajna kari' prabhu tare anana apane//CB, Madhya 9.105//

TRANSLATION

If by chance a devotee was absent, the Lord personally ordered that he should be brought there.

Text 106

“kichu deha' khai” bali' patena sri-hasta

yei yaha dena, taha khayena samasta//CB, Madhya 9.106//

TRANSLATION

The Lord extended His palm and said, “Give Me something to eat.” He then ate whatever they gave.

Text 107

khaiya balena prabhu,—“tora mane ache?

amuka nisaya ami vasi' tora kache//CB, Madhya 9.107//

TRANSLATION

After eating, the Lord said, “Do you remember the night when I was sitting by your side?

Text 108

vaidya-rupe tora jvara karilama nasa”

suniya vihvala hai' pade sei dasa//CB, Madhya 9.108//

TRANSLATION

“In the form of a doctor, I cured your fever.” On hearing this, the servant became overwhelmed and fell to the ground.

Text 109

gangadase dekhi' bale,—“tora mane jage?

raja-bhaye palais yabe nisa-bhage?//CB, Madhya 9.109//

TRANSLATION

The Lord turned to Gangadasa and said, “Do you remember how one night you were running away in fear of the king?

Text 110

sarva-parivara-sane asi' kheya-ghate

kotha o nahika nauka, padila sankate//CB, Madhya 9.110//

TRANSLATION

“You came to the boat ghata with your entire family, but you feared calamity when no boat could be found.

Text 111

ratri sesa haila, tumi nauka na

paiyakandite lagila ati duhkhita haiya//CB, Madhya 9.111//

TRANSLATION

“When you could not get a boat throughout the entire night, you became distressed and began to cry.

Text 112

mora age yavane sparsibe parivara

ganga-pravisite mana haila tomara//CB, Madhya 9.112//

TRANSLATION

“Fearing that the Yavanas would mistreat your family, you resolved to enter the Ganges.

Text 113

tabe ami nauka niya kheyarira rupe

gangaya vahiya yai tomara samipe//CB, Madhya 9.113//

TRANSLATION

“At that time I crossed the Ganges and came before you as a boatmen in a ferry.

Text 114

tabe tumi nauka dekhi' santosa haila

atisaya prita kari' kahite lagila//CB, Madhya 9.114//

TRANSLATION

“You were pleased to see the boat and began to speak to Me with great affection.

Text 115

`are bhai, amare rakhaha ei-bara

jati, prana, dhana, deha—sakala tomara//CB, Madhya 9.115//

TRANSLATION

“`O brother, please save me this time. My caste, life, wealth, and body all belong to You.

Text 116

raksa kara, parikara-sange kara para

eka tanka, eka joda bakhasisa tomara'//CB, Madhya 9.116//

TRANSLATION

“`Protect me. Take me and my family across the river. I will pay You the one coin and give You two coins as a donation.'

Text 117

tabe toma sange parikara kari' para

tabe nija vaikunthe gelama ara-bara”//CB, Madhya 9.117//

TRANSLATION

“Thereafter I took you and your family across the river and then returned to Vaikuntha.”

Text 118

suni' bhase gangadasa ananda-sagare

hena lila kare prabhu gauranga-sundare//CB, Madhya 9.118//

TRANSLATION

On hearing these words, Gangadasa floated in an ocean of bliss. Such are the pastimes of Lord Gaurasundara.

Text 119

“gangaya haite para cintile amare

mane pade, para ami karila tomare”//CB, Madhya 9.119//

TRANSLATION

“While crossing the Ganges, you remembered Me. Do you remember now that it was I who took you across?”

Text 120

suniya murchita gangadasa gadi' yaya

ei-mata kahe prabhu ati amayaya//CB, Madhya 9.120//

TRANSLATION

After hearing this, Gangadasa fell unconscious to the ground. In this way the Lord honestly narrated the activities of His devotees.

COMMENTARY

While narrating the previous activities of Gangadasa Pandita that were unknown to all, the Lord said, “When you felt great danger because of not finding a boat on the bank of the Ganges to escape the harassment of the Yavana king, at that time I assumed the form of a boatman and took you in a boat across the Ganges. No one except you knows about this. But I know.” On hearing this, Gangadasa rolled on the ground and lost consciousness. The conditioned souls are devoid of the quality of omniscience. Since the Supreme Lord is the controller of maya, there is nothing unknown to Him or beyond His knowledge.

Text 121

vasiya achena vaikunthera adhisvara

candana-malaya paripurna kalevara//CB, Madhya 9.121//

TRANSLATION

The Lord of Vaikuntha sat down. His body was covered with sandalwood paste and flower garlands.

Text 122

kona priyatama kare sri-ange vyajana

sri-kesa samskara kare ati priyatama//CB, Madhya 9.122//

TRANSLATION

One of His dear devotees fanned Him, while another dear devotee combed His hair.

Text 123

tambula yogaya kona ati priya bhrtya

keha vame, keha va sammukhe kare nrtya//CB, Madhya 9.123//

TRANSLATION

Another beloved servant offered Him betel nuts, while some danced on His left and some danced before Him.

Text 124

ei-mata sakala divasa purna haila

sandhya asi' parama kautuke pravesila//CB, Madhya 9.124//

TRANSLATION

In this way the whole day passed. As evening arrived, everyone became most jubilant.

Text 125

dhupa-dipa laiya sakala bhakta-gana

arcana karite lagilena sri-carana//CB, Madhya 9.125//

TRANSLATION

All the devotees worshiped the Lord's lotus feet with incense and lamps.

Text 126

sankha, ghanta, karatala, mandira, mrdanga

bajayena bahu-vidha, uthe nana ranga//CB, Madhya 9.126//

TRANSLATION

The sound of conches, bells, karatalas, whompers, and mrdangas produced an enchanting atmosphere.

Text 127

amayaya vasiya achena gauracandra

kichu nahi bale, yata kare bhakta-vrnda//CB, Madhya 9.127//

TRANSLATION

As Gauracandra sat in His full glory, He did not say anything about the devotees' activities.

Text 128

nana-vidha puspa sabe pada-padme diya

`trahi prabho' bali' pade dandavat hana//CB, Madhya 9.128//

TRANSLATION

They offered various flowers at His lotus feet and then offered obeisances while saying, “O Lord, please protect us.”

Text 129

keha kaku kare, keha kare jaya-dhvani

caturdige ananda-krandana-matra suni//CB, Madhya 9.129//

TRANSLATION

Someone spoke with humility, and someone offered praises. Only the sound of ecstatic crying was heard in the four directions.

Text 130

ki adbhuta sukha haila nisara pravese

ye aise, sei yena vaikunthe pravese//CB, Madhya 9.130//

TRANSLATION

What wonderful happiness arose as night fell! Whoever came there felt like they were entering Vaikuntha.

Text 131

prabhura haila maha-aisvarya-prakasa

yoda-haste sammukhe rahila sarva-dasa//CB, Madhya 9.131//

TRANSLATION

In this way the Lord manifested His supreme opulences as all His servants stood before Him with folded hands.

Text 132

bhakta ange anga diya pada-padma meli'

lilaya achena gaura-simha kutuhali//CB, Madhya 9.132//

TRANSLATION

The lionlike Gaura happily enjoyed His pastimes while extending His feet and touching the bodies of the devotees.

COMMENTARY

While remaining absorbed in this amazing pastime that had never been seen before, the lionlike Gaura concealed His mood as a devotee. Since these activities of His are not like those of conditioned souls who are forced to enjoy the fruits of their karma, the word lila, or “pastimes,” has been used.

Text 133

varonmukha hailena sri-gaurasundara

yoda-haste rahilena saba anucara//CB, Madhya 9.133//

TRANSLATION

As Sri Gaurasundara was about to give benedictions, all His followers stood before Him with folded hands.

Text 134

sata-prahariya-bhave sarva jane jane

amayaya prabhu krpa karena apane//CB, Madhya 9.134//

TRANSLATION

During this sata-prahariya bhava, the Lord bestowed mercy on everyone without duplicity.

Text 135

ajna haila—“sridharere jhata giya ana

asiya dekhuka mora prakasa-vidhana//CB, Madhya 9.135//

TRANSLATION

He ordered, “Quickly, go and bring Sridhara. Let him come and behold My opulences.

Text 136

niravadhi bhave more bada duhkha pana

asiya dekhuka more jhata ana giya//CB, Madhya 9.136//

TRANSLATION

“As he constantly thinks of Me, he feels great unhappiness. Bring him at once so that he may see My glories.

Text 137

nagarera ante giya thakiha vasiyaye

more dakaye tare aniha dhariya”//CB, Madhya 9.137//

TRANSLATION

“Go to the edge of town and wait there. Bring that person who is calling out My name.”

Text 138

dhaila vaisnava-gana prabhura vacane

ajna lai' gela tvarasridhara-bhavane//CB, Madhya 9.138//

TRANSLATION

Following the Lord's instruction, some Vaisnavas hurried to the house of Sridhara.

Text 139

sei sridharera kichu sunaha akhyana

kholara pasara kari' rakhe nija prana//CB, Madhya 9.139//

TRANSLATION

Now hear some topics about Sridhara. He earned his livelihood by selling banana leaves.

Text 140

eka-bara khola-gachi kiniya anaya

khani khani kari' taha katiya vecaya//CB, Madhya 9.140//

TRANSLATION

He would buy one banana tree, cut it into pieces, and then sell those pieces.

COMMENTARY

The phrase khola-gachi refers to a whole banana tree with the trunk intact.

Text 141

tahate ye kichu haya divase upaya

tara ardha gangara naivedya lagi' yaya//CB, Madhya 9.141//

TRANSLATION

He offered half of whatever he earned in a day in worship of the Ganges.

Text 142

ardheka saodaya haya nija prana-raksa

ei-mata haya visnu-bhaktera pariksa//CB, Madhya 9.142//

TRANSLATION

With the other half, he maintained his life. This is the test of a devotee of Visnu.

COMMENTARY

The word saoda refers to profit earned through business.

It is stated in Srimad Bhagavatam (10.88.8 and 8.22.24):

yasyaham anugrhnami harisye tad-dhanamsanaih

“If I especially favor someone, I gradually deprive him of his wealth.”

brahman yam anugrhnami

tad-viso vidhunomy aham

yan-madah purusah stabdho

lokam mam cavamanyate

“My dear Lord Brahma, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.”

Text 143

maha-satya-vadi tenho yena yudhisthira

yara yei mulya bale, na haya bahira//CB, Madhya 9.143//

TRANSLATION

He was as truthful as Maharaja Yudhisthira. He never deviated from whatever price he fixed.

Text 144

madhye madhye yeba jana tara tattva jane

tahara vacane matra dravya-khani kine//CB, Madhya 9.144//

TRANSLATION

Sometimes those who knew his glories would buy his goods without bargaining.

Text 145

ei-mata navadvipe ache mahasaya

`khola-veca' jnana kari' keha na cinaya//CB, Madhya 9.145//

TRANSLATION

In this way he resided in Navadvipa. No one recognized him, for everyone thought he was simply a banana leaf seller.

COMMENTARY

No one could understand that banana stem seller Sridhara was a transcendental devotee of Lord Caitanya.

Text 146

cari prahara ratri nidra nahi krsna-name

sarva-ratri `hari' bale dirghala ahvane//CB, Madhya 9.146//

TRANSLATION

He passed the entire night without sleep while loudly chanting the names of Krsna and Hari.

COMMENTARY

By loudly chanting the names of Krsna throughout the night, Sridhara disturbed the villagers' peaceful sleep. As a result of the pure devotees' current preaching of the holy names, the godless litterateurs of this world become so disturbed by hearing the holy names vibrated by the mouths of those pure devotees of the Lord that being unable to express their inconvenience they engage in various forms of harassment. In order to deceive people and obtain material objects with the desire to gratify their senses, some of them earn their livelihood by reciting Srimad Bhagavatam, glorifying the topics of the Lord, or performing kirtana with expert musical arrangement. In this way they try to show that they are equal to the pure devotees. Intelligent persons, however, can easily detect their duplicity in the form of deceitfulness and mundane endeavors. The purpose of the devotees' kirtana is to feelingly address Krsna for the benefit of themselves and the godless human society, while the purpose of the cheaters' kirtana is to gratify their own senses on the pretext of chanting the holy names, giving lectures, reciting, and singing sweetly. Therefore there is a difference of heaven and hell between the activities of the servants of the Supreme Lord and those of the lusty sense enjoyers.

The word dirghala means “lengthy” or “drawn out.”

Texts 147-148

yateka pasandi bale,—“sridharera dake

ratre nidra nahi yai, dui karna phate

mahacasa-beta bhate peta nahi bhare

ksudhaya vyakula hana ratri jagi' mare” //CB, Madhya 9.147-148//

TRANSLATION

All the atheists complained, “Due to Sridhara's loud cries, we cannot sleep at night and our ears are broken. He is a low-class fellow who cannot fill his stomach. Being afflicted with hunger, he stays up all night.”

COMMENTARY

Not understanding the actual purport of chanting the holy names, the atheists said, “Since poor Sridhara is unable to earn his livelihood, he is incapable of procuring his food and clothes. Because he has nothing to eat, he therefore screams loudly the whole night in order to disturb the Supreme Lord and break the peace of ordinary people. Although such misdeeds are appropriate for a greatly uncivilized person like Sridhara, we cannot approve of such kirtana throughout the night.”

Text 149

ei-mata pasandi maraye manda bali'

nija karya karaye sridhara kutuhali//CB, Madhya 9.149//

TRANSLATION

In this way the atheists continued their blasphemy as Sridhara happily engaged in his own activities.

COMMENTARY

Just as Gaurasundara's associate Sridhara did not pay attention to the ill statements of the foolish cheaters and did not refrain from preaching the holy names of Hari, when the servants of Sridhara are advancing in the pure devotional service of preaching the holy names, they should not pay attention when they are attacked in various ways by those who are intoxicated with material pride and who are averse to the service of the Lord.

Text 150

`hari' bali dakite ye achaye sridhara

nisa-bhage prema-yoge dake uccaihsvara//CB, Madhya 9.150//

TRANSLATION

Sridhara continued to loudly call out the name of Hari with love throughout the night.

Text 151

ardha-patha bhakta-gana gela matra dhana

sridharera daka sune tathai thakiya//CB, Madhya 9.151//

TRANSLATION

As soon as the devotees got halfway there, they heard the loud cries of Sridhara.

Text 152

daka-anusare gela bhagavata-gana

sridharera dhariya laila tata-ksana//CB, Madhya 9.152//

TRANSLATION

The devotees followed that sound and quickly found Sridhara.

Text 153

“cala cala mahasaya, prabhu dekha giya

amara krtartha hai toma parasiya”//CB, Madhya 9.153//

TRANSLATION

“O Mahasaya, come. Come and see the Lord. Let us become glorious by

your touch.”

Text 154

suniya prabhura nama sridhara murchita

anande vihvala hai' padila bhumita//CB, Madhya 9.154//

TRANSLATION

On hearing the Lord's name, Sridhara became overwhelmed with ecstasy and fell unconscious to the ground.

Text 155

athe-vyathe bhakta-gana laila tuliya

visvambhara age-nila alaga kariya//CB, Madhya 9.155//

TRANSLATION

The devotees quickly picked him up and carefully brought him before Visvambhara.

COMMENTARY

The phrase alaga kariya means “very gently, without pressure.”

Text 156

sridhara dekhiya prabhu prasanna haila“

aisa, aisa,” bali' dakite lagila//CB, Madhya 9.156//

TRANSLATION

On seeing Sridhara, the Lord was pleased and called him, “Come, come.

Text 157

vistara kariya acha mora aradhana

bahu janma mora preme tyajila jivana//CB, Madhya 9.157//

TRANSLATION

“You have worshiped Me so long. You have passed many lifetimes to obtain My love.

Text 158

ei janme mora seva karila vistara

tomara kholaya anna khai nirantara//CB, Madhya 9.158//

TRANSLATION

“In this life you have also served Me so much. I always eat rice off of your banana leaves.

Text 159

tomara hastera dravya khainu vistara

pasarila ama sange ye kaila uttara”//CB, Madhya 9.159//

TRANSLATION

“I have eaten many items obtained from you. You have forgotten your conversations with Me.”

Texts 160-161

yakhana karila prabhu vidyara vilasa

parama uddhata-hena yakhana prakasa

sei kale gudha-rupe sridharera sange

khola kena-veca-chale kaila bahu range"//CB, Madhya 9.159//

TRANSLATION

When the Lord manifested His pastimes as a scholar, He acted like a most arrogant person. Keeping His identity concealed, He enjoyed various pastimes with Sridhara on the pretext of buying banana leaves.

Text 162

prati-dina sridharera pasarete giyathoda,

kala, mula, khola anena kiniya//CB, Madhya 9.162//

TRANSLATION

The Lord daily visited Sridhara's shop and bought banana leaves, bananas, and banana stems.

Text 163

prati-dina cari-danda kalaha kariyatabe

se kinaye dravya ardha-mulya diya//CB, Madhya 9.163//

TRANSLATION

He would daily quarrel with Sridhara for two hours and then buy his goods for half price.

Text 164

satya-vadisridhara yathartha mulya bale

ardha-mulya diya prabhu nija haste tole//CB, Madhya 9.164//

TRANSLATION

Although truthful Sridhara quoted a reasonable price, the Lord would take the goods at half price.

Text 165

uthiyasridhara dasa kare kadakadi

ei-mata sridhara-thakurera hudahudi//CB, Madhya 9.165//

TRANSLATION

Then Sridhara would stand up, grab hold of the goods, and a tug-of-war would ensue. In this way Sridhara and the Lord would shove each other.

Text 166

prabhu bale,—“kene bhai sridhara tapas

vianeka tomara artha ache hena vasi//CB, Madhya 9.166//

TRANSLATION

The Lord would say, “O brother Sridhara, why do you live like an ascetic when you have so much wealth?

Text 167

amara hatera dravya laha ye kadiya

eta-dina ke ami, na janis iha//CB, Madhya 9.167//

TRANSLATION

“Why are you taking the goods from My hands? Don't you know yet who I am?”

Text 168

parama-brahmanya sridhara kruddha nahi haya

vadana dekhiya sarva-dravya kadi' laya//CB, Madhya 9.168//

TRANSLATION

The most brahminical Sridhara did not become angry. After looking at the Lord's face, he gave Him all the goods.

COMMENTARY

Finding no symptoms of anger in the face of Sridhara, Gaurasundara, who is worshiped by the brahmanas, took all of Sridhara's goods; or, on seeing the enchanting form of Gaurasundara, who is worshiped by the brahmanas, Sridhara did not become angry even though Gaurasundara forcibly took away his goods.

Text 169

madana-mohana rupa gauranga-sundara

lalate tilaka sobhe urdhva manohara//CB, Madhya 9.169//

TRANSLATION

The form of Gaurasundara was more enchanting than that of Cupid. His forehead was beautifully decorated with tilaka.

Text 170

trikaccha vasana sobhe kutila kuntala

prakrti, nayana—dui parama cancala//CB, Madhya 9.170//

TRANSLATION

He was dressed in a dhoti tucked in at three places, His hair was curly, and both His nature and eyes were restless.

COMMENTARY

The Lord's two eyes are by nature most restless.

Text 171

sukla yajna-sutra, sobhe vediyasarire

suksma-rupe ananta ye-hena kalevare//CB, Madhya 9.171//

TRANSLATION

In a subtle form, Anantadeva resided in the white brahmana thread that adorned His body.

COMMENTARY

Sri Anantadeva serves Gaura-Narayana in the following ten different forms: umbrella, slippers, bedding, pillow, garments, ornaments, resting chair, residence, sacred thread, and throne.

Text 172

adhare tambula, hase sridhare cahiya

ara-bara khola laya apane tuliya//CB, Madhya 9.172//

TRANSLATION

The Lord chewed betel nuts as He looked at Sridhara. Then He again picked up the banana leaves with His own hands.

Text 173

sridhara balena,—“suna brahmana thakura

ksama kara more, muni tomara kukkura”//CB, Madhya 9.173//

TRANSLATION

Sridhara said, “Listen, O respected brahmana. Please forgive me, for I

am Your dog.”

Text 174

prabhu bale,—“jani tumi parama catura

khola-veca-artha tomara achaye pracura”//CB, Madhya 9.174//

TRANSLATION

The Lord said, “I know you are very clever. You have accumulated so much wealth by selling banana leaves.”

Text 175

“ara ki pasara nahi” sridhara ye bale//CB, Madhya 9.175//

TRANSLATION

“alpa kadi diya tatha kina' pata-khole”

COMMENTARY

“Are there no other shops?” Sridhara asked. “Go there and buy leaves cheaper.”

When the Lord forcibly took Sridhara's goods, Sridhara asked, “Instead of taking from me, why don't You go to another shopkeeper and buy banana leaves cheaper?”

Text 176

prabhu bale,—“yoganiya ami nahi chadi

thoda-kala diya more tumi laha kadi”//CB, Madhya 9.176//

TRANSLATION

The Lord replied, “I will not give up My supplier. Take My money and give

Me stems and bananas.”

COMMENTARY

In answer to this, the Lord said, “I will continue to buy My goods from whom I regularly buy them.”

The word yoganiya refers to a supplier, or to one who fulfills one's requirements.

Text 177

rupa dekhi, mugdha hai' sridhara ye hase

gali pade visvambhara parama santose//CB, Madhya 9.177//

TRANSLATION

On seeing the Lord's beauty, Sridhara would become overwhelmed and smile. Then Visvambhara would jubilantly speak harsh words to him.

Text 178

“pratyaha gangare dravya deha ta' kiniya

amare va kichu dile mulyete chadiya//CB, Madhya 9.178//

TRANSLATION

“You buy ingredients that you regularly offer to the Ganges, so what is wrong if you give Me a discount?

Text 179

ye ganga pujaha tumi, ami ta'ra pitasatya

satya tomare kahila ei katha”//CB, Madhya 9.179//

TRANSLATION

“I am the father of the Ganges, whom you regularly worship. This is the

truth I am telling you.”

Text 180

karne hasta dei' sridhara `visnu, visnu' bale

uddhata dekhiya tare dei pata khole//CB, Madhya 9.180//

TRANSLATION

Sridhara then covered his ears with his hands and exclaimed, “Visnu! Visnu!” Seeing the Lord so arrogant, Sridhara then gave Him the leaves and stems.

Text 181

ei-mata prati-dina karena kandala

sridharera jnana—“vipra parama cancala”//CB, Madhya 9.181//

TRANSLATION

In this way they both regularly quarreled with each other. Sridhara considered the Lord as a most restless brahmana.

Text 182

sridhara balena,—“muni harilun tomare

kadi vinu kichu diba, ksama kara more//CB, Madhya 9.182//

TRANSLATION

Sridhara said, “I am defeated. Please leave me alone. I will give You something free.

Text 183

eka-khanda khola diba, eka-khanda thoda

eka-khanda kala-mula, aro dosa' mora?//CB, Madhya 9.183//

TRANSLATION

“I will give You a piece of stem, a few bananas, and a few leaves. Then am I still at fault?”

Text 184

prabhu bale,—“bhala bhala, ara nahi daya”

sridharera khole prabhu pratyaha anna khaya//CB, Madhya 9.184//

TRANSLATION

The Lord said, “Good, good. I have no more complaints.” The Lord regularly ate rice off of Sridhara's leaf plates.

Text 185

bhaktera padartha prabhu hena mate khaya

koti haile o abhaktera ulati' na caya//CB, Madhya 9.185//

TRANSLATION

In this way the Lord enjoys the gifts of His devotees and does not glance at millions of gifts offered by nondevotees.

COMMENTARY

Since Sridhara was a devotee of Mahaprabhu, Mahaprabhu forcibly bought goods cheaper from him and thus accepted Sridhara's service. But if a rich nondevotee offers goods, He would not even glance at them. (One should discuss Bhagavad-gita 9.26 and Srimad Bhagavatam 7.9.11 in this regard.)

Text 186

ei lila kariba caitanya hena ache

ihara karane se sridhare khola vece//CB, Madhya 9.186//

TRANSLATION

Lord Caitanya had a desire to perform these pastimes, that is why He had Sridhara sell banana leaves.

Text 187

ei lila lagiyasridhare vece kholake

bujhite pare visnu-vaisnavera lila//CB, Madhya 9.187//

TRANSLATION

In order to perform such pastimes, He made Sridhara sell banana leaves. Who can understand the pastimes of Lord Visnu and the Vaisnavas?

COMMENTARY

The main purpose behind the pastimes of Visnu and the Vaisnavas is incomprehensible to ordinary people. Only those who are favored by the Supreme Lord can factually realize the activities of Visnu and the Vaisnavas.

Text 188

vina prabhu janaile keha nahi jane

sei katha prabhu karaila sanarane//CB, Madhya 9.188//

TRANSLATION

No one can know these pastimes unless the Lord reveals them. The Lord reminded everyone of this principle.

Text 189

prabhu bale,—“sridhara, dekhaha rupa mora

asta-siddhi dana aji kari' dena tora”//CB, Madhya 9.189//

TRANSLATION

The Lord said, “O Sridhara, look at My form. Today I will award you the eight mystic perfections.

COMMENTARY

The phrase asta-siddhi is explained in the Srimad Bhagavatam (11.15.4-5) as follows: “Among the eight primary mystic perfections, the three by which one transforms one's own body are anima, becoming smaller than the smallest; mahima, becoming greater than the greatest; and laghima, becoming lighter than the lightest. Through the perfection of prapti one acquires whatever one desires, and through prakamya-siddhi one experiences any enjoyable object, either in this world or the next. Through isita-siddhi one can manipulate the subpotencies of maya, and through the controlling potency called vasita-siddhi one is unimpeded by the three modes of nature. One who has acquired kamavasayita-siddhi can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.”

In the Narada-pancaratra (2.8.2) it is stated:

anima laghima vyaptih prakamyam mahima

tathaisitvam ca vasitvam ca tatha kamavasayita

“The eight mystic perfections are anima, laghima, vyaptih, prakamyam, mahima, isitvam, vasitvam, and kamavasayita.”

Text 190

matha tuli' cahe maha-purusa sridhara

tamala syamala dekhe sei visvambhara//CB, Madhya 9.190//

TRANSLATION

The exalted Sridhara raised his head and saw that Visvambhara was blackish like a tamala tree.

Text 191

hate mohana vamsi, daksine balarama

maha-jyotir-maya saba dekhe vidyamana//CB, Madhya 9.191//

TRANSLATION

He held an enchanting flute in His hands, and Balarama stood at His right side. Sridhara saw the entire place was filled with a bright effulgence.

Text 192

kamala tambula dei hatera upare

caturmukha, pancamukha age stuti kare//CB, Madhya 9.192//

TRANSLATION

He saw goddess Laksmi offer betel nuts into the hand of the Lord and the four-headed Brahma and five-headed Siva offer prayers to the Lord.

Text 193

maha-phani chatra dhare sirera upare

sanaka, narada, suka dekhe stuti kare//CB, Madhya 9.193//

TRANSLATION

He saw Ananta hold His thousand hoods as an umbrella over the head of the Lord and Sanaka, Narada, and Sukadeva chanting the glories of the Lord.

Text 194

prakrti-svarupa saba yoda-hasta kari'

stuti kare catur-dike parama sundari//CB, Madhya 9.194//

TRANSLATION

In the four directions greatly beautiful women were glorifying the Lord with folded hands.

COMMENTARY

The phrase prakrti-svaruparefers to consorts of the Lord.

Text 195

dekhi' matra sridhara haila suvismita

sei-mata dhaliya padila prthivita//CB, Madhya 9.195//

TRANSLATION

On seeing this, Sridhara was struck with wonder. As such, he reeled and fell to the ground.

Text 196

“utha utha sridhara”prabhura ajna haila

prabhu-vakye sridhara se caitanya paila//CB, Madhya 9.196//

TRANSLATION

The Lord ordered, “Get up. Get up, Sridhara.” Sridhara then regained consciousness by the words of the Lord.

Text 197

prabhu bale,—“sridhara amare kara stuti”

sridhara balaye,—“prabhu muni mudha-mati”//CB, Madhya 9.197//

TRANSLATION

The Lord said, “Sridhara, offer prayers to Me.” Sridhara replied, “O Lord, I am most foolish.

Text 198

kon stuti janon muni ki mora sakati”

prabhu bale,—“tora vakya-matra mora stuti”//CB, Madhya 9.198//

TRANSLATION

“I have no ability to offer any prayers.” The Lord then said, “Your words alone are prayers to Me.”

Text 199

prabhura ajnaya jagan-mata sarasvati

pravesila jihvaya, sridhara kare stuti//CB, Madhya 9.199//

TRANSLATION

By the order of the Lord, Sarasvati, the mother of the universe, appeared on Sridhara's tongue and Sridhara began to offer prayers.

Text 200

“jaya jaya mahaprabhu, jaya visvambhara

jaya jaya jaya navadvipa-purandara//CB, Madhya 9.200//

TRANSLATION

“All glories to Mahaprabhu! All glories to Visvambhara! All glories to the Lord of Navadvipa!

Text 201

jaya jaya ananta-brahmanda-koti-natha

jaya jaya saci-punyavati-garbhajata//CB, Madhya 9.201//

TRANSLATION

“All glories to the Lord of innumerable universes! All glories to He who was born from the womb of the pious mother Saci!

Text 202

jaya jaya veda-gopya, jaya dvija-raja

yuge yuge dharma pala' kari' nana saja//CB, Madhya 9.202//

TRANSLATION

“All glories to the Lord, who is unknown to the Vedas! All glories to the best of the brahmanas! You assume various forms in every age to protect religious principles.

Text 203

gudha-rupe sambhaila nagare nagare

vina tumi janaile ke janite pare//CB, Madhya 9.203//

TRANSLATION

“You wandered throughout the city, unknown to all. Who can know You unless You reveal Yourself?

Text 204

tumi dharma, tumi karma, tumi bhakti, jnana

tumi sastra, tumi veda, tumi sarva-dhyana//CB, Madhya 9.204//

TRANSLATION

“You are dharma, You are karma, You are bhakti, and You are jnana. You are the scriptures, You are the Vedas, and You are the object of all meditation.

Text 205

tumi siddhi, tumi rddhi, tumi bhoga, yoga

tumi sraddha, tumi daya, tumi moha, lobha//CB, Madhya 9.205//

TRANSLATION

“You are the mystic perfections, You are prosperity, You are enjoyment, and You are yoga. You are faith, You are compassion, You are illusion and greed.

Text 206

tumi indra, tumi candra, tumi agni, jala

tumi surya, tumi vayu, tumi dhana, bala//CB, Madhya 9.206//

TRANSLATION

“You are Indra, You are Candra, You are Agni and Varuna. You are Surya, You are Vayu, You are wealth and strength.

Text 207

tumi bhakti, tumi mukti, tumi aja, bhava

tumi va haibe kena, tomarai ye saba//CB, Madhya 9.207//

TRANSLATION

“You are devotional service, You are liberation, You are Brahma and Siva. But why consider You to be them? They are all subordinate to You.

Text 208

purve mora sthane tumi apane balila

`tora ganga dekha mora carana-salila'//CB, Madhya 9.208//

TRANSLATION

“Previously You personally told Me, `The water of your Ganges has emanated from My feet.'

COMMENTARY

In this regard one should discuss Srimad Bhagavatam (1.18.21 and 8.19.28).

Text 209

tabu mora papa-citte nahila smarana

na janila mui tora amulya carana//CB, Madhya 9.209//

TRANSLATION

“Yet neither did my sinful heart recognize You, nor did I understand the glories of Your invaluable lotus feet.

Text 210

ye tumi karila dhanya gokula-nagara

ekhane haila navadvipa purandara//CB, Madhya 9.210//

TRANSLATION

“It was You who made the town of Gokula glorious, and now You have appeared as the King of Navadvipa.

Text 211

rakhiya vedao bhakti sarira-bhitare

hena bhakti navadvipe haila bahire//CB, Madhya 9.211//

TRANSLATION

“You conceal devotional service within Your body, but You have manifested that devotional service in Navadvipa.

Text 212

bhakti-yoge bhisma toma jinila samare

bhakti-yoge yasodaya bandhila tomare//CB, Madhya 9.212//

TRANSLATION

“It was through devotional service that Bhisma conquered You on the battlefield, and it was through devotional service that Yasoda bound You.

COMMENTARY

For a description of Bhisma's and Yasoda's devotional service, see the purport to Adi-khanda (17.26).

Text 213

bhakti-yoge tomare vecila satyabhama

bhakti-vase tumi kandhe kaile gopa-rama//CB, Madhya 9.213//

TRANSLATION

“It was through devotional service that Satyabhama sold You. Being controlled by devotional service, You carried a cowherd damsel of Vraja on Your shoulders.

COMMENTARY

Satyabhama's devotional service is explained as follows: During Krsna's Dvaraka pastimes, the great sage Narada one day came before Krsna with a parijata flower in his hand that Indra had given him. At that time Krsna was residing in the house of Rukmini. When Narada gifted that parijata flower to Sri Krsna, Lord Vasudeva gave it to Rukmini. On seeing this, Narada praised the good fortune of Rukmini and concluded that she was the most intimate and chaste wife of Krsna. Thereafter the maidservants of Satyabhama who were present at the time informed Satyabhama about the incident. As a result, when Satyabhama became filled with conceit, Krsna went to her residence and promised to bring an entire parijata tree to the house of Satyabhama in order to please her. Thereafter, when Narada went there and specifically glorified the Punyaka-vrata, Satyabhama expressed a desire to observe that vow. Then Krsna brought the parijata tree from Amaravati, the abode of Indra, and according to the prescriptions of that vrata, Satyabhama bound Krsna to that parijata tree and gave Him in charity to Narada. (Hari-vamsa, Visnu-parva, Chapter Seventy-six)

Text 214

ananta brahmanda-koti vahe yare mane

se tumi sridama-gopa vahila apane//CB, Madhya 9.214//

TRANSLATION

“You who are carried in the minds of the inhabitants of innumerable universes personally carried the cowherd boy Sridama.

COMMENTARY

Sridama's devotional service is explained as follows: Once Lord Krsna

called His cowherd boy friends and expressed His desire to play a new game. On one side was Balarama and on the other side was Krsna. In the course of the game, some boys were carriers and some were carried. In that game the winners were to ride on the shoulders of the losers. Being defeated, Krsna carried Sridama, Bhadrasena carried Vrsabha, and Pralambasura carried Baladeva. (Srimad Bhagavatam, Tenth Canto, Chapter Eighteen)

Text 215

yaha haite apanara parabhava haya

sei bada gopya, loke kahare na kaya//CB, Madhya 9.215//

TRANSLATION

“You are conquered by devotional service, therefore it is most confidential. Ordinary people do not understand this.

Text 216

bhakti lagi' sarva-sthane parabhava

panajiniya vedao tumi bhakti lukaiya//CB, Madhya 9.216//

TRANSLATION

“You are always conquered by devotional service. You therefore hid devotional service and wander around like a conqueror.

Text 217

se maya haila curna, ara nahi lage

hera dekha sakala-bhuvane bhakti mage//CB, Madhya 9.217//

TRANSLATION

“This characteristic of Yours is now shattered and inactive. Just see, the entire world hankers for Your devotional service.

Text 218

se kale harila jana dui cari sthane

e-kale bandhiba toma sarva jane jane"//CB, Madhya 9.218//

TRANSLATION

"At that time You were defeated by only two or four persons, but now You will be bound by one and all."

Text 219

mahasuddha sarasvatisridharera suni'

vismaya paila sarva vaisnava-agani//CB, Madhya 9.219//

TRANSLATION

After hearing Sridhara's transcendental prayers, all the exalted Vaisnavas were struck with wonder.

COMMENTARY

The word agani means "exalted" or "foremost."

Text 220

prabhu bale,—"sridhara vachiya maga vara

asta siddhi dimu aji tomara gocara"//CB, Madhya 9.220//

TRANSLATION

The Lord said, "O Sridhara, choose and ask for a benediction. Today I will give you the eight mystic perfections."

Text 221

sridhara balena,—“prabhu, aro bhandaiba?

thakaha niscinte tumi, ara na pariba”//CB, Madhya 9.221//

TRANSLATION

Sridhara replied, “O Lord, will You again deceive Me? Stay peaceful, for this will not be possible again.”

Text 222

prabhu bale,—“darasana mora vyartha naya

avasya paiba vara, yei citte laya”//CB, Madhya 9.222//

TRANSLATION

The Lord said, “Seeing Me cannot be fruitless. You must take some benediction according to your desire.”

Text 223

“maga maga” punah punah bale visvambhara

sridhara balaye,—“prabhu, deha' ei vara//CB, Madhya 9.223//

TRANSLATION

Visvambhara repeatedly said, “Ask, ask,” and Sridhara replied, “O Lord, then give me this benediction.

Text 224

ye brahmana kadi' nila mora khola pata

se brahmana hauka mora janma janma natha//CB, Madhya 9.224//

TRANSLATION

“Let that brahmana who forcibly took away my banana leaves be my Lord birth after birth.

Text 225

ye brahmana mora sange karila kandala

mora prabhu hauka tanra carana-yugala”//CB, Madhya 9.225//

TRANSLATION

“Let me always engage in the service of the lotus feet of that brahmana who constantly quarreled with me.”

Text 226

balite balite prema badaye sridhare

dui bahu tuli' kande maha-uccaihsvare//CB, Madhya 9.226//

TRANSLATION

While speaking in this way, Sridhara's love for the Lord increased and he began crying loudly with his arms raised.

Text 227

sridharera bhakti dekhi' vaisnava-sakala

anyonye kandena saba haiya vihvala//CB, Madhya 9.227//

TRANSLATION

On seeing Sridhara cry, all the Vaisnavas became overwhelmed and also cried.

Text 228

hasi' bale visvambhara,—“sunaha sridhara

eka maha-rajye karon tomare isvara”//CB, Madhya 9.228//

TRANSLATION

Visvambhara smiled and said, “Listen, Sridhara, I want to make you the king of a great kingdom.”

Text 229

sridhara balaye,—“muni kichui na cana

hena kara prabhu yena tora nama gana”//CB, Madhya 9.229//

TRANSLATION

Sridhara replied, “I do not want anything. Make such arrangement, O Lord, that I may chant Your names.”

Text 230

prabhu bale,—“sridhara amara tumi dasa

eteka dekhila tumi amara prakasa//CB, Madhya 9.230//

TRANSLATION

The Lord said, “O Sridhara, you are My servant. That is why you are able to see My opulences.

Text 231

eteke tomara mati bheda na haila

veda-gopya bhakti-yoga tore ami dila”//CB, Madhya 9.231//

TRANSLATION

“That is why your mind does not deviate from Me. Thus I am giving you devotional service that is confidential to the Vedas.

COMMENTARY

The phrase veda-gopya bhakti-yoga is explained as follows: To suit their own sense gratification, materialists who are proud of their mundane knowledge explain the Vedic mantras through ajna-rudhi, the conventional meaning of words according to unenlightened persons. Having taken shelter of vidvad-rudhi, the conventional meaning of words according to enlightened persons, the Vedic literatures cover the vision of unqualified persons. Only those who are most fortunate can realize through their study of the Vedas that the supremely worshipable Lord is Hari, devotional service to Hari is the method of achieving Him, and love of Hari is the ultimate goal of life. Ordinary foolish people see only the principles of karma-kanda in the Vedic literatures. Others who proudly establish the philosophy of nonvariegated impersonalism by denying variegatedness in the object of worship, the worshiper, and the worship under the shelter of Mayavada philosophy become unsuccessful in attaining devotional service. The personified Vedas awaken devotional service in the hearts of those who are favored by the Lord. Obtaining devotional service is the highest goal of life. Uttisthata jagrata prapya varan nibodhata—“Wake up! Get up! Understand the great benediction you have in this human form of life. Now utilize it and get free from the clutches of the material modes of nature.” The importance of this Katha Upanisad (1.3.14) statement is hearby established. The Svetasvatara Upanisad (5.6) states: tad veda-guhyopanisatsu gudham—“That Supreme Absolute Truth is indistinctly described in the Upanisads, which are the confidential portions of the Vedas.” In Prema-bhakti-candrika it is said: veda-vidhi-agocara, ratana-vedira para—“Constantly worship the divine couple, who are seated on a jeweled throne and who are beyond the reach of Vedic injunctions.” (One should discuss Bhagavad-gita 18.64-66 and Srimad Bhagavatam 2.2.34)

Text 232

jaya jaya dhvani haila vaisnava-mandale

sridhara paila vara, sunila sakale//CB, Madhya 9.232//

TRANSLATION

All the Vaisnavas chanted “Jaya! Jaya!” as they heard the benediction given to Sridhara.

Text 233

dhana nahi, jana nahi, nahika panditya

ke cinibe e sakala caitanyera bhrtya//CB, Madhya 9.233//

TRANSLATION

He had no wealth, no followers, and no education. Who can recognize such servants of Lord Caitanya?

COMMENTARY

It is impossible to identify the characteristics of a Vaisnava by material sense perception or external symptoms. It is not that one who possesses more wealth is a superior Vaisnava. It is not that one who gathers more followers is a superior Vaisnava. It is not that one who has more knowledge of the scriptures is a superior devotee of Visnu. The servants of Lord Caitanya may not have much wealth, may not gather many followers, and may not have the academic qualification of being expert in argument and counter-argument, but ordinary people have no qualification to understand why they are indifferent to such matters. The devotees consider the service of Sri Caitanya as superior to wealth, followers, and knowledge. Therefore it is impossible for ordinary people to estimate their dignity, glories, and greatness.

Text 234

ki karibe vidya, dhana, rupa, yasa, kule

ahankara badi, saba padaye nirmule//CB, Madhya 9.234//

TRANSLATION

What is the value of education, wealth, beauty, fame, and high birth? They only increase one's pride and bring about one's falldown.

COMMENTARY

Ordinary poverty-stricken people think that education, wealth, beauty, fame, and family prestige are the goals of life. In the Srimad Bhagavatam (1.8.26) it is stated:

janmaisvarya-sruta-sribhir

edhamana-madah puman

naivarhaty abhidhatum vai

tvam akincana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” Not understanding this statement, people who hanker after material advancement mistakenly desire education, wealth, beauty, fame, and good family. Therefore the transcendental greed for the service of Lord Caitanya does not find a place in their misfortune. (See Srimad Bhagavatam 10.10.8 and 10.73.10 and Katha Upanisad 1.2.6.)

Text 235

kala mula veciyasridhara paila

yahakoti-kalpe kotisvara na dekhiba taha//CB, Madhya 9.235//

TRANSLATION

In millions of kalpas Lord Brahma will never see that which Sridhara received simply by selling bananas and banana stems.

COMMENTARY

A maha-yuga consists of 4,320,000 solar years. One thousand of such maha-yugas comprise one kalpa. Sridhara, who was born in a poor

brahmana family and who merely traded in bananas and banana stems, received that which Lord Brahma, who is the controller of millions of opulences, cannot get in millions of such kalpas.

Text 236

ahankara-droha-matra visayete ache

adhahpata-phala tara na janaye pache//CB, Madhya 9.236//

TRANSLATION

One who is full of false pride and is envious of the goal of life falls down to an uncertain future.

COMMENTARY

The only goal of every living entity is to serve the lotus feet of Lord Krsna. Those who have a strong desire for material enjoyment that is not related with Krsna come under the control of false pride and become envious of devotional service. People whose hearts are greedy for material enjoyment are ultimately degraded. That is why Thakura Narottama has said that karma-kanda, by which one enjoys the fruits of his activities, and jnana-kanda, by which one renounces the fruits of his activities, are both pots of poison. The lives of those who have a strong thirst for drinking those two pots of poison are sure to be ruined. People who are engaged in karma-kanda run after material objects with the desire to gratify their senses and thereby fall into the cycle of birth and death. They increase their aversion to the service of Krsna by engaging in temporary sense gratification while remaining imprisoned within golden cages. This is the living entities' degradation in the form of considering the body as the self.

Text 237

dekhi' murkha daridra ye sujanere hase

kumbhipake yaya sei nija-karma-dose//CB, Madhya 9.237//

TRANSLATION

One who ridicules a poor, uneducated saintly person goes as a result of his actions to the hell known as Kumbhipaka.

COMMENTARY

Those who while busy gratifying their senses out of madness see an absence of worldly opulence and worldly education in a Vaisnava and on seeing that absence dare to ridicule him are as a result of their actions tortured in the hell known as Kumbhipaka. In the Skanda Purana, Markandeya speaks to Bhagiratha as follows:

yo hi bhagavatam lokam upahasam nrpottama

karoti tasya nasyanti artha-dharma-yasah-sutah

nindam kurvanti ye mudha vaisnavanam mahatmanam

patanti pitrbhih sardham maha-raurava-samjnite

hanti nindati vai dvesti vaisnavan nabhinandati

krudhyate yati no harsam darsane patanani sat

"My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation, and his sons. Vaisnavas are all great souls. Whoever blasphemes them falls down to the hell known as Maharaurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaisnava, whoever is envious of a Vaisnava or angry with him, and whoever does not offer obeisances or feel joy upon seeing a Vaisnava certainly falls into a hellish condition."

Text 238

vaisnava cinite pare kahara sakati

achaye sakala siddhi, dekhaye durgati//CB, Madhya 9.238//

TRANSLATION

Who has the ability to recognize a Vaisnava? Although a Vaisnava

possesses all perfection, he appears to be afflicted.

COMMENTARY

Foolish people maddened with worldly knowledge cannot recognize a Vaisnava. All perfections are within the grip of a Vaisnava, but he is indifferent to those perfections. Therefore in the vision of foolish people he is completely distressed and afflicted.

Text 239

khola-vecasridhara tahara ei saksi

bhakti-matra nila asta-siddhike upeksi'//CB, Madhya 9.239//

TRANSLATION

The story of Sridhara, the banana seller, is proof of this, for he accepted only devotional service and rejected the eight mystic perfections.

COMMENTARY

The eight mystic perfections, which are adored by people desirous of fruitive results and engaged in sense gratification, were easily trampled under foot by the seemingly poor Sridhara, who obtained the benediction of devotional service. The opulences of freedom from rebirth, mystic perfections, sovereignty in the lower planetary systems, and the position of Brahma are goals of persons who have not realized their self. But for the Vaisnava who has taken shelter of a self-realized soul, such goals are naturally insignificant. Those who receive the opportunity to discuss the pastimes of Sridhara obtain the prime example of these topics.

Text 240

yata dekha vaisnavera vyavahara-duhkha

niscaya janiha sei parananda-sukha//CB, Madhya 9.240//

TRANSLATION

Know for certain that whatever worldly distress is seen in a Vaisnava is actually spiritual happiness.

COMMENTARY

By seeing a fully engaged devotee's scarcity rather than external opulence, sickness rather than good health, poverty rather than wealth, and ignorance rather than scholarship, those who consider such a Vaisnava is also afflicted by various deficiencies and is hankering after gold, women, and fame, like the karmis, and thus consider him “distressed” should be understood to have lost their intelligence.

Although known as the sunlike personality of a kayastha family, Sri Dasa Gosvami Prabhu also never felt any worldly distress and gave up etiquette by disregarding learned brahmanas. Although materialists considered Dabira Khasa and Sakara Mallika were afflicted by worldly distress because of acting as servants under the rule of a Yavana king, they were never afflicted by worldly distress, rather they were absorbed in the service of Sri Caitanya's lotus feet.

Although Thakura Haridasa was born in a Yavana family and Thakura Uddharana Datta was born in a suvarna-vanik family, they never felt any worldly distress. Since they were constantly engaged in the ecstatic service of Hari, they did not get any opportunity to feel the burden of or become overwhelmed with distress like ordinary people.

If one understands the relationship between Krsna's desire and that which karmis and jnanis consider distressful, then that understanding becomes the source of spiritual happiness. That is why Sri Gaurasundara has manifested the verse naham vipro na ca narapatihand forbidden one to think in terms of “I” and “mine” on the platform of mixed happiness and distress. For a self-realized soul, there is no possibility of invoking distress born of anything that has no relationship with the self.

Text 241

visaya-madandha saba kichui na jane

vidya-made, dhana-made vaisnava na cine//CB, Madhya 9.241//

TRANSLATION

People blinded with pride over material enjoyment do not know anything. They cannot recognize a Vaisnava due to pride born of education and wealth.

COMMENTARY

Through material knowledge one cannot understand the teachings of the Vedas. Those who employ the four Vedas—Rg, Sama, Yajur, and Atharva—the literatures in pursuance of the Vedas, the Ayur-veda, the Dhanur-veda, and the six corollaries headed by siksa in the pursuit of their worldly enjoyment are certainly partial to the cultivation of material knowledge under the shelter of ajna-rudhi, the conventional meaning of words according to unenlightened persons. And those who as servants of spiritual knowledge are freed from the clutches of material knowledge and who follow vidvad-rudhi, they are not covered by the pride of knowledge. People whose hearts are full of anxieties for achieving mystic perfections like anima are like paupers who are proud of their pennies. One can achieve sensual happiness in exchange of wealth, but the senses are temporary and unable to fully reciprocate. That is why Vaisnavas who are engaged in devotional service do not become blinded with pride due to education, wealth, beauty, fame, and good birth and do not engage in the search for material sense gratification. But those conditioned souls who are misguided, unfortunate, poverty-stricken, harassed by the three modes of nature, whose hearts are disturbed by maya, who proudly identify themselves with material designations, and who are blinded by the pride of material possessions cannot understand the exalted glories of the Vaisnavas. Such people think that since the devotees of Visnu are not blinded like themselves by pride based on material objects, they are foolish. Since they think in this way, they do not respect Vaisnavas but rather consider them inferior. Although there is no possibility of fault in their pure spiritual propensities, since they are intoxicated by the pride of material designations and ignorance, they are full of faults. Actually those pathetic persons have no fault, the only fault is that their intelligence is impure.

Text 242

bhagavata padiya o ka'ro buddhi-nasa

nityananda-ninda kare yaibeka nasa//CB, Madhya 9.242//

TRANSLATION

Even after studying Srimad Bhagavatam, one's intelligence may be ruined, for anyone who blasphemes Nityananda is certainly vanquished.

COMMENTARY

Rather than discuss Srimad Bhagavatam under the guidance of the Sri Brahma-Madhva-Gaudiya Vaisnavas, many people with the desire to increase their prestige by enhancing their knowledge, wealth, beauty, fame, and good birth discuss Srimad Bhagavatam with mad persons and cultivate enmity for devotional service. Being bereft of the shelter of Sri Nityananda Svarupa, such persons lose the service of Lord Caitanya and disrespect the Vaisnava guru. As a result, their absence of devotion is revealed and they proudly pose as instructors of the Vaisnavas. Because they have no vision that the Supreme Lord is situated within all living entities, they see the entire world as full of miseries. In order to nourish their pride, they enviously embrace many nondevotional activities such as considering themselves the instructors of the devotees and pretending to give initiation as initiating gurus. But if they study Srimad Bhagavatam under a Vaisnava guru, then out of natural humility they will realize themselves as lower than the straw in the street and they will become qualified to study and teach Srimad Bhagavatam. Living entities who have received even a tiny merciful glance of Sri Caitanya see the entire world as full of eternal happiness. It is impossible for persons expert in material knowledge to teach Srimad Bhagavatam unless they are the eternal servants of the Vaisnavas. People under the shelter of material knowledge proudly consider themselves teachers of Srimad Bhagavatam. Rather than becoming servants of the bhagavatas, they consider themselves masters of the bhagavatas in order to fill their bellies. Considering their business as “dharma,” they accept various nondevotional activities as following in the footsteps of Nityananda, but in every respect this is blasphemy of Nityananda.

Text 243

sridhara paila vara kariya stavana

iha yei sune, ta're mile prema-dhana//CB, Madhya 9.243//

TRANSLATION

Anyone who hears the prayers of Sridhara and the benediction he received from the Lord will obtain the wealth of prema, or love of Godhead.

Text 244

prema-bhakti haya prabhu-caranaravinde

sei krsna paya, ye vaisnava nahi ninde//CB, Madhya 9.244//

TRANSLATION

One who does not blaspheme the Vaisnavas attains Krsna by developing love and devotion at His lotus feet.

COMMENTARY

One who does not blaspheme the Vaisnava devotee, who accepts a Vaisnava as his spiritual master, who remains far away from so-called gurus that are devoid of devotion to Visnu and are gurus in name only, who does not glorify the abominable activities of such so-called gurus, and who with a desire to benefit the entire world broadcasts the insignificance of such persons' activities—such a person attains pure devotional service at the lotus feet of Sri Mahaprabhu, and by the mercy of Gaura-Nityananda he attains the lotus feet of Sri Krsna.

Text 245

nindaya nahika karya, sabe papa-labha

eteke na kare ninda maha-maha-bhaga//CB, Madhya 9.245//

TRANSLATION

There is no gain in the act of blasphemy; one simply incurs sin. Therefore the most fortunate persons do not engage in blasphemy.

COMMENTARY

The most fortunate Vaisnavas glorify the devotional service of Visnu; they never blaspheme devotional service. All the cheating, two-tongued, duplicitous persons who deceive people by defining the renunciation of nondevotional activities as ninda, or “blasphemy,” are maddened by sinful activities. They have no taste for devotional activities like jive-daya, or compassion on the living entities. It is sinful to consider the activities by which people can attain freedom from nondevotional life as “blasphemy.” Since such sinful persons glorify sinful activities, they end up blaspheming Vaisnavas. Therefore pious Vaisnavas do not blaspheme Vaisnavas. They are not sinful. Those who advertise themselves as Vaisnavas are so-called Vaisnavas, therefore they are unfortunate and sinful.

Text 246

aninduka hai' ye sakrt `krsna' bale

satya satya krsna tare uddhariba hele//CB, Madhya 9.246//

TRANSLATION

Krsna will certainly deliver anyone who chants His names without offense or blasphemy.

COMMENTARY

If one offenselessly chants the holy names of Krsna even once without committing vaisnava-aparadha, or blaspheming the saintly persons, then he will easily obtain the mercy of Krsna and freedom from mundane ignorance. It is impossible for a person to serve a Vaisnava without engaging in the service of Sri Gaura-Nityananda.

Text 247

vaisnavera paye mora ei namaskara

sri-caitanya-nityananda hauka prana mora//CB, Madhya 9.247//

TRANSLATION

I offer my respectful obeisances at the feet of the Vaisnavas. Let Sri Caitanya and Nityananda be my life and soul.

Text 248

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 9.248//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Nine, entitled, “The Lord's Twenty-One Hour Ecstasy and Descriptions of Sridhara and Other Devotees' Characteristics.”

Chapter 10 Conclusion of the Lord's Maha-prakasa Pastimes

This chapter describes the conclusion of Mahaprabhu's maha-prakasa pastimes mentioned in the previous chapter, Mahaprabhu's exhibition of the form of Rama with His associates and awarding benediction to Murari Gupta, the glorification of Haridasa Thakura, Haridasa Thakura's offering of prayers to Gauranga, the narration of Advaita Acarya's previous history, His changing the text of Bhagavad-gita, the Lord's awarding various benedictions to the devotees, the Lord's first ignoring and then bestowing mercy on Mukunda, the influence of devotional service, the topics of Narayani, and the glories of Nityananda.

After awarding benediction to Sridhara, Mahaprabhu requested Advaita

Acarya to ask for some benediction. Advaita, however, simply prayed to the Lord to award Him His desired goal of life but did not openly ask for any benediction. Thereafter Mahaprabhu displayed the form of Sri Rama with His associates to Murari Gupta and reminded Murari of his previous identity. As Murari Gupta realized his own form as Hanuman, he fell unconscious to the ground. Later on he regained his external consciousness by the words of the Lord and prayed for the benediction of being able to eternally serve Lord Caitanya and His associates, remember the lotus feet of Lord Caitanya, and sing the glories of Lord Caitanya. The Lord awarded this benediction to Murari and declared that anyone who blasphemes Murari will not be delivered even if he takes millions of baths in the Ganges and chants the holy names of Hari. Thereafter the Lord revealed the meaning of the name Murari Gupta.

Mahaprabhu then instructed Haridasa to behold His form. Mahaprabhu declared that Haridasa was more dear to Him than His own self and that He and Haridasa belonged to the same family. On seeing the distress of Haridasa, the Lord had descended from Vaikuntha with the Sudarsana cakra in His hand. But since Haridasa desired auspiciousness for even his oppressors, the Sudarsana cakra desisted and Mahaprabhu took the beating of Haridasa on His own body. After exhibiting those marks of torture on His own body, Mahaprabhu further said that He was unable to tolerate the distress of Haridasa, so He incarnated immediately. Lord Krsna, who is controlled by His devotees, does not know anything except His devotees. One who has no love for the holy names of Krsna, who is so affectionate towards His devotees, is simply suffering the results of his own misfortune. On hearing the topics of the Lord's unlimited mercy, Haridasa fell unconscious to the ground. Although he regained his external consciousness by the words of the Lord, he became agitated and began to cry; thus he could not see the form of the Lord. With great humility Haridasa offered prayers to Mahaprabhu and said that the most merciful Gaurasundara never abandons even an insect who remembers His lotus feet, but He destroys even an emperor who does not remember His lotus feet. In this regard Haridasa cited the examples of Draupadi, Prahlada, Yudhisthira, who feared the curse of Durvasa, and Ajamila and thus established the supremacy of Gaurasundara's affection for His surrendered devotees. After expressing his total incompetence, Haridasa simply prayed to the Lord that he may develop a taste for honoring the remnants of Lord Caitanya's servants, that this may be his only form of

worship birth after birth, and that Mahaprabhu may keep him as a dog in the house of His devotee. Mahaprabhu, who constantly resides in the heart of Haridasa, then awarded Haridasa the benediction of pure devotional service devoid of offenses against Lord Visnu and the Vaisnavas and declared, “Anyone who associates with Haridasa for even a moment and has full faith in Haridasa will certainly attain My lotus feet.” It is taught in all scriptures that by hearing the glories of the devotees one attains devotional service to Krsna. According to the opinion of some persons, Haridasa is an incarnation of Brahma, and according to others, he is an incarnation of Prahlada. His association is desired by even Lord Brahma and Lord Siva, and his touch is desired by even the Ganges. Moreover, simply by the darsana of Haridasa one's bondage of fruitive activities from time immemorial is at once severed. In order to establish the supremacy of the Vaisnavas, the Vaisnavas occasionally manifest the pastime of taking birth in a low-class family.

Mahaprabhu reminded Advaita about His previous activities of explaining devotional service in every passage of the Bhagavad-gita, fasting on not finding the devotional meaning of some verse, seeing Mahaprabhu in His dream, and receiving the actual meaning of that verse and the instruction to break His fast. The Lord then revealed the proper meaning of the Bhagavad-gita verse beginning sarvatah pani-padam tat. Sri Advaita Acarya, Caitanya's covert disciple, said that it was Lord Caitanya's greatness that He is Advaita's worshipable Lord. Those who deny the supremacy of Lord Caitanya and serve Advaita, the incarnation of Maha-Visnu, by considering Him the independent Lord are actually offenders at the feet of Advaita. Their fate will certainly be like that of the ten-headed Ravana. Those who consider Advaita the foremost Vaisnava and servant of Lord Caitanya are actual devotees of Advaita and are qualified to attain the lotus feet of Krsna—this is Advaita's own statement.

Thereafter Mahaprabhu awarded desired benedictions to the assembled devotees. Up to this point, Mukunda was standing outside. When Srivasa begged the Lord to bestow mercy on Mukunda, Mahaprabhu informed him that Mukunda was unqualified to receive His darsana because Mukunda associated with other sampradayas and shared the sentiments of those sampradayas. His mind and devotional service were unsteady. He was khada jathiya, because sometimes he held a straw (khada) in his teeth and sometimes he beat with a stick (jathi). To deny the supremacy

of devotional service is like beating the Lord's body with a stick. On hearing this, Mukunda resolved to give up his body on that very day and requested Srivasa to ask Mahaprabhu whether he would ever get His darsana. When Mukunda was informed that he would get the Lord's darsana after ten million lifetimes, he forgot himself in ecstasy and began to dance. Then Mahaprabhu called him by His side and forgave all his offenses. Accepting His own defeat, the Lord said, “I eternally reside on the tongue of Mukunda.” Thereafter Mukunda condemned himself for being devoid of devotional service and narrated the glories of devotional service and the formidable consequences of nondevotional life by citing his own example. Feeling embarrassed on seeing the repentant mood of Mukunda, Visvambhara glorified the supremacy of devotional service, declared that He is the only destroyer of one's fruitive bondage resulting from the karma-kanda mentioned in the Vedas, described the misfortune of the nondevotee washerman of Mathura, and then awarded Mukunda the benediction that he would sing for the Lord in all His incarnations. Although Mahaprabhu regularly manifested various pastimes at the house of Srivasa, the unfortunate fruitive workers, mental speculators, and sense enjoyers, who were devoid of devotional service, did not get the opportunity to see those pastimes. Only Lord Caitanya's servants were qualified by the influence of their devotional service to see those pastimes. The prime example was the servants and maidservants of Srivasa. Lord Caitanya's pastimes are eternal, and those who receive His mercy see them even today. By displaying His various forms according to the desires of His devotees, Mahaprabhu revealed that He is the source of all incarnations.

Mahaprabhu then distributed the remnants of His flower garland and chewed betel nuts to the devotees. Narayani, the niece of Srivasa, received the last portion of the Lord's remnants. That is why Narayani is famous in Vaisnava society as “the recipient of Mahaprabhu's remnants.” Even though she was only a young girl, by the order of the Lord she cried in ecstatic love for Krsna. Thereafter the author concludes this chapter by singing the glories of Sriman Nityananda.

mora bandhuya gaura-guna-nidhiya

O my dear friend, Gaura, the ocean of transcendental qualities!

The word bandhuya is the affectionate local word for bandhu, or “friend.”

The phrase guna-nidhiya is a affectionate local way of saying guna-nidhi, or “ocean of qualities.” As the inhabitants of Srihatta in Bangladesh are addressed as Siletiya and the inhabitants of Calcutta are addressed as Kalkatiya, these are similar examples of poetic language.

Text 1

jaya jaya mahaprabhu sri-gaurasundara

jaya jaya nityananda anadi-isvara//CB, Madhya 10.001//

TRANSLATION

All glories to Mahaprabhu, Sri Gaurasundara! All glories to Nityananda, the primeval Lord!

Text 2

hena-mate prabhu sridharere vara diya“

nada nada nada” bale mastaka dhulaiya//CB, Madhya 10.002//

TRANSLATION

In this way the Lord awarded benediction to Sridhara and then began to roll His head while saying, “Nada, Nada, Nada.”

Text 3

prabhu bale,—“acarya! magaha nija karya” //CB, Madhya 10.003//

TRANSLATION

“ye magilun, ta' pailun” balaye acarya

COMMENTARY

The Lord said, “O Acarya, ask for what You desire.” Advaita Acarya replied, “I already received what I asked for.”

When Mahaprabhu requested Advaita Acarya to ask for His cherished desire, Advaita Prabhu said, “I have received whatever I prayed for.”

Text 4

hunkara karaye jagannathera nandana

hena sakti nahi karo balite vacana//CB, Madhya 10.004//

TRANSLATION

The son of Jagannatha Misra roared loudly. No one had the ability to speak before Him.

Text 5

maha-parakasa prabhu visvambhara raya

gadadhara yogaya tambula prabhu khaya//CB, Madhya 10.005//

TRANSLATION

As Lord Visvambhara manifested His maha-prakasa pastimes, Gadadhara offered betel nuts, which the Lord ate.

Text 6

dharani-dharendra nityananda dhare chatra

sammukhe advaita-adi saba mahapatra//CB, Madhya 10.006//

TRANSLATION

Nityananda, who holds the universes on His head, held an umbrella over the Lord's head. Exalted personalities headed by Advaita stood in front.

COMMENTARY

The phrase dharani-dharendra refers to Lord Sesa. He is the plenary

portion of Nityananda. In the Caitanya-caritamrta (Adi 5.117, 123-124) it is stated: “That same Lord Visnu, in the form of Lord Sesa, holds the planets upon His heads. He serves Lord Krsna, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Sesa, for He has attained the ultimate end of servitude to Krsna. He takes many forms for the service of Krsna, and thus He serves the Lord.” (See Srimad Bhagavatam 5.17.21, 5.25.2, and 10.3.49)

Text 7

murarire ajna haila,—“mora rupa dekha”

murari dekhaye raghunatha parateka//CB, Madhya 10.007//

TRANSLATION

The Lord ordered Murari, “Behold My form!” and Murari saw the Lord as Ramacandra.

Text 8

durva-dala-syama dekhe sei visvambhara

virasane vasiyache maha-dhanur-dhara//CB, Madhya 10.008//

TRANSLATION

He saw Visvambhara was dark like fresh grass, and He sat in the virasana posture as a powerful archer.

Text 9

janaki-laksmana dekhe vamete, daksine

caudike karaye stuti vanarendra-gane//CB, Madhya 10.009//

TRANSLATION

He saw Sita and Laksmana on the Lord's left and right. The leaders of

the monkeys were offering prayers in the four directions.

Texts 10-11

apana prakrti vase ye hena vanara

sakrt dekhiya murcha paila vaidya-vara

murchita haiya bhume murari padila

caitanyera phande gupta murari rahila//CB, Madhya 10.009//

TRANSLATION

Murari realized that he was also one of the monkeys. Seeing the Lord face to face, the best of the doctors lost consciousness. As he lost consciousness, he fell to the ground in Lord Caitanya's trap.

Text 12

daki' bale visvambhara,—“arere vanara

pasarili, tore podaila sita-cora//CB, Madhya 10.012//

TRANSLATION

Visvambhara exclaimed, “O monkey, you forgot how Ravana, who stole Sita, burned you.

COMMENTARY

“Ravana, who stole Sita, burned your face.”

Text 13

tui tara puri pudi' kaili vamsa-ksaya

sei prabhu ami, tore dila paricaya//CB, Madhya 10.013//

TRANSLATION

“You burnt his entire city and subdued his dynasty. I tell you, I am that Lord.

COMMENTARY

The phrase tara puri refers to the city of Lanka.

Text 14

utha utha murari, amara tumi prana

ami—sei raghavendra, tumi—hanuman//CB, Madhya 10.014//

TRANSLATION

“O Murari, get up, get up. You are My life. I am that Ramacandra, and you are Hanuman.

Text 15

sumitra-nandana dekha tomara jivana

ya're jiyaile ani' se gandamadana//CB, Madhya 10.015//

TRANSLATION

“See your life and soul, the son of Sumitra. You brought Gandamadana Hill to revive His life.

Text 16

janakira carane karaha namaskara

ya'ra duhkha dekhi', tumi kandila apara”//CB, Madhya 10.016//

TRANSLATION

“Offer your obeisances at the feet of Sita, whose distress made you cry profusely.”

Text 17

caitanyera vakye gupta caitanya pailadekhiya

sakala preme kandite lagila//CB, Madhya 10.017//

TRANSLATION

Upon hearing Lord Caitanya's words, Murari regained his consciousness. Seeing that manifestation, he began to cry in love.

Text 18

suska kastha drave suni' guptera krandana

visese dravila saba bhagavata-gana//CB, Madhya 10.018//

TRANSLATION

Upon hearing Murari Gupta cry, even dry wood melted, and the hearts of the devotees especially melted.

Text 19

punar api murarire bale visvambhara//CB, Madhya 10.019//

TRANSLATION

“ye tomara abhimata, magi laha vara”

COMMENTARY

Visvambhara again said to Murari, “Ask for any benediction you desire.”

Text 20

murari balaye,—“prabhu ara nahi cana

hena kara prabhu yena tora guna gana//CB, Madhya 10.020//

TRANSLATION

Murari replied, “O Lord, I do not want anything. Simply allow me to sing Your glories.

Text 21

ye-te thani prabhu kene janma nahi mora

tathai tathai yena smrti haya tora//CB, Madhya 10.021//

TRANSLATION

“O Lord, I may take birth anywhere, but wherever I take birth let me always remember You.

Text 22

janma janma tomara ye saba prabhu—dasa

ta sabara sange yena haya mora vasa//CB, Madhya 10.022//

TRANSLATION

“Let me reside in the association of Your servants birth after birth.

Texts 23-24

tumi prabhu, muni dasa—iha nahi yathahena

satya kara prabhu, na pheliha tatha

saparsade tumi yatha kara avatara

tathai tathai dasa haiba tomara” //CB, Madhya 10.022//

TRANSLATION

“O Lord, do not put me in a condition in which You are not my master and I am not Your servant. May I remain Your servant wherever You and Your associates incarnate.”

COMMENTARY

As Mahaprabhu was about to award Murari a benediction, Murari said, “I have no desire other than Your service, birth after birth. May I not forget You and fall into some other state in any lifetime. May I be able to serve You in every lifetime. May my intelligence not be diverted from Your service.” In the Mukunda-mala stotra (3, 5-6, 24-25) it is stated: “O Lord Mukunda! I bow down my head to Your Lordship and respectfully ask You to fulfill this one desire of mine: that in each of my future births I will, by Your Lordship's mercy, always remember and never forget Your lotus feet. O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet. O Lord, killer of the demon Naraka! Let me reside either in the realm of the demigods, in the world of human beings, or in hell, as You please. I pray only that at the point of death I may remember Your two lotus feet, whose beauty defies that of the lotus growing in the Sarat season. O Madhava, please do not let me even glance at those whose pious credits are so depleted that they have no devotion for Your lotus feet. Please do not let me be distracted from listening to the worthy narrations of Your pastimes and become interested in other topics. Please, O Lord of the universe, let me pay no attention to those who avoid thinking of You. And let me never be unable to serve You in some menial way, birth after birth. O enemy of Madhu and Kaitabha, O Lord of the universe, the perfection of my life and the most cherished mercy You could show me would be for You to consider me the servant of the servant of the servant of the servant of the servant of the servant of Your servant.” In the Srimad Bhagavatam (7.10.6) it is stated:

aham tv akamas tvad-bhaktas

tvam ca svamy anapasrayah

nanyathehavayor artho

raja-sevakayor iva

“O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.” The great devotee Hanuman prayed:

bhava-bandha-cchide tasyai

sprhayami na muktaye

bhavan prabhur aham dasa

iti yatra vilupyate

“I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost.” Similarly, in the Narada-pancaratra it is stated:

dharmartha-kama-moksesu neccha mama kadacana

tvat-pada-pankajasyadho jivitam diyatam mama

“I do not want any one of the four desirable stations—religiosity, economic development, sense gratification and liberation. I simply want to engage as a servant of the lotus feet of the Lord.” In the Siksastaka it is stated:

na dhanam na janam na sundarim

kavitam va jagad-isa kamaye

mama janmani janmanisvare

bhavatad bhaktir ahaituki tvayi

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.” In the Visnu Purana it is said:

natha yoni-sahasresu yesu yesu vrajamy aham

tesu tesv acyuta bhaktir acyutastu sada tvayi

“O my Lord, even if I wander throughout the universe in thousands of

different species of life, may I always have unflinching devotion to You.”

Text 25

prabhu bale,—“satya satya ei vara dila”

maha maha jaya-dhvani tata-ksane haila//CB, Madhya 10.025//

TRANSLATION

When the Lord said, “I certainly grant you this benediction,” a tumultuous vibration of “Jaya! Jaya!” immediately arose.

Text 26

murarira prati saba-vaisnavera prita

sarva-bhute krpalutamurari-carita//CB, Madhya 10.026//

TRANSLATION

All the Vaisnavas had great affection for Murari, who was by nature merciful to all living entities.

Text 27

ye-te sthana murarira yadi sanga haya

sei sthana sarva-tirtha-sri-vaikuntha-maya//CB, Madhya 10.027//

TRANSLATION

If Murari was associated with any place, that place became as sanctified as Vaikuntha.

Text 28

murarira prabhava balite sakti ka'ra

murarira vallabha—prabhu sarva avatara//CB, Madhya 10.028//

TRANSLATION

Who can describe the glories of Murari? In every incarnation, the Lord was the dear friend of Murari.

Texts 29-30

thakura caitanya bale,—“suna sarva-jana

sakrt murari-ninda kare yei-jana

koti-ganga-snane ta'ra nahika nistara

ganga-hari-name tare kariba samhara//CB, Madhya 10.029-30//

TRANSLATION

Lord Caitanya said, “Listen, everyone, anyone who blasphemes Murari will not be delivered even if he takes millions of baths in the Ganges. Neither the Ganges nor the holy names of Hari will nullify his sins.

COMMENTARY

In order to remove the sinful mentality of those proud persons who are envious of the devotees and who blaspheme the devotees while considering themselves “engaged in taking bath in the Ganges and in chanting the names of Hari,” Mahaprabhu said, “If a person knowingly or unknowingly blasphemes a devotee constantly engaged in the service of the Lord like Murari and becomes envious of the devotees by claiming to have taken shelter of hari-nama and the Ganges, then the Ganges and the holy names destroy such a sinful person rather than award him any benefit.” Even today the place of Murari Gupta is found in Sridhama Mayapur in the tract of land between the residential areas of the Moslems and the Hindus. Those proud persons who blaspheme Murari Gupta by expressing hatred for the present pathetic condition of his place show disrespect for the dhama and cannot obtain any benefit from the waters that have emanated from the feet of Visnu. The syllables of Lord Hari's

holy names (namaparadha) that they have received from their unauthorized gurus vanquish such people by converting them into sense enjoyers birth after birth. Envy of Vaisnavas produces such a formidable poisonous result. Such people commit sinful activities on the strength of the holy names and, as offenders of the holy names, they fall into the jaws of death. If such people take bath in the waters of the Ganges ten million times, they will not be delivered. This is Sri Gaurasundara's instruction and words of chastisement towards the averse living entities. In the Dvaraka-mahatmya it is said:

pujito bhagavan visnur janmantara-satair api

prasidati na visvatma vaisnave capamanite

“Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaisnava, even if he has worshiped Visnu for hundreds of births.” See also the purport to Adi-khanda (16.169).

Text 31

`murari' vaisaye gupte ihara hrdaye

eteke `murari-gupta' nama yogya haye”//CB, Madhya 10.031//

TRANSLATION

“Lord Murari resides in his heart gupte, or secretly, therefore his name, `Murari Gupta' is quite appropriate.”

COMMENTARY

Lord Murari (Sri Caitanyadeva) always resides gupta-bhave, or secretly, in the heart of Murari Gupta, therefore the devotee Murari is addressed as “Murari Gupta.” Lord Murari never resides gupta-bhave, or secretly, within the bodies of those so-called “Muraris” who are envious of devotional service and who are traversing the road to hell by thinking of themselves as “Murari Guptas;” they only make a show of Lord Murari's presence within their hearts. But actually Lord Murari remains far from their hearts while inducing them to hanker after gold, women, and fame. The desire of Sri Gaurasundara is to chastise such persons. Those who are averse to and bereft of the service of Murari would rather chew betel nuts themselves than offer them to the Lord. Being controlled by

intoxicants, they can never become servants of Murari Gupta. Those who at present mistakenly accept the author of Amiya Nimai-carita as “an incarnation of Murari Gupta” with the evil intention of advertising themselves as “incarnations of Sri Gauranga” gain nothing but offenses.

Text 32

murarire krpa dekhi' bhagavata-gana

prema-yoge `krsna' bali karena rodana//CB, Madhya 10.032//

TRANSLATION

On seeing the Lord's mercy on Murari, all the exalted devotees cried in love while chanting the names of Krsna.

Text 33

murarire krpa kaila sri-caitanya raya

iha yei sune, sei prema-bhakti paya//CB, Madhya 10.033//

TRANSLATION

Anyone who hears the narration of Lord Caitanya bestowing mercy on Murari attains loving devotional service.

Text 34

murari-sridhara kande sammukhe padiya

prabhu o tambula khaya garjiya garjiya//CB, Madhya 10.034//

TRANSLATION

The Lord roared and ate betel nuts as Murari and Sridhara cried in front of Him.

Text 35

haridasa prati prabhu sadaya haiya“

more dekha haridasa”bale daka diya//CB, Madhya 10.035//

TRANSLATION

Thereafter the Lord mercifully called Haridasa and said, “O Haridasa, behold My form!

Text 36

“ei mora deha haite tumi mora bada

tomara ye jati, sei jati mora dadha//CB, Madhya 10.036//

TRANSLATION

“You are more dear to Me than My own body. I certainly belong to the same caste as you.

COMMENTARY

Mahaprabhu said to Haridasa, “Some people may consider your non-Hindu body as inferior to My brahmana body, but their vision is defective. I say with conviction that there is no difference between your caste and My caste. Rather, your body is superior to My body in all respects.” Modern Hindus consider their bodies superior to the bodies of the Yavanas. Being intoxicated with pride over their respective castes, such atheistic Hindus consider the Lord's devotees born in any caste as inferior. Their process of reasoning is extremely faulty. The material body of an embodied soul who is constantly engaged in the service of the Lord may from mundane vision apparently resemble the body of low-caste person, but such a mentality is offensive. Persons whose bodies consist of blood and semen are eager to establish their supremacy on the basis of their Hindu or non-Hindu considerations. They develop such considerations because they are indifferent towards the resolute worship of Lord Hari. The sinful Yavanas or the so-called pious Hindus establish their superiority on the basis of their worldly considerations. Being controlled by such considerations, they blaspheme the Vaisnavas and

traverse the path to hell without any tangible gain.

In Caitanya-caritamrta (Antya 4.192-193) it is stated:

diksa-kale bhakta kare atma-samarpana

sei-kale krsna tare kare atma-sama

sei deha kare tara cid-ananda-maya

aprakrta-dehe tanra carana bhajaya

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.” In the Sarartha-darsini commentary on Srimad Bhagavatam (5.12.11) it is stated: “Just as a piece of iron becomes gold by contact with a touchstone, the material body and senses of a person become spiritual in the association of devotional service...In order to exhibit the glories of devotional service, the Supreme Lord, by His inconceivable potencies, mysteriously manifests the transcendental body, senses, and mind of a devotee and mysteriously destroys his false body and senses. The purport of saying `mysteriously' is that people who are blind to the truth identify a Vaisnava with his previous material designations without realizing his actual identity and consider his body as a mortal bag of bones and flesh and thus commit offenses at his feet.” In the Upadesamrta (6) it is stated:

drstaih svabhava-janitair vapusas ca dosair

na prakrtatvam iha bhakta janasya pasyet

gangambhasam na khalu budbuda-phena-pankair

brahma-dravatvam apagacchati nira-dharmaih

“Being situated in his original Krsna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary

vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.” In the Brhad-bhagavatamrta (2.3.139) it is stated:

bhaktanam sac-cid-ananda rupesv angendriyatmasu

ghatate svanurupesu vaikunthe 'nyatra ca svatah

In other words, whether a devotee lives in Vaikuntha or anywhere else, his sac-cid-ananda body appropriate for the Lord's service is spontaneously manifest. By the awakening of devotional service his material body born of five gross elements transforms into sac-cid-ananda. The birth and death of such a body is exactly like the appearance and disappearance of the Supreme Lord's sac-cid-ananda body. Those who consider the appearance and disappearance of the devotees and the Supreme Lord to be like the birth and death of conditioned souls, who are forced to accept the fruits of their karma, repeatedly suffer material miseries rather than obtain liberation.

Text 37

papistha yavane toma yata dila duhkha

taha sanarite mora vidaraye buka//CB, Madhya 10.037//

TRANSLATION

“When I remember how much distress the Yavanas gave you, My heart breaks.

COMMENTARY

Under the control of greed, human beings begin to act whimsically. As a result, they often commit sinful activities. When they lack the propensity to serve the worshipable object, they invite various forms of piety and impiety in the kingdom of enjoyment. It is the nature of sinful persons to

oppose liberated souls. Pious persons neither attack the conceptions of the liberated souls nor do they accept them. That is why liberated souls are always compassionate on the conditioned souls. But when a materialist who is engaged in pious and sinful activities tries to cause pain to the devotees of the Lord, the devotees do not desire to retaliate like ordinary karmis. As a result, such sinful persons become more and more entangled in miseries. This makes the hearts of the devotees compassionate for those sinful persons, and since the devotees' worship is disturbed, the Supreme Lord also feels distressed for those devotees.

Texts 38-39

suna suna haridasa tomare yakhane

nagare nagare mari vedaya yavane

dekhiya tomara duhkha cakra dhari' kare

namilun vaikuntha haite saba katibare//CB, Madhya 10.037//

TRANSLATION

“Listen, Haridasa. When the Yavanas beat you in the various villages, I saw your distress and descended from Vaikuntha with the disc in My hand in order to cut everyone to pieces.

COMMENTARY

By the will of the Lord, various laws are current in this material world. The fruitive workers discuss those laws of God. Worldly happiness and distress or reward and punishment of persons who are forced to enjoy the fruits of their karma are directed by the general laws of God. But the gravity of the offenses committed by persons who are envious of the Lord's devotees is so great and beyond the general laws that the Supreme Lord personally judges them. In this regard one should discuss the topics concerning Maharaja Ambarisa described in the Ninth Canto of the Srimad Bhagavatam.

Text 40

prananta kariya toma mare ye-sakala

tumi mane cinta' taha sabara kusala//CB, Madhya 10.040//

TRANSLATION

“Yet you desired the well-being of those who almost tortured you to death.

COMMENTARY

In this world a person dies when he faces the highest degree of misery. Being induced by their sinful propensities, the miscreants gratify their senses by giving as much distress to the devotees of the Lord as they can. But since Thakura Haridasa was not so eager for sensual happiness and always endeavored to please the senses of the Lord, he did not notice his own distress. Moreover, in order to remove the sinful propensities of those who endeavored to give him trouble, he mentally prayed for their benefit. The tolerance of the Lord's devotee is so great that even if someone desires his inauspiciousness, rather than taking revenge he prays in such a way that the sinner obtains auspiciousness. Just as a philanthropist gets mercy and support from ordinary people, those miscreants received compassion from Thakura Haridasa.

Text 41

apane marana khao, taha nahi dekha

takhana o ta-sabare bhala mane dekha//CB, Madhya 10.041//

TRANSLATION

“You ignored how severely you were beaten and desired their well-being.

Texts 42-44

tumi bhala cintile na karon muni bala

mora cakra toma lagi' haila viphala

katite na paron tora sankalpa lagiyatora

prsthe padon tora marana dekhiya

tohara marana nija ange kari lana

ei tara cihna ache, micha nahi kana//CB, Madhya 10.041//

TRANSLATION

“When you desired their benefit, I was unable to use My power against them. My disc became powerless because of you. Due to your resolve, I could not sever their heads. When I saw how severely they were beating you, I covered your back. I then took the beating on My own body. Here are the marks. I am not speaking a lie.

COMMENTARY

Since Thakura Haridasa desired benefit for those envious miscreants, even though the Lord was angry at them He could not award them suitable punishment due to the Thakura's prayer. Therefore in order to protect His devotee the Supreme Lord personally accepted the blows of the envious persons' weapons.

Text 45

yeba gauna chila mora prakasa karite

sighra ailun tora duhkha na paron sahite//CB, Madhya 10.045//

TRANSLATION

“Besides the other indirect reasons that made Me appear, I came quickly because I could not tolerate your distress.

COMMENTARY

Sri Gaurasundara directly checked the envious persons' attack on Haridasa Thakura and indirectly revealed His affection for His devotees by exhibiting the pastime of expressing inability to tolerate His devotee's distress.

Text 46

tomare cinila mora `nada' bhala mate

sarva-bhave more bandi karila advaite”//CB, Madhya 10.046//

TRANSLATION

“My Nada properly recognized you, for Advaita has completely bound Me with His love.”

COMMENTARY

Advaita Prabhu properly recognized Thakura Haridasa. Advaita Prabhu is Lord Sri Caitanyadeva's special opulence. Being compelled by the service of Advaita Prabhu, the Lord is bound to Him in all respects.

Text 47

bhakta badaite se thakura bhala jane

ki na bale, ki na kare bhaktera karane//CB, Madhya 10.047//

TRANSLATION

The Lord is expert in glorifying His devotees. What is there that He does not say or do for the sake of His devotees?

COMMENTARY

There is no activity that the Supreme Lord does not do nor any words He does not speak in order to spread the glories of His devotees. Since the Supreme Lord is omniscient, only He is capable of performing extraordinary activities.

Text 48

jvalanta anala prabhu bhakta lagi' khaya

bhaktera kinkara haya apana icchaya//CB, Madhya 10.048//

TRANSLATION

For the sake of His devotees the Lord eats blazing fire, and out of His sweet will He becomes their servant.

COMMENTARY

Lord Krsna once swallowed fire when, after leaving their cows for grazing in the Munja forest, the cowherd boys engaged in playing and a blazing forest fire surrounded them on all sides. At that time the cowherd boys took shelter of Sri Krsna, who out of affection for His devotees, swallowed the entire blazing fire in a moment. (See Srimad Bhagavatam, Tenth Canto, Chapter Nineteen.)

Examples of the Lord becoming the servant of His devotees such as when He became the messenger of the Pandavas and the charioteer of Arjuna are found in the scriptures.

Text 49

bhakta bai krsna ara kichui na jane

bhaktera samana nahi ananta bhuvane//CB, Madhya 10.049//

TRANSLATION

Lord Krsna does not know anything other than His devotees. In all the universes there is nothing He considers equal to His devotees.

COMMENTARY

In this regard one should discuss Bhagavad-gita (9.21) and Srimad Bhagavatam (9.4.63-66, 68 and 10.86.59).

Text 50

hena krsna-bhakta-name na paya santosa

sei saba papire lagila daiva-dosa//CB, Madhya 10.050//

TRANSLATION

Anyone who is not pleased by hearing the names of such devotees of Krsna is sinful and cursed by the laws of providence.

Text 51

bhaktera mahima bhai dekha caksu bhari'

ki balila haridasa-prati gaurahari//CB, Madhya 10.051//

TRANSLATION

O brothers, behold the glories of the devotees to the full satisfaction of your eyes, and hear what Gaurahari said to Haridasa.

Texts 52-55

prabhu-mukhe suni' maha-karunya-vacana

murchita padila haridasa tata-ksana

bahya dure gela bhumi-tale haridasa

anande dubila, tilardheka nahi svasa

prabhu bale,—“utha utha mora haridasa

manoratha bhari' dekha amara prakasa”

bahya pai' haridasa prabhura vacane

kotha rupa-darasana—karaye krandane//CB, Madhya 10.052-55//

TRANSLATION

After hearing those most compassionate words from the mouth of the Lord, Haridasa immediately fell unconscious to the ground. As he lost external consciousness and merged in the ocean of ecstasy, his breathing completely stopped. The Lord then said, “Get up! Get up! My dear Haridasa. See My manifestation to the satisfaction of your heart.”

Haridasa regained his external consciousness by the words of the Lord, yet he cried so profusely that he could not see the Lord's form.

COMMENTARY

On hearing the glories of the devotees from the mouth of Mahaprabhu, Haridasa became overwhelmed with ecstasy and fell unconscious to the ground. Mahaprabhu then helped him regain his external consciousness and ordered him to see His maha-prakasa pastimes. By the words of the Lord, Haridasa concealed his internal mood and came back to his external senses. As he cried, he then began to consider where he should see the Lord's manifestation. The sentiments that one develops when one is on the transcendental platform do not remain present on returning to the external platform. In the external world one perceives everything in terms of enjoyer and the enjoyed, but in the internal world one perceives only the object of service and the servants. The self-realized liberated soul is capable of perceiving the Supreme Lord, and the Supreme Lord displays His worshipable form to him.

Text 56

sakala angane padi' gadagadi yaya

maha-svasa vahe ksane, ksane murcha paya//CB, Madhya 10.056//

TRANSLATION

Haridasa rolled about the entire courtyard. One moment he breathed heavily, and the next moment he lost consciousness.

Text 57

mahavesa haila haridasera sarire

caitanya karaye sthira—tabu nahe sthire//CB, Madhya 10.057//

TRANSLATION

Haridasa was overwhelmed with ecstasy. Although Lord Caitanya tried to

pacify him, he could not remain calm.

COMMENTARY

The word mahavesa is used to indicate that when Haridasa lost his external consciousness, his internal symptoms awakened. In worldly language the word avesa refers to external bodily conceptions, but from the transcendental point of view it refers to the living entities' eternal characteristics.

Text 58

“bapa visvambhara, prabhu, jagatera natha

patakire kara krpa, padila tomata//CB, Madhya 10.058//

TRANSLATION

“My dear Visvambhara, O Lord of the universe, please be merciful to this sinful person. I fall at Your feet.

COMMENTARY

While offering prayers to Mahaprabhu, Thakura Haridasa said, “O Jagannatha, O maintainer of the universe, O father of the universe. You are entrusted with the responsibility of bestowing mercy on a sinful person like me.”

Text 59

nirguna adhama sarva-jati bahiskrta

muni ki baliba prabhu tomara carita?//CB, Madhya 10.059//

TRANSLATION

“I have no good qualities. I am a fallen outcaste. How can I possibly describe Your glories?

COMMENTARY

“O Lord, how will I be able to describe Your pastimes? I am neither a high-class nor middle-class person in society; I am simply fallen. I am not enriched with any material qualities. I am bereft of all good qualities. I do not belong to any of the Aryan castes. Therefore I have no qualification whatsoever to describe Your qualities.”

Text 60

dekhile pataka, more parasile snana

muni ki baliba prabhu tomara akhyana?//CB, Madhya 10.060//

TRANSLATION

“If one sees me, he becomes sinful. If one touches me, he should take bath. How then can I glorify Your topics?

COMMENTARY

“I am a sinful person. No pious person should see me, or that person will more or less be touched by sin. I am an untouchable. If anyone touches me, he should take bath to purify himself. I am such an unqualified person that I am not capable of offering prayers to You.”

Texts 61-62

eka satya kariyacha apana-vadane

ye jana tomara kare carana-smarane

kita-tulya haya yadi—ta're nahi chada

ihate anyatha haile narendrere pada?//CB, Madhya 10.060//

TRANSLATION

“You have personally declared that You will never forsake anyone who remembers Your lotus feet, even if he is as insignificant as an insect. But you forsake the greatest kings if they do not remember Your lotus feet.

COMMENTARY

"You do not forsake even the most insignificant living entity, but You diminish the prowess of great kings who are situated on the topmost platform of respect."

Text 63

ei bala nahi mora—smarana-vihina

smarana karile matra rakha tumi dina//CB, Madhya 10.063//

TRANSLATION

"These words do not apply to me, however, for I do not remember You. You protect even a fallen soul if he simply remembers You.

COMMENTARY

"If a fallen soul remembers You, You give him shelter. But I am unable to remember You."

Texts 64-65

sabha-madhye draupadi karite vivasana

anila papistha duryodhana-duhsasana

sankate padiya krsna toma sanarila

smarana-prabhave tumi vastre pravesila//CB, Madhya 10.063//

TRANSLATION

"Once the sinful brothers Duryodhana and Duhsasana brought Draupadi to disrobe her in the royal assembly. Finding herself in that dangerous condition, she remembered You. By the influence of her remembrance, You entered into her cloth.

COMMENTARY

See Mahabharata (Sabha 68.41-48).

Text 66

smarana-prabhave vastra haila ananta

tathapiha na janila se saba duranta//CB, Madhya 10.066//

TRANSLATION

“As a result of her remembrance the cloth became unlimited, yet those miscreants did not understand why.

Text 67

kona-kale parvatire dakinira gane

vediya khaite kaila tomara smarane//CB, Madhya 10.067//

TRANSLATION

“One time, when Parvati was surrounded by witches, she remembered You as they were about to devour her.

Text 68

smarana-prabhave tumi avirbhuta hana

karila sabara sasti vaisnavi tariya//CB, Madhya 10.068//

TRANSLATION

“By the influence of her remembrance, You appeared to chastise those witches and deliver that great Vaisnavi.

Text 69

hena toma-smarana-vihina-muni papa

more tora carane sarana deha, bapa//CB, Madhya 10.069//

TRANSLATION

“But I am so sinful that I cannot remember You, therefore, My dear Lord, please give me shelter at Your lotus feet.

Texts 70-72

visa, sarpa, agni, jale, pathare bandhi

yaphelila prahlade dusta hiranya dhariya

prahlada karila tora carana-smarana

smarana-prabhave sarva duhkha-vimocana

ka'ro va bhangila danta, ka'ro tejo-nasa

smarana-prabhave tumi haila prakasa//CB, Madhya 10.070-72//

TRANSLATION

“Although the sinful Hiranyakasipu tortured Prahlada by giving him poison, throwing him to the snakes, throwing him into the fire, and throwing him bound to a rock into the water, Prahlada simply remembered Your lotus feet and was delivered from all those calamities by the influence of that remembrance. Some lost their teeth and some lost their prowess when You manifested by the influence of his remembrance.

COMMENTARY

In the Srimad Bhagavatam (7.5.43-44) it is stated: “Hiranyakasipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiranyakasipu found that he could not in any way harm Prahlada, who was completely sinless, he was in great anxiety about what to do next.” In this regard, one should

also see the Visnu Purana, Part One, Chapters Eighteen to Twenty.

Texts 73-77

pandu-putra sanarila durvasara bhaye

aranye pratyaksa haila haiya sadaye

`cinta nahi yudhisthira, hera dekha ami

ami diba muni-bhiksa, vasi' thaka tumi'

avasesa eka saka achila handite

santose khaila nija sevaka rakhite

snane saba rsira udara maha-phule

sei mata saba rsi palailadare

smarana-prabhave pandu-putrera mocana

e saba kautuka tora smarana-karana//CB, Madhya 10.063-77//

TRANSLATION

“In fear of Durvasa, the sons of Pandu remembered You in the forest, and You appeared before them out of compassion. You then said, `Do not worry, Yudhisthira, for I am here. I will give alms to the sages. You sit and watch.' In order to protect Your servants, You happily ate the last piece of vegatable from the pot. As a result, the sages' stomachs became filled as they took bath, so they immediately ran away out of fear. The sons of Pandu were thereby delivered by the influence of remembering You. All these wonderful incidents were the result of remembering You.

COMMENTARY

See Mahabharata, Vana-parva, Chapter 262.

Text 78

akhanda smarana—dharma, inha sabakara

teni citra nahe, iha sabara uddhara//CB, Madhya 10.078//

TRANSLATION

“The characteristic of these personalities was to constantly remember You. Therefore it is not at all wonderful that they were delivered.

COMMENTARY

Devotional service alone is the eternal supreme occupational duty. It is applicable to and beneficial for everyone. Nondevotional activities such as karma, jnana, yoga, austerity, and vows are known as inferior religious principles because they are temporary. Sectarianism and narrow-mindedness are the two trademarks of these inferior religious systems. The Supreme Lord is the only object of worship, therefore He delivers everyone by manifesting His various pastimes. This is His unique quality.

Texts 79-81

ajamila smaranera mahima apara

sarva-dharma-hina taha bai nahi ara

duta-bhaye putra-snehe dekhi' putra-mukha

sanarila putra-name narayana-rupa

sei sanarane saba khandila apada

teni citra nahe bhakta-smarana-sampad//CB, Madhya 10.079-81//

TRANSLATION

“The glories of Ajamila's remembrance are unlimited, even though he did not engage in any religious duties. In fear of the Yamadutas, he affectionately looked at the face of his son and remembered the form of Narayana while calling out the name of his son. By that remembrance, all of his sinful reactions were vanquished. Therefore remembrance of You is the wealth of Your devotees.

COMMENTARY

“Because Ajamila gave up conceptions of Your illusory world, made Your actual form appear on the path of his remembrance, and disappointed the ajna-rudhi of sound vibration, his service attitude for the Supreme Lord was awakened. Ajamila was uniquely devoid of all religiosity. In fear of being captured by the Yamadutas, he uttered the name `Narayana' while looking at the face of his son. Seeing his son's inability and the prowess of the Yamadutas at that time, the topics and glories of the Supreme Lord appeared on the path of Ajamila's remembrance. Although he uttered the name `Narayana' for the purpose of calling his son, he was delivered from the attack of the Yamadutas due to the remembrance of the Supreme Lord that is invested in the name `Narayana.' A devotee who is expert in worshiping the Supreme Lord is qualified to possess the wealth of remembering the Lord. Therefore there is no cause for astonishment in this.”

Text 82

hena tora carana-smarana-hina muni

tathapiha prabhu more na chadibi tuni//CB, Madhya 10.082//

TRANSLATION

“I am fully devoid of the remembrance of Your lotus feet, yet nevertheless, O Lord, do not forsake me.

COMMENTARY

“Ajamila was far away from You, yet he remembered You—I have no such qualification. But even though I remained bereft of Your remembrance after coming in direct contact with You, You did not abandon me. This is the proof of Your causeless mercy.”

Text 83

toma dekhibare mora kon adhikara?

eka bai prabhu kichu na cahiba ara”//CB, Madhya 10.083//

TRANSLATION

“What qualification do I have to see You? O Lord, I will ask You for only one thing, not more.”

Text 84

prabhu bale,—“bala bala—sakala tomara

tomare adeya kichu nahika amara”//CB, Madhya 10.084//

TRANSLATION

The Lord said, “Speak, speak. Everything is yours. There is nothing that I will not give you.”

COMMENTARY

When Haridasa humbly expressed his ineligibility and the Lord desired to give him a benediction, he prayed for only one benediction. In answer to this, the Lord ordered him to disclose his heart's desire. The Lord further said, “There is nothing that I will hold back and not give you. Whatever I have is yours.”

Text 85

kara-yoda kari' bale prabhu haridasa//CB, Madhya 10.085//

TRANSLATION

“muni alpa-bhagya prabhu karon bada asa

COMMENTARY

Haridasa folded his hands and said, “Although I am less fortunate, I have a great desire.

Text 86

tomara carana bhaje ye-sakala dasa

ta'ra avasesa yena haya mora grasa//CB, Madhya 10.086//

TRANSLATION

“May the remnants of the servants who worship Your lotus feet be my foodstuffs.

COMMENTARY

Haridasa said, “My only prayer is that I may sustain my life by eating the remnants of Sri Caitanya's exalted devotees.” In the Caitanya-caritamrta (Antya 16.60) it is stated:

bhakta-pada-dhuli ara bhakta-pada-jala

bhakta-bhukta-avasesa——tina maha-bala

“The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.”

Text 87

sei se bhajana mora hau janma janma

sei avasesa mora—kriya-kula-dharma//CB, Madhya 10.087//

TRANSLATION

“Let this be my devotional service birth after birth. Let honoring these remnants be my only occupation and religious duty.

COMMENTARY

“I do not want liberation; rather let me be the servant of the Vaisnavas birth after birth, and may eating the Vaisnavas' remnants be prominent amongst my duties. May I reside in the society of Vaisnavas, engage in activities befitting a Vaisnava, and accept the remnants of the Vaisnavas

birth after birth. May my mind be never deviated by the desires of those who believe that the Vedic ritualistic ceremonies are their prescribed duties and who glorify the formal Vedic injunctions . Such desires are born of mundane false ego and are insignificant. The most important activity is to eat the remnants of the Vaisnavas."

Living entities bewildered by false ego become controlled by material desires due to their poor fund of knowledge, but by the mercy of Lord Caitanya no such temporary desires manifested in the heart of Thakura Haridasa. He was decorated with an abundance of humility as approved by the teachings of Sri Caitanyadeva. He became a reservoir of auspiciousness by being more humble than a blade of grass and gave up violent propensities by being more tolerant than a tree. He offered respect to everyone, but did not expect any respect for himself. In this way he followed in the footsteps of the Vaisnavas by constantly chanting the names of Krsna.

Text 88

tomara smarana-hina papa-janma mora

saphala karaha dasocchista diya tora//CB, Madhya 10.088//

TRANSLATION

"My life is sinful because I am devoid of remembrance of You. Please make my life successful by allowing me to eat the remnants of Your servants.

COMMENTARY

"Please make my life successful with the remnants of the Vaisnavas, for my life is sinful and devoid of remembrance of the Lord." One who is qualified to be counted among the servants of the Lord is the topmost crest jewel among the brahmanas, who are masters of ordinary people.

Text 89

ei mora aparadha hena citte laya

mahapada cahon, ye mohara yogya naya//CB, Madhya 10.089//

TRANSLATION

“I think this is an offense on my part, for I have no qualification to ask for such an exalted position.

COMMENTARY

“I am greatly proud, therefore I am praying to You to achieve the unique wealth of becoming humbler than a blade of grass, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respects to others. I have no qualification to achieve such a state. The position of being able to eat the remnants of the Vaisnavas is something that is cherished by personalities like Lord Brahma. Since I prayed for such a position, I feel like I have committed an offense.”

Text 90

prabhure, nathare mora bapa visvambhara

mrta muni, mora aparadha ksama kara//CB, Madhya 10.090//

TRANSLATION

“O my Lord, O master, O my dear Visvambhara. I am like a dead person. Please forgive my offense.

COMMENTARY

“O father, O Lord, O protector, O creator of the universe. I am a dead man, though I am breathing. In other words, I have no intelligence, therefore please forgive my offense.”

Text 91

sacira nandana, bapa, krpa kara more

kukkura kariya more rakha bhakta-ghare”//CB, Madhya 10.091//

TRANSLATION

“O son of Saci, O dear Lord, please be merciful to me. Kindly keep me in the house of a devotee as a dog.”

COMMENTARY

“As a landlord accepts animals like dogs as part of his household, engages them to protect his house, and rewards them with remnants of his food, similarly please put me in the house of a Vaisnava as part of Krsna's household.”

Text 92

prema-bhakti-maya haila prabhu haridasa

punah punah kare kaku,—na puraye asa//CB, Madhya 10.092//

TRANSLATION

Haridasa Thakura became filled with love and devotion for the Lord. Although he repeatedly petitioned the Lord with humility, his desires remained unsatiated.

Texts 93-94

prabhu bale,—“suna suna mora haridasa

divaseko ye tomara sange kaila vasa

tilardheko tumi yara sange kaha kathase

avasya ama pabe, nahika anyatha//CB, Madhya 10.093-94//

TRANSLATION

The Lord said, “Listen, My dear Haridasa. Anyone who resides with you for even a day or speaks with you for even a moment will certainly achieve Me. There is no doubt about it.

COMMENTARY

After hearing Haridasa's humble prayers, Mahaprabhu said, “You are a great personality situated on the topmost platform of this world. If someone lives with you as your servant for a day or if you mercifully converse with anyone for a short time, then that person is guaranteed to attain the lotus feet of the Lord.” Those persons who are favored by Sri Haridasa Thakura certainly obtain the service of Sri Caitanya. Others who are bereft of Sri Caitanya's mercy have no qualification for becoming exalted devotees of Sri Caitanya.

Text 95

tomare ye kare sraddha, se kare amare

nirantara thaki ami tomara sarire//CB, Madhya 10.095//

TRANSLATION

“One who respects You, respects Me, for I constantly reside within your body.

COMMENTARY

Since a kanistha-adhikarihas no ability to discriminate between a devotee and a nondevotee, he faithfully worships the Deity form of the Supreme Lord with various ingredients. When further advanced, one observes a distinction between the Supreme Lord, the devotees, the ignorant, and the envious and thus worships the Supreme Lord by cultivating respectively for these four love, friendship, mercy, and neglect. He then sees the presence of the Supreme Lord within the hearts of the Lord's devotees and offers Him respectful obeisances. By offering obeisances to the Lord, the Supreme Lord, who is worshiped by His devotees, is properly respected. One then receives the opportunity to accept instructions regarding the service of the Lord from the devotees of the Lord. Good fortune does not awaken for the kanistha-adhikari due to his narrow vision. By the influence of a Vaisnava's association, a living entity's aversion for the Supreme Lord and the devotees gradually diminishes. The living entity then becomes fully satisfied by serving the uttama-adhikaris and seeing the presence of the Supreme Lord in their hearts. Since Thakura Haridasa is situated in the exemplary position of a

maha-bhagavata, persons who have firm faith in him actually possess unflinching faith in the Supreme Lord. In order to reveal this, the Lord said, “Those who are faithful to Thakura Haridasa are actually faithful to Me. The Supreme Lord is constantly served within the spiritual body of Haridasa. The body of a devotee is spiritual. Persons who are proud, offensive, and filled with material knowledge consider that the bodies of the Supreme Lord and His devotees are made of material elements and in this way they propitiate obtainment of the pangs of hell.”

Text 96

tumi-hena sevake amara thakurala

tumi more hrdaye bandhila sarva-kala//CB, Madhya 10.096//

TRANSLATION

“My glories are increased by a servant like you. You have eternally bound Me within your heart.

COMMENTARY

Mahaprabhu said, “I experience the transcendental happiness of Vaikuntha with devotees like Haridasa.” Ignorant people can understand Sri Caitanyadeva as Sri Krsna Caitanyadeva by the mercy of Haridasa. Being constantly absorbed in transcendental mellows, Thakura Haridasa has bound Sri Caitanyadeva within his heart in order to worship Him.

Text 97

mora sthane, mora sarva-vaisnavera sthane

vina aparadhe bhakti dila tore dane”//CB, Madhya 10.097//

TRANSLATION

“You have not committed any offense to Me or to any Vaisnava, therefore I am awarding you devotional service.”

COMMENTARY

“Haridasa, I am awarding you the qualification for executing devotional service. You will never commit any offense to Me or any Vaisnava. May you always remain free from offenses and continue to cultivate Krsna consciousness while residing on the platform of unflinching devotional service. May you always follow in the footsteps of Krsna's devotees. Since you have not committed any offense to Me or any Vaisnava, I am bestowing on you the propensity for serving Krsna.”

Text 98

haridasa prati vara dilena yakhana

jaya jaya maha-dhvani uthila takhana//CB, Madhya 10.098//

TRANSLATION

As the Lord awarded this benediction on Haridasa, a tumultuous sound of “Jaya! Jaya!” arose.

Text 99

jati, kula, kriya, dhane kichu nahi kare

prema-dhana, arti vina na pai krsnere//CB, Madhya 10.099//

TRANSLATION

Good birth, noble family, pious activities, and material wealth cannot award one the treasure of love of God. Only by intense desire can one achieve Krsna.

COMMENTARY

If one is proud of family prestige he cannot develop devotional service to Krsna. One cannot achieve Krsna's service by aristocracy, pious deeds, or immense wealth. Only by intense love for Krsna is Krsna obtained. Unless one has love for Krsna, he cannot become a devotee of Krsna, even if he is rich, aristocratic, or expert in fruitive activities. In the Padyavali it is stated:

Krsna-bhakti rasa-bhavita-mati kriyatam yadi kuto 'pi labhyate.

tatra laulyam api mulyam ekalamjanma-koti-sukrtair na labhyate

“Pure devotional service in Krsna consciousness cannot be had even by performing pious activities for millions of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.” In the Srimad Bhagavatam (1.8.26) it is stated:

janmaisvarya-sruta-sribhir

edhamana-madah puman

naivarhaty abhidhatum vai

tvam akincana-gocaram

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” It is also stated in the Srimad Bhagavatam (10.60.14):

niskincana vayam sasvan

niskincana-jana-priyah

tasma tprayena na hy adhya

mam bhajanti su-madhyame

“We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.” The Srimad Bhagavatam (8.22.26) also states:

janma-karma-vayo-rupa-

vidyaisvarya-dhanadibhih

yady asya na bhavet stambhas

tatrayam mad-anugrahah

“If a human being is born in an aristocratic family or a higher status of life,

if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.”

Text 100

ye te kule vaisnavera janma kene nahe

tathapiha sarvottama sarva-sastre kahe//CB, Madhya 10.100//

TRANSLATION

“All the scriptures declare that a Vaisnava may be born in any family, but he is certainly situated in the topmost position.

COMMENTARY

A person who is engaged with love in the service of Visnu may take birth in any family, but this does not hamper the execution of his devotional service. All the scriptures declare that a Vaisnava is superior to a person who is intoxicated with pride resulting from birth, family, activities, and wealth. The eternal goal of a living entity is love for Krsna. When one is qualified in that love, material considerations like inferiority, superiority, and contradictions do not hinder him. In Srimad Bhagavatam (3.33.6-7) it is stated:

yan-namadheya-sravananukirtanad

yat-prahvanad yat-smaranad api kvacit

svado 'pi sadyah savanaya kalpate

kutah punas te bhagavan nu darsanat

aho bata sva-paco 'to gariyan

yaj-jihvagre vartate nama tubhyam

tepus tapas te juhuvuh sasnur

aryabrahmanucur nama grnanti ye te

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him. Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.” In Srimad Bhagavatam (6.16.44) it is said:

na hi bhagavann aghatitam idam

tvad-darsanan nrnam akhila-papa-ksayah

yan-nama sakrc chravanat

pukkaso 'pi vimucyate samsarat

“My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?” In Srimad Bhagavatam (7.9.9) it is stated:

manye dhanabhijana-rupa-tapah-srutaujas-

tejah-prabhava-bala-paurusa-buddhi-yogah

naradhanaya hi bhavanti parasya pumso

bhaktya tutosa bhagavan gaja-yutha-paya

“Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme

Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.” In the Hari-bhakti-vilasa (10.127) it is stated:

na me 'bhaktas catur-vedi

mad-bhaktah sva-pacah priyah

tasmai deyam tato grahyam

sa ca pujyo yatha hy aham

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.” In the Padma Purana (Svarga-khanda, Chapter Twenty-four) it is stated:

pukkasahsvapaco vapi ye canye mleccha-jata

yahte 'pi vandya mahabhaga hari padaika-sevakah

“Whether one is a pukkasah, a dog-eater, or a mleccha, if he takes shelter of the lotus feet of Sri Hari with pure devotion and serves Him with attachment, he is to be considered most fortunate and highly worshipable.” In the Padma Purana (Uttara-khanda, Chapter Thirty-nine) it is stated:

visnor ayam yato hy asit tasmad-vaisnava ucyate

sarvesam caiva varnanam vaisnavahsresthah ucyate

“One who is related to Visnu through devotion is known as a Vaisnava. A genuine Vaisnava is superior to all the varnas and is the best of all.” In the Srimad Bhagavatam (1.18.18-19) it is stated:

suta uvaca

aho vayam janma-bhrto 'dya hasma

vrddhanuvrttyapi viloma-jatah

dauskulyam adhim vidhunoti sighram

mahattamanam abhidhana-yogah

kutah punar grnato nama tasya

mahattamaikanta-parayanasya

yo 'nanta-saktir bhagavan ananto

mahad-gunatvad yam anantam ahuh

“O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births. And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].” In the Padma Purana it is said:

aradhananam sarvesam

visnor aradhanam param

tasmat parataram devi

tadiyanam samarcanam

“O Devi, the most exalted system of worship is the worship of Lord Visnu. Greater than that is the worship of tadiya, or anything belonging to Visnu.” In the Kasi-khanda it is stated:

brahmanah ksatriyo vaisyah

sudro va yadi vetarah

visnu-bhakti-samayukto

jneyah sarvottamas ca sah

“Whether a person is born in the family of brahmanas, ksatriyas, vaisyas, sudras, or outcastes, he is better than the best if he is engaged in the

devotional service of Visnu.” In the Srimad Bhagavatam (11.14.21) it is stated:

bhaktyaham ekaya grahyah

sraddhayatma priyah satam

bhaktih punati man-nistha

sva-pakan api sambhavat

“Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.” In the Srimad Bhagavatam (2.4.18) it is stated:

kirata-hunandhra-pulinda-pulkasa

abhira-sumbha yavanah khasadayah

ye 'nye ca papa yad-apasrayasrayah

sudhyanti tasmai prabhavisnave namah

“Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” In the Caitanya-caritamrta (Antya 4.66-67) it is stated:

nica-jati nahe krsna-bhajane ayogya

sat-kula-vipra nahe bhajanera yogya

yei bhaje sei bada, abhakta——hina, chara

krsna-bhajane nahi jati-kuladi-vicara

“A person born in a low family is not unfit for discharging devotional service to Lord Krsna, nor is one fit for devotional service simply because he is born in an aristocratic family of brahmanas. Anyone who takes to devotional service is exalted, whereas a nondevotee is always

condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.” It is stated in the Dvaraka-mahatmya as follows:

sankirna-yonayah putah ye bhakta madhusudane

mleccha-tulya kulinas te ye na bhakta janardane

“Those who are devotees of Madhusudana, even though born in low-class families, become purified, while brahmanas who possess all qualities are no better than uncivilized mlecchas if they are not devotees of Sri Janardana.”

Text 101

ei tara pramana—yavana haridasa

brahmadira durlabha dekhila parakasa//CB, Madhya 10.101//

TRANSLATION

Yavana Haridasa is the prime example of this, for he saw the Lord's manifestation, which is rare for even the demigods headed by Lord Brahma.

COMMENTARY

Haridasa was born in a non-Hindu family, but he obtained the Supreme Lord's most rare darsana, which Brahma, the grandfather of the universe, is deprived of.

Text 102

ye papistha vaisnavera jati-buddhi kare

janma janma adhama yonite dubi' mare//CB, Madhya 10.102//

TRANSLATION

A sinful person who considers that Vaisnavas belong to a particular caste suffers in the lowest species of life, birth after birth.

COMMENTARY

If through external vision one considers a Vaisnava is poor and devoid of respect due to caste or family, then he greatly increases his sinful life. As a result, he becomes polluted and takes birth in a lower species. The Padma Purana says:

sudram va bhagavad-bhaktam nisadamsva-pacam tatha

viksate jati-samanyat sa yati narakam dhruvam

“One who considers a devotee of the Supreme Personality of Godhead who was born in a family of sudras, nisadas or candalas to belong to that particular caste certainly goes to hell.

sva-pakam iva nekseta loke vipram avaisnavam

vaisnavo varno-bahyo 'pi punati bhuvana-trayam

“If a person born in a brahmana family is an avaisnava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a candala, or dog-eater. However, a Vaisnava found in varnas other than brahmana can purify all the three worlds.

arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhir

visnor va vaisnavanam kali-mala-mathane pada-tirthe 'mbu-buddhih

sri-visnor namni mantre sakala-kalusa-he sabda-samanya-buddhir

visnau sarvesvarese tad-itara-sama-dhir yasya va naraki sah

“One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaisnava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of caranamrta or Ganges water as ordinary water is taken to be a resident of hell.”

Text 103

haridasa-stuti-vara sune yei jana

avasya milibe tare krsna-prema-dhana//CB, Madhya 10.103//

TRANSLATION

Anyone who hears the prayers of Haridasa and the benediction he received will certainly obtain the treasure of krsna-prema.

Text 104

e vacana mora nahe, sarva-sastre kaya

bhaktakhyana sunile krsnete bhakti haya//CB, Madhya 10.104//

TRANSLATION

This is not my statement, this is the verdict of all the scriptures. Simply by hearing topics about the devotees, one develops devotion for Krsna.

COMMENTARY

One should discuss Srimad Bhagavatam (1.2.17-18, 1.5.28, 2.2.37, 2.8.4, 3.9.11, 10.33.39 and 12.3.12).

Text 105

maha-bhakta haridasa thakura jaya jaya

haridasa sanarane sarva-papa-ksaya//CB, Madhya 10.105//

TRANSLATION

All glories to the great devotee Haridasa Thakura! By remembering Haridasa, all one's sinful reactions are vanquished.

Text 106

keha bale,—“caturmukha yena haridasa”

keha bale,—“prahladera yena parakasa”//CB, Madhya 10.106//

TRANSLATION

Someone said, “Haridasa is like four-headed Brahma.” Another person said, “He is the manifestation of Prahlada.”

Text 107

sarva-mate maha-bhagavata haridasa

caitanya-gosthira sange yahara vilasa//CB, Madhya 10.107//

TRANSLATION

Haridasa is certainly an exalted devotee. He enjoys his pastimes amongst the associates of Lord Caitanya.

Text 108

brahma, siva haridasa-hena bhakta-sanga

niravadhi karite cittera bada ranga//CB, Madhya 10.108//

TRANSLATION

Personalities like Lord Brahma and Lord Siva constantly desire to associate with a devotee such as Haridasa.

COMMENTARY

Brahma, the grandfather of the universe, and Siva, the destroyer of the universe, always express a desire to achieve the association of Haridasa.

Text 109

haridasa-sparsa vancha kare deva-gana

ganga o vanchena haridasera majjana//CB, Madhya 10.109//

TRANSLATION

The demigods desire the touch of Haridasa, and Ganga awaits

Haridasa's bath in her waters.

COMMENTARY

Ganga, the deliverer of the fallen souls, desires that Haridasa take bath in her waters. In descriptions on the strength of sadhana, the dust of the devotees' feet and the water that has washed the devotees' feet are said to be supreme. The Caitanya-caritamrta (Antya 16.60) states: “The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.” In the Srimad Bhagavatam (9.9.6) it is stated:

sri-bhagiratha uvaca

sadhavo nyasinah santa

brahmistha loka-pavanah

haranty agham te 'nga-sangat

tesv aste hy agha-bhid dharih

“Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.”

Text 110

sparsera ki daya, dekhilei haridasa

chinde sarva-jivera anadi-karma-pasa//CB, Madhya 10.110//

TRANSLATION

What to speak of his touch, just by the sight of Haridasa all of one's bondage from time immemorial is cut to pieces.

COMMENTARY

Churning the essence of all scriptures, the author states: “By seeing a Vaisnava, all good fortune is awakened.” The living entities are bound by the ropes of karma due to material desires from time immemorial. If they see the supremely liberated Haridasa, then their thirst for material enjoyment will be destroyed and they will be freed from all anarthas, or unwanted things. If such a thing happens just by seeing such a person, then one can certainly expect more auspiciousness from his touch. This is loudly proclaimed in the scriptures. Srila Narottama Thakura has sung: gangara parasa haile pascate pavana, darsane pavitra kara ei tomara guna—“After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.” In the Srimad Bhagavatam (1.1.14) it is stated:

apannah samsrtim ghoram

yan-nama vivaso grnan

tatah sadyo vimucyeta

yad bibheti svayam bhayam

“Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krsna, which is feared by fear personified.” In the Srimad Bhagavatam (1.19.33-34) it is stated:

yesam samsmaranat pumsam

sadyah suddhyanti vai grhah

kim punar darsana-sparsa-

pada-saucasanadibhih

sannidhyat te maha-yogin

patakani mahanty api

sadyo nasyanti vai pumsam

visnor iva suretarah

“Simply by our remembering you, our houses become instantly sanctified.

And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home? Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!" Also in the Srimad Bhagavatam (10.48.31) it is said:

na hy am-mayani tirthani

na deva mrc-chila-mayah

te punanty uru-kalena

darsanad eva sadhavah

"No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen."

Text 111

prahlada ye-hena daitya, kapi hanuman

ei-mata haridasa `nica-jati' nama//CB, Madhya 10.111//

TRANSLATION

As Prahlada was born in a demon family and Hanuman was born in a monkey family, Haridasa was born in a "low-class family."

COMMENTARY

Prahlada was the son of the demon Hiranyakasipu, therefore he is not renowned as a devata, or a godly person. Hanuman was born in an animal family, so he also cannot be called a civilized person. Just as it is most essential to accept Prahlada and Hanuman as the greatest Vaisnavas, it is also most essential to accept Thakura Haridasa, who was born in a non-Hindu low-class family, as a maha-bhagavata.

Text 112

haridasa kande, kande murari-sridhara

hasiya tambula khaya prabhu visvambhara//CB, Madhya 10.112//

TRANSLATION

As Haridasa, Murari, and Sridhara cried, Lord Visvambhara smiled and ate betel nuts.

COMMENTARY

After hearing all these topics, Haridasa, Murari, and Sridhara began to shed tears of love.

Text 113

vasi' ache maha-jyotih khattara upare

maha-jyotih nityananda chatra dhare sire//CB, Madhya 10.113//

TRANSLATION

As the most effulgent Lord sat on the throne, the most effulgent Nityananda held an umbrella over His head.

Text 114

advaitera bhite cahi' hasiya hasiyamanera

vrttanta tanra kahe prakasiya//CB, Madhya 10.114//

TRANSLATION

The Lord smiled and looked at Advaita Acarya as He revealed Advaita's internal sentiments.

COMMENTARY

The word bhite means “foundation,” “towards,” or “looking at Him.”

Text 115

“suna suna acarya, tomare nisa-bhage

bhojana karaila ami, taha mane jage?//CB, Madhya 10.115//

TRANSLATION

“Listen, O Acarya, do You remember how I made You eat one night?

COMMENTARY

See verses 123 and 124.

Text 116

yakhana amara nahi haya avatara

amare anite srama karila apara//CB, Madhya 10.116//

TRANSLATION

“Before I incarnated, You greatly endeavored to bring Me.

Text 117

gita-sastra padao, vakhana' bhakti-matra

bujhite tomara vyakhya keba ache patra//CB, Madhya 10.117//

TRANSLATION

“As You taught Bhagavad-gita, You would explain everything in relation to devotional service. But who was the proper candidate to understand Your explanations?

Text 118

ye slokera arthe nahi pao bhakti-yoga

slokera na deha' dosa, chada sarva-bhoga//CB, Madhya 10.118//

TRANSLATION

“If You did not find the devotional meaning of a verse, You would give up all enjoyment rather than find fault with the verse.

COMMENTARY

“During Your recitation of Bhagavad-gita, whenever You did not find the devotional meaning of a verse, You would renounce all enjoyment while condemning Your knowledge as materialistic rather than finding fault with the verse.”

Text 119

duhkha pai' suti' thaka kari' upavasa

tabe ami toma sthane hai parakasa//CB, Madhya 10.119//

TRANSLATION

“Being distressed, You went to sleep without eating. I then manifested Myself before You.

Text 120

tomari upase muni mano upavasa

tumi more yei deha', sei mora grasa//CB, Madhya 10.120//

TRANSLATION

“I consider Your fasting as My fasting. Whatever You offer Me, that is what I eat.

COMMENTARY

When a devotee of the Lord fasts, the Supreme Lord does not eat. The Supreme Lord never accepts any service from nondevotees. The Lord accepts only the foodstuffs that are offered by His devotees.

Text 121

tilardha tomara duhkha ami nahi sahi

svapne asi' tomara sahita katha kahi//CB, Madhya 10.121//

TRANSLATION

“I cannot tolerate when You feel even the slightest distress. Therefore I appeared in Your dream and spoke to You.

Text 122

`utha utha acarya, slokera artha suna

ei artha, ei patha nihsandeha jana//CB, Madhya 10.122//

TRANSLATION

“`Get up! Get up, Acarya! Hear the meaning of the verse. Know for certain that this is the real meaning.

Text 123

uthiya bhojana kara, na kara upasa

tomara lagiya ami kariba prakasa'//CB, Madhya 10.123//

TRANSLATION

“`Get up and eat. Do not fast. Because of You, I will incarnate.'

Text 124

santose uthiya tumi karaha bhojana

ami bali, tumi yena manaha svapana”//CB, Madhya 10.124//

TRANSLATION

“You got up and ate in satisfaction. Although I spoke to You directly, You thought it was a dream.”

Text 125

ei-mata yei yei pathe dvidha haya

svapanera katha prabhu pratyaksa kahaya//CB, Madhya 10.125//

TRANSLATION

In this way, whenever some doubt arose during His recitation, the Lord would directly speak to Him in His dream.

COMMENTARY

Whenever Advaita Prabhu's recitation of Bhagavad-gita created doubts in the minds of ordinary people and obstacles in extracting meanings favorable to devotional service, He heard the actual purport from Mahaprabhu during His sleep.

Text 126

yata ratri svapna haya, ye dine, ye-ksane

yata sloka,—saba prabhu kahila apane//CB, Madhya 10.126//

TRANSLATION

The Lord reminded Advaita about all those dreams, days, moments, and verses.

COMMENTARY

Mahaprabhu personally reminded Advaita Prabhu about all the verses that He previously had some doubts about.

Text 127

dhanya dhanya advaitera bhaktira mahima

bhakti-sakti ki baliba?—ei tara sima//CB, Madhya 10.127//

TRANSLATION

The glories of Advaita's devotional service are most wonderful. How can I describe the extent of His devotional prowess?

Text 128

prabhu bale,—“sarva patha kahila tomare

eka patha nahi kahi, aji kahi tore//CB, Madhya 10.128//

TRANSLATION

The Lord said, “Although I explained all the verses, I did not explain one, which I will now explain to You.

Text 129

sampradaya-anurodhe sabe manda pade

`sarvatah pani-padam tat'—ei patha nade//CB, Madhya 10.129//

TRANSLATION

“According to their respective sampradayas people give wrong interpretions. The actual reading of the verse is not sarvatah pani-padam tat.

Text 130

aji tore satya kahi chadiya kapata

`sarvatra pani-padam tat'—ei satya patha//CB, Madhya 10.130//

TRANSLATION

“Today I tell You without any pretension the actual reading of the verse is sarvatra pani-padam tat.

COMMENTARY

One should discuss Svetasvatara Upanisad (3.16).

Text 131

sarvatah pani-padam tat sarvato 'ksi-siro-mukham

sarvatahsrutimal loke sarvam avrtya tisthati//CB, Madhya 10.131//

TRANSLATION

“Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.”

Text 132

ati gupta patha ami kahila tomare

toma bai patra keba ache kahibare”//CB, Madhya 10.132//

TRANSLATION

“I have thus explained the confidential purport of this verse. But other than You, who can understand it?”

Text 133

caitanyera gupta sisya acarya gosani

caitanyera sarva vyakhya acaryera thani//CB, Madhya 10.133//

TRANSLATION

Acarya Gosani was a secret disciple of Lord Caitanya. He understood all of Lord Caitanya's confidential explanations.

Text 134

suniya acarya preme kandite lagilapaiya

manera katha mahanande bhola//CB, Madhya 10.134//

TRANSLATION

After hearing the Lord's explanation, Advaita Acarya began to cry in ecstatic love. Hearing the topics that He desired to hear, He forgot Himself in ecstasy.

Text 135

advaita balaye,—“ara ki baliba muni

ei mora mahattva ye mora natha tuni”//CB, Madhya 10.135//

TRANSLATION

Advaita said, “What more can I say? I am glorious to have You as My master.”

Text 136

anande vihvala haila acarya gosani

prabhura prakasa dekhi' bahya kichu nani//CB, Madhya 10.136//

TRANSLATION

Acarya Gosani became overwhelmed in ecstasy and completely forgot Himself on seeing the Lord's manifestation.

Text 137

e saba kathaya yara nahika pratita

adhahpata haya tara, janiha niscita//CB, Madhya 10.137//

TRANSLATION

Know for certain that anyone who does not believe these topics goes to hell.

COMMENTARY

The impersonalists maintain the reading as sarvatah (“from everything”) while [superficially] accepting the meaning as sarvatra (“everywhere”). The personalists accept the form of the Supreme Lord. Since the impersonalists propound the theory that this material world is false, they do not accept that the hands, legs, ears, eyes, head, and face of the Supreme Lord are eternal. Through the philosophy of acintya-bhedabheda (simultaneous oneness and difference) one can realize the Lord's senses, worthy of eternal service, apart from the enjoyable forms that are seen through external vision. A maha-bhagavata always sees the Supreme Lord as Purusottama, the supreme enjoyer, and Hrsikesa, the controller of the senses. Rather than seeing the external world with a spirit of enjoyment, they see everything as a source of enjoyment for Purusottama. As followers of visistadvaita-vada (the philosophy of specific monism) consider this material world as the gross body of the Supreme Lord, or as followers of kevaladvaita-vada (the philosophy of exclusive monism) deny the existence of the material creation, such conceptions are not necessary in the most subtle philosophy of acintya-bhedabheda. There is no impediment for a devotee whose eyes are smeared with the ointment of love to always see the Lord's eternal form with all His limbs and sublimbs. Although in this temporary material world the mundane conceptions that are born from aversion to the Lord's service appear factual, there are no anarthas present in the conceptions of a pure spirit soul. The artha, or goal, of the living entity is to take shelter of the worshipable Lord. Therefore one does not have to always maintain the concept of solicitng material enjoyment as done by the living entities who are controlled by material enjoyment and forced to enjoy the fruits of their karma—this is the Lord's desire. As long as the fruitive workers maintain anarthas, they consider temporary objects as

“enjoyable” and the universal form as concocted or imaginary. Moreover, the impersonalists who search after indifferent Brahman consider the existence of material form as born of sensual perception and display indifference towards the acceptance of temporary material existence. Since the followers of suddhadvaita philosophy are unable to perceive spiritual ecstasy in the external world, since they accept that the spirit soul is devoid of ecstasy, and since they express a difference of opinion in ascertaining the relationship between sac-cid-ananda and this material world, they are unable to realize the actual meaning of the acintya-bhedabheda philosophy. This sarvatra pani-padam tat verse has appeared in order to reveal that the energetic Lord is present everywhere in His sac-cid-ananda form.

A faithless person will be deceived from the actual truth that lies in Sri Gaurasundara's explanation and in Sri Advaita's acceptance of that explanation. Degradation in the form of temporary material conceptions will be the only gain for such a person.

Text 138

maha-bhagavate bujhe advaitera vyakhya

apane caitanya ya're karaila siksa//CB, Madhya 10.138//

TRANSLATION

A maha-bhagavata can understand the explanations of Advaita, who was personally taught by Lord Caitanya.

COMMENTARY

Although the explanations of Sri Advaita Prabhu are born of acintya-abheda, or inconceivable oneness, they are actually acintya-bhedabheda—exalted Vaisnavas can understand this. Ignorant people consider Sri Advaita Prabhu a preacher of kevaladvaita philosophy and Sri Gaurasundara a preceptor of dvaita philosophy, which is opposed to the philosophy of cintya-dvaita, conceivable duality. Since some degree of Mayavada philosophy was preached among Advaita's so-called descendants who were unable to understand the actual purport of His explanations, even today the same seed of aversion to devotional service

is creating sentiments that are opposed to pure devotional service. They do not know that Sri Advaita Prabhu did not give any explanation that was not approved by Sri Caitanyadeva.

Text 139

vede yena nana-mata karaye kathana

ei-mata acaryera durjneya vacana//CB, Madhya 10.139//

TRANSLATION

As the Vedas have various opinions, the statements of Advaita Acarya are very difficult to understand.

COMMENTARY

Since the so-called descendants of Advaita Acarya who could not understand His explanations taught the people of this world that considerations unfavorable to devotional service should be accepted by devotees, pancopasana (worship of five gods) has gained more respect in various parts of Bengal and Assam. Thakura Vrndavana dasa has stated that as various injunctions of the Vedic literatures appear contradictory from the external point of view and as a result various philosophies like kevaladvaita, suddhadvaita, and dvaitadvaita have arisen, people who are unable to understand Advaita Acarya's words and behavior support various philosophies that they claim Advaita taught, while actually Sri Advaita Prabhu has taught the world on the basis of Sri Caitanyadeva's teachings. Although His explanations appeared contradictory, they were approved by and in agreement with those of Sri Caitanya. Although the explanations presented by Sri Caitanya support the philosophy of inconceivable oneness, they nevertheless simultaneously support the philosophy of difference. Therefore they are not the subject matter of material thought.

Text 140

advaitera vakya bujhibara sakti kara?

janiha, isvara-sange bheda nahi ya'ra//CB, Madhya 10.140//

TRANSLATION

Who can understand the statements of Advaita? Know for certain that He is nondifferent from the Supreme Lord.

Text 141

saratera megha yena parabhagye varse

sarvatra na kare vrsti, kothaha varise//CB, Madhya 10.141//

TRANSLATION

The autumn clouds do not rain everywhere, but rain only on some fortunate places.

COMMENTARY

During autumn it does not rain everywhere at the same time. It rains in some places, and it does not rain in others. Fortunate places can expect rain during autumn. The statements of Advaita Prabhu also brought good fortune to some persons but created misfortune for others.

Text 142

While describing Sri Krsna and Balarama's Vraja pastimes that were performed during the rainy and autumn seasons in Sridhama Vrndavana, Sri Sukadeva spoke as follows:

girayo mumucus toyam kvacin na mumucuhsivam

yatha jnanamrtam kale jnanino dadate na va//CB, Madhya 10.142//

TRANSLATION

“During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes

do not.”

Text 143

ei-mata advaitera kichu dosa nani

bhagyabhagya bujhi' vyakhya kare sei thani//CB, Madhya 10.143//

TRANSLATION

In this way, Advaita Acarya has no fault. People understood His explanations according to their own piety or impiety.

Text 144

caitanya-carana seva advaitera kaja

ihate pramana saba vaisnava-samaja//CB, Madhya 10.144//

TRANSLATION

The only engagement of Advaita is to serve the lotus feet of Lord Caitanya. The activities of Vaisnava societies are the evidence of this fact.

COMMENTARY

Pure Vaisnavas never disrespect Sri Advaita Prabhu. They know that Sri Advaita Prabhu is conversant with the teachings of Sri Caitanya and accept Him as Lord Visnu.

eka mahaprabhu, ara prabhu dui-jana

dui prabhu seve mahaprabhura carana

“One of Them is Mahaprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahaprabhu.” Those who have firm faith in this statement do not consider Advaita Prabhu on the same level as His unfortunate, ignorant followers.

Text 145

sarva-bhagavatera vacana anadari'

advaitera seva kare, nahe priyankari//CB, Madhya 10.145//

TRANSLATION

If one disregards the statements of exalted devotees while serving Advaita, his service will not be pleasing.

COMMENTARY

Those who disrespect devotional service by serving Advaita in name only while disregarding the words of Sri Caitanyadeva's devotees do not contribute to the well-being of this world.

Text 146

caitanyete `maha-mahesvara'-buddhi ya'ra

sei se—advaita-bhakta, advaita—tahara//CB, Madhya 10.146//

TRANSLATION

Anyone who accepts Sri Caitanya as the supreme controller of all controllers is an actual devotee of Advaita, and Advaita belongs to him.

COMMENTARY

Only those who accept Sri Caitanyadeva as the worshipable Lord of Sri Advaita Acarya are actual devotees of Advaita Prabhu. Sri Advaita Prabhu accepts only their service. And those who in the course of serving Sri Advaita consider Advaita as “Visnu” and Sri Caitanyacandra as the daughter of Sri Vrsabhanu can never be accepted as real followers of Advaita. Fifty years ago such an abominable new philosophy was preached in the village of Santipura. This philosophy was also spread to Kalana, and by following this philosophy the inhabitants of that place went to hell.

Text 147

`sarva-prabhu gauracandra',—iha ye na laya

aksaya-advaita-seva vyartha ta'ra haya//CB, Madhya 10.147//

TRANSLATION

The inexhaustible service of Advaita is useless for one who does not accept, “Gauracandra is the Lord of all.”

COMMENTARY

Sri Advaita Prabhu is visnu-tattva and the upadana, or material cause, of the material elements. His service is imperishable. But if one does not accept Advaita's worshipable Lord, Sri Gaurasundara, as the worshipable Lord of all and commits offense by considering Advaita Prabhu as the worshipable Lord of Mahaprabhu, then all his service to Advaita Prabhu becomes fruitless. The abominable so-called servants of Advaita say that since Sri Gaura's devotees display the quality of unalloyed devotion to Mahaprabhu, they are opposed to the service of Advaita. In the Caitanya-caritamrta (Adi 12.5, 7-10, 16, 66-74) it is stated: “Sri Caitanya Mahaprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day. As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers. At first all the followers of Advaita Acarya shared a single opinion. But later they followed two different opinions, as ordained by providence. Some of the disciples strictly accepted the orders of the acarya, and others deviated, independently concocting their own opinions under the spell of daivi-maya. The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. `Lord Caitanya Mahaprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.' The Advaita Acarya branch received the water supplied by the original gardener, Sri Caitanya Mahaprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly. After the disappearance of Lord Caitanya Mahaprabhu, some of the branches, for unfortunate reasons, deviated from His path. Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them. Thus Lord Caitanya did

not sprinkle upon them the water of His mercy, and they gradually withered and died. A person without Krsna consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamaraja. Not only the misguided descendants of Advaita Acarya but anyone who is against the cult of Sri Caitanya Mahaprabhu should be considered an atheist subject to be punished by Yamaraja. Be he a learned scholar, a great ascetic, a successful householder or a famous sannyasi, one who is against the cult of Sri Caitanya Mahaprabhu is destined to suffer the punishment meted out by Yamaraja. The descendants of Advaita Acarya who accepted the path of Sri Acyutananda were all great devotees. By the mercy of Advaita Acarya, the devotees who strictly followed the path of Caitanya Mahaprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty."

Text 148

siracchedi' bhakti yena kare dasanana

na manaye raghunatha—sivera karana//CB, Madhya 10.148//

TRANSLATION

The ten-headed Ravana worshiped Siva with devotion and disrespected Ramacandra. As a result, his heads were severed from his body.

COMMENTARY

The ten-headed Ravana was a renowned "devotee of Siva." Although he was a devotee of Siva, he did not serve Ramacandra, the worshipable Lord of Siva, rather he exhibited his sinful propensity by kidnapping Ramacandra's consort, Sita. That ten-headed devotee of Rudra committed the sin of envying Ramacandra, and as a result of his perverted mentality he lost all his heads. Ramacandra alone is the original cause and worshipable Lord of Siva. Since this fact did not enter the ten heads of Ravana, Rudradeva did not actually accept his service. Those who are capable of pleasing Lord Siva through service achieve auspiciousness. But since Rudra was not pleased by the worship and service offered by Ravana, he and his entire family were killed. In the

same way, since the service propensity of Advaita's descendants and their followers was misdirected, they have become envious of Visnu and the Vaisnavas and cut off forever from the Vaisnava society like the atibadis. Those descendants of Advaita and their followers who blaspheme Sri Caitanya and cannot understand Advaita Prabhu's service propensity towards Sri Caitanya cannot remain on the platform of devotional service to Visnu.

Some people say that Vrkasura received the benediction from Mahadeva that anyone whose head he touched would be burnt to ashes. This demon created anxiety for Rudra when he went to test the efficacy of the received benediction by first touching the head of Sri Rudra. When by the advice of Lord Visnu the demon touched his own head to test the efficacy of the boon, he was at once destroyed. Since Ravana, who was a staunch devotee of Lord Siva, fell into similar circumstances, he, like the prakrta-sahajiyas, also welcomed material enjoyment on the pretext of devotional service rather than serve Ramacandra, the worshipable Lord of Siva. This was Ravana's own head-severing devotion to Siva. Since Ravana envied Ramacandra and became averse to the service of Sitadevi, the worshipable goddess of Siva, his worshipable Lord Siva became displeased with him. All those Advaita descendants and their so-called Vaisnava followers who display the expertise of their devotional service while maintaining envy of Sri Caitanya and His devotees also fall into such miserable conditions.

Text 149

antare chadila siva, se na jane ihaseva

vyartha haila, maila savamse pudiya//CB, Madhya 10.149//

TRANSLATION

He did not know that Lord Siva rejected him from his heart. Therefore Ravana's service was fruitless and he was burned to death along with his family.

Text 150

bhala manda siva kichu bhangiya na kaya

yara buddhi thake, sei citte bujhi' laya//CB, Madhya 10.150//

TRANSLATION

Lord Siva does not reveal what is good and bad for someone, but one who has intelligence can understand.

Text 151

ei-mata advaitera citta na bujhiya bolaya

`advaita bhakta' caitanya nindiya//CB, Madhya 10.151//

TRANSLATION

In this way people blaspheme Lord Caitanya while claiming to be "devotees of Advaita," without understanding Advaita's heart.

Text 152

na bale advaita kichu svabhava karane

na dhare vaisnava-vakya, mare bhala mane//CB, Madhya 10.152//

TRANSLATION

Due to His nature, Advaita does not say anything, but one who does not accept the statements of the Vaisnavas is certainly vanquished.

Text 153

yahara prasade advaitera sarva-siddhi

hena caitanyera kichu na janaye suddhi//CB, Madhya 10.153//

TRANSLATION

Such a person does not know the glories of Lord Caitanya, by whose mercy Advaita has all perfection.

Text 154

iha balitei aise dhana maribare

aho! maya balavati,—ki baliba tare?//CB, Madhya 10.154//

TRANSLATION

As soon as we declare this, people rush to beat us. Alas, how powerful the illusory energy is! What can we say to them?

COMMENTARY

Being determined to blaspheme Sri Caitanya, the so-called devotees of Advaita commit such offenses in the course of glorifying Advaita that as a result their degradation is guaranteed. Even though Sri Advaita Prabhu does not award suitable punishment to those people, their inauspiciousness is inevitable. Sri Caitanyadeva's mercy is the source of Sri Advaita Prabhu's all perfection. Therefore such aversion to Lord Caitanya can never purify them. When the insurmountable illusory energy of Visnu induces the living entities to become averse to the Lord's service by covering their service propensity, they attack the devotees of Gaura.

Text 155

bhakta-raja alankara,—iha nahi jane

advaitera prabhu—gauracandra nahi mane//CB, Madhya 10.155//

TRANSLATION

They do not know that Advaita Prabhu is the ornament and king of the devotees. They do not accept Gauracandra as the Lord of Advaita.

COMMENTARY

Sri Caitanyadeva is the most enchanting Supreme Personality of

Godhead. Sri Advaita Prabhu is like Sri Caitanya's ornament. Without understanding this, the blasphemy of Mahaprabhu, in the form of accepting Sri Advaita Prabhu as Syamasundara and Sri Gaurasundara as subordinate to Advaita Prabhu, that was spread among those who were known as Advaita's followers is certainly far away from the kingdom of devotional service.

Text 156

purve ye akhyana haila, sei satya haya

tahate pratita yara nahi,—tara ksaya//CB, Madhya 10.156//

TRANSLATION

Whatever I have described so far is true. Anyone who does not believe these statements will be vanquished.

Text 157

yata yata suna yara yateka badani

caitanyera seva haite ara kichu nai//CB, Madhya 10.157//

TRANSLATION

Whatever glories you hear about the devotees are all due to their service to Lord Caitanya.

COMMENTARY

One's greatness is determined by how much he is engaged in the service of Sri Caitanya. The degree of attachment one has for the service of Sri Caitanya determines one's higher or lower status.

Text 158

nityananda-mahaprabhu yare krpa kare

yara yena bhagya, bhakti sei se adare//CB, Madhya 10.158//

TRANSLATION

According to one's fortune, Nityananda and Mahaprabhu award mercy. Then one engages in devotional service with faith.

COMMENTARY

Sri Caitanyadeva and Sri Nityananda Prabhu reciprocate with one according to one's fortune and degree of devotional service. The devotees also accordingly become attached to the service of Gaura-Nityananda's lotus feet.

Text 159

ahar-nisa laoyaya thakura nityananda//CB, Madhya 10.159//

TRANSLATION

“bala bhai saba—`mora prabhu gauracandra'”

COMMENTARY

Day and night Lord Nityananda instructed everyone, “O brothers, say `Gauracandra Prabhu is my master.'”

Text 160

caitanya smarana kari' acarya gosani

niravadhi kande, ara kichu smrti nai//CB, Madhya 10.160//

TRANSLATION

Remembering the lotus feet of Lord Caitanya, Acarya Gosani constantly cried and forgot everything else.

Text 161

iha dekhi' caitanyete yara bhakti naya

tahara alape haya sukrtira ksaya//CB, Madhya 10.161//

TRANSLATION

One's piety diminishes by speaking with someone who does not develop devotion for Lord Caitanya even after seeing this.

COMMENTARY

Sri Advaita Prabhu always cries while remembering the lotus feet of Sri Caitanya. He does not think of anything other than Sri Caitanya. By speaking with those who do not develop devotion after discussing these topics, one becomes distracted from devotional service rather than awakening one's good fortune.

Text 162

vaisnavagraganya-buddhye ye advaita gaya

sei se vaisnava, janme janme krsna paya//CB, Madhya 10.162//

TRANSLATION

One who glorifies Advaita as the topmost Vaisnava is a real Vaisnava. He attains Krsna birth after birth.

COMMENTARY

Only those who serve Sri Advaita Prabhu by considering Him the greatest of all Vaisnavas are called “Vaisnavas,” and those who consider Sri Advaita Prabhu as the supreme enjoyer, “Krsna,” and Sri Gaurasundara as a subordinate devotee can never attain the lotus feet of Krsna. Those who accept Advaita Prabhu as the topmost Vaisnava will attain the opportunity to serve Krsna in every birth.

Text 163

advaitera sei se ekanta priyatara

e marma na jane yata adhama kinkara//CB, Madhya 10.163//

TRANSLATION

Such a person is most dear to Advaita. His fallen servants do not know this confidential fact.

COMMENTARY

The real servants of Sri Advaita Prabhu know that Sri Advaita is subordinate to Sri Caitanya. They are dear to Advaita. And those servants who do not accept Advaita Prabhu as the eternal servant of Krsna—though they consider themselves servants of Advaita—are most fallen. Those who on the pretext of devotional service exhibit pride by covering the actual truth cannot be candidates for Advaita's mercy.

Text 164

sabara isvara prabhu gauranga-sundara

e kathaya advaitera priti bahutara//CB, Madhya 10.164//

TRANSLATION

Lord Gaurasundara is the controller of everyone. This statement is very dear to Advaita.

Text 165

advaitera sri-mukhera e sakala kathaihate

sandeha kichu na kara sarvatha//CB, Madhya 10.165//

TRANSLATION

All these statements emanated from Advaita's own mouth, so one should never have any doubt in this regard.

Text 166

advaitere baliya gitara satya patha

visvambhara lukaila bhaktira kapata//CB, Madhya 10.166//

TRANSLATION

After explaining the actual purport of the Bhagavad-gita verse to Advaita, Visvambhara hid the door of devotional service.

COMMENTARY

Since the so-called descendants of Sri Advaita and their followers have a perverted conception about Advaita Prabhu's actual identity, they cannot understand that He is conversant with the teachings of Sri Caitanya, they fall from the platform of devotional service by taking shelter of Mayavada philosophy, and they preach that the nondevotional activities of karma and jnana are the purport of Bhagavad-gita. Sri Caitanyadeva accepted Sri Advaita Prabhu as an intimate devotee and instructed Him, but He closed the door of Krsna's devotional service to Advaita's so-called descendants and their fallen followers and drowned them in the well of Mayavada philosophy, thereby converting them into smartas so that they could enjoy happiness and distress in the kingdom of fruitive activities. Even today those persons who desire to be identified as descendants of Advaita have a strong inclination for fruitive activities and Mayavada philosophy. Therefore it is to be understood that they are situated outside the closed door of the temple of the Lord's service rather than engaged on the path of devotional service.

Texts 167-169

sri-bhuja tuliya bale prabhu visvambhara

“sabe more dekha, maga yara yei vara”

anandita haila sabe prabhura vacane

yara yei iccha, mage tahara karane

advaita balaye,—“prabhu, mora ei vara

murkha nica patitere anugraha kara” //CB, Madhya 10.167-169//

TRANSLATION

Lord Visvambhara raised His arms and said, “Everyone look at Me and ask for any benediction you desire.” Hearing the Lord's words, everyone became jubilant and asked for a benediction according to their desire. Advaita said, “O Lord, My desire is that You bestow mercy on the foolish, wretched, and fallen persons.”

COMMENTARY

When Sri Gaurasundara desired to award benedictions, Sri Advaita prayed that Sri Caitanyadeva's mercy should be distributed among persons who are devoid of learning, aristocracy, and wealth.

Text 170

keha bale,—“mora bape na deya asibare

tara citta bhala hauka, deha' ei vare”//CB, Madhya 10.170//

TRANSLATION

Someone said, “My father does not allow me to come. Please give me the benediction that his heart may change.”

COMMENTARY

One person prayed, “My well-wishing, guardian father has forbidden me to advance on the path of devotional service. Please give me the benediction that his mind may change and he will not place obstacles on the path of my cultivation of Krsna consciousness.”

Texts 171-172

keha bale sisya prati, keha putra prati

keha bharya, keha bhrtya, yara yatha rati

keha bale,—“amara hauka guru-bhakti”

ei-mata vara mage, yara yei yukti”//CB, Madhya 10.170//

TRANSLATION

According to their attachment, various devotees requested benedictions for their disciple, son, wife, or servant. Someone said, “May I develop devotion for my spiritual master.” In this way, they all requested benedictions according to their reasoning.

COMMENTARY

Someone prayed for a benediction as follows, “Let my disciple, my son, my wife, and my servants be eager to serve You.” Someone else said, “Let my propensity to serve the lotus feet of my spiritual master increase.” Their asking for various benedictions was approved by their respective intelligence and reasoning.

Text 173

bhakta-vakya-satya-kari prabhu visvambhara

hasiya hasiya sabakare dena vara//CB, Madhya 10.173//

TRANSLATION

Lord Visvambhara, who makes the words of His devotees true, smiled as He gave benedictions to everyone.

Text 174

mukunda achena antahpatera bahire

sammukha haite sakti mukunda na dhare//CB, Madhya 10.174//

TRANSLATION

Mukunda was sitting behind a curtain. He had no power to come before the Lord.

COMMENTARY

The word antahpata (antah—“situated within” + pata—“curtain”) means “an interior curtain.”

Text 175

mukunda sabara priya parama mahanta

bhalamate jane sei sabara vrttanta//CB, Madhya 10.175//

TRANSLATION

Mukunda was a great devotee and dear to everyone. He was well conversant with the background of everyone.

Text 176

niravadhi kirtana karaye, prabhu sune

kona jana na bujhe,—tathapi danda kene//CB, Madhya 10.176//

TRANSLATION

The Lord would always listen whenever he would chant. No one could understand why he was being punished.

Text 177

thakureha nahi dake, asite na pare

dekhiya janmila duhkha sabara antare//CB, Madhya 10.177//

TRANSLATION

The Lord did not call him, so he could not come. Everyone felt distress on seeing this.

Text 178

srivasa balena,—“suna jagatera natha

mukunda ki aparadha karila tomata?//CB, Madhya 10.178//

TRANSLATION

Srivasa said, “O Lord of the universe, please listen. How has Mukunda offended You?

Text 179

mukunda tomara priya, mo'sabara prana

keba nahi drave suni' mukundera gana?//CB, Madhya 10.179//

TRANSLATION

“Mukunda is dear to You, and he is the life of us all. Whose heart does not melt on hearing Mukunda sing?

Text 180

bhakti-parayana sarva-dike savadhana

aparadha na dekhiya kara apamana//CB, Madhya 10.180//

TRANSLATION

“He is attached to devotional service and is always careful. Yet without seeing any fault in him, You dishonor him.

Text 181

yadi aparadha thake, tara sasti kara

apanara dase kene dure parihara'?//CB, Madhya 10.181//

TRANSLATION

“If he has actually committed an offense, then punish him. But why should You neglect Your servant?

Text 182

tumi nadakile nare sammukha haite

dekhuka tomare prabhu, bala bhala mate”//CB, Madhya 10.182//

TRANSLATION

“He cannot come before You unless You call him. Therefore, O Lord, please call him so that he can see You.”

Text 183

prabhu bale,—“hena vakya kabhu na balibao

betara lagi' more kabhu na sadhiba//CB, Madhya 10.183//

TRANSLATION

The Lord replied, “Do not speak such words again. Don't ever speak to Me on that fellow's behalf.

COMMENTARY

Srivasa requested the Lord to call Mukunda before Him. In reply to this, the Lord said in anger, “Don't ever request Me to bestow mercy on him.”

Text 184

`khada laya, jathi laya', purve ye sunila

ai beta sei haya, keha na cinila//CB, Madhya 10.184//

TRANSLATION

“You have heard before the saying, `Sometimes he takes a straw in his

hands and sometimes he takes a stick.' This applies to this fellow, yet none of you have recognized him.

Text 185

ksane dante trna laya, ksane jathi mare

o khada-jathiya beta na dekhibe more"//CB, Madhya 10.185//

TRANSLATION

"Sometimes he takes a straw in his teeth, and sometimes he beats with a stick. Therefore this straw-stick holder cannot see Me."

COMMENTARY

"Sometimes Mukunda holds a straw between his teeth to express his humility, and sometimes he attacks Me. According to his consideration, his one hand is at My feet and his other hand is on My neck. Whenever it suits him he becomes My subordinate, and at other times he blasphemes Me. Mukunda is a synthesizer. He identifies himself according to what suits him and thus invites his own inauspiciousness. Therefore I do not feel like giving any benediction to him. Sometimes he discusses the book Yoga-vasistha with Advaita and supports the Mayavada philosophy, and sometimes he gives up the Mayavada philosophy and expresses humility in the attempt to cultivate Krsna consciousness. When I instruct others to always chant the names of Hari by becoming more humble than a blade of grass, more tolerant than a tree, ready to offer all respects to others, and not expecting respect for oneself, then, considering himself a servant of Advaita, Mukunda desires to become one with Brahman, gives up the quality of tolerance, and supports the philosophy of Yoga-vasistha, which is a misinterpretation of Vedanta. Moreover, with a desire to sit among the Vaisnavas, he pretends to be decorated with the humility of an exalted devotee and thus identifies himself as a `devotee.'"

Text 186

maha-vaktasrinivasa bale ara bara//CB, Madhya 10.186//

TRANSLATION

“bujhite tomara sakti kara adhikara?

COMMENTARY

The expert speaker Srivasa spoke again to the Lord, “Who is qualified to understand Your prowess?

Text 187

amara ta mukundera dosa nahi dekhi

tomara abhaya pada-padma tara saksi”//CB, Madhya 10.187//

TRANSLATION

“We do not find any fault in Mukunda. Your lotus feet, which award fearlessness, are witness of this fact.”

Text 188

prabhu bale,—“o beta yakhana yatha yaya

sei mata katha kahi' tathai misaya//CB, Madhya 10.188//

TRANSLATION

The Lord said, “Wherever this fellow goes, he mingles with the persons there and speaks like one of them.

Text 189

vasistha padaye yabe advaitera sange

bhakti-yoge nace gaya trna kari' dante//CB, Madhya 10.189//

TRANSLATION

“When he studies Yoga-vasistha in Advaita's association, he takes a straw in his teeth and sings and dances in a devotional mood.

Text 190

anya sampradaye giya yakhana sambhaya

nahi mane bhakti, jathi maraye sadaya//CB, Madhya 10.190//

TRANSLATION

“When he mingles with another sampradaya, he constantly beats Me with a stick by not accepting devotional service.

COMMENTARY

“When Mukunda mingles with the Mayavadis, he denies the eternity of devotional service and attacks the devotees in a battle of argument.”

The word sambhaya means “enters.” The phrase anya sampradaya refers to the Mayavada-sampradaya.

Text 191

`bhakti haite bada ache', ye iha vakhane

nirantara jathi more mare sei jane//CB, Madhya 10.191//

TRANSLATION

“Anyone who explains, `There is something superior to devotional service,' constantly beats Me with a stick.

COMMENTARY

“Those who consider that karma, jnana, yoga, and Vedic study are equal to or greater than devotional service are beating Me.”

The word jathi means “stick.” There is a community in Punjab known as jatha, who carry sticks in their hands. Later on many of them entered the disciplic succession founded by Guru Nanak.

Text 192

bhakti-sthane uhara haila aparadha

eteke uhara haila darasana-vadha"//CB, Madhya 10.192//

TRANSLATION

"He has committed an offense against devotional service. Therefore he cannot see Me."

COMMENTARY

"Those who engage in karma, jnana, yoga, and austerities are unable to understand the actual nature of devotional service and commit offenses at the feet of Bhaktidevi. The devotees of the Lord do not give their association to such offenders. Therefore I also cannot tolerate seeing any karmis or Mayavadis."

Text 193

mukunda sunaye saba bahire thakiyana

paiba darasana—sunilena iha//CB, Madhya 10.193//

TRANSLATION

Mukunda heard everything from outside. He heard that he would not get the Lord's darsana.

Text 194

guru-uparodhe purve na manilun bhakti

saba jane mahaprabhu—caitanyera sakti//CB, Madhya 10.194//

TRANSLATION

"Mahaprabhu knew that I did not respect devotional service due to the

advise of some guru. This is the potency of Lord Caitanya.”

COMMENTARY

“Previously, on the instructions of some sampradaya, I did not accept the supremacy of devotional service—this is well known to Mahaprabhu. Devotional service to Krsna is the energy of Sri Caitanyadeva, the source of all energies, therefore I am an offender. The eternal propensity of a pure living entity is `bhakti.' All living entities are constitutionally situated on the platform of devotional service. If one abandons such a propensity and welcomes other propensities, he commits an offense.”

Text 195

mane cinte mukunda parama bhagavata//CB, Madhya 10.195//

TRANSLATION

“e deha rakhite mora na haya yukata

COMMENTARY

The exalted Vaisnava Mukunda thought, “There is no need to continue my life.

Text 196

aparadhi-sarira chadiba aji ami

dekhiba kateka kale—iha nahi jani”//CB, Madhya 10.196//

TRANSLATION

“Today I will give up this offensive body, for I don't know when I will see Him again.”

Texts 197-198

mukunda balena,—“suna thakura srivasa

`kabhu ki dekhimu muni' bala prabhu-pasa?”

kandaye mukunda hai' ajhora nayane

mukundera duhkhe kande bhagavata-gane//CB, Madhya 10.196//

TRANSLATION

Mukunda said, “Listen, Srivasa Thakura, ask the Lord when I will be able to see Him.” Mukunda then shed incessant tears, and all the devotees also began to cry on seeing Mukunda's distress.

COMMENTARY

After hearing the words of Mahaprabhu, Mukunda understood that the Lord was extremely unhappy with him and would not give him darsana. Therefore Mukunda said to Srivasa, “How long will it be before I'm qualified to go before Mahaprabhu?” After saying this, Mukunda began to cry profusely in distress.

Text 199

prabhu bale,—“ara yadi koti janma haya

tabe mora darasana paibe niscaya”//CB, Madhya 10.199//

TRANSLATION

The Lord said, “After millions of births he will certainly get My darsana.”

COMMENTARY

In answer, the Lord said, “After millions of births, Mukunda will be fortunate enough to get My darsana.”

Texts 200-201

sunila niscaya-prapti prabhura sri-mukhe

mukunda sincita haila parananda-sukhe

“paiba, paiba” bali' kare maha-nrtya

premete vihvala haila caitanyera bhrtya”//CB, Madhya 10.199//

TRANSLATION

As soon as Mukunda heard from the Lord that he would certainly attain Him, he became immersed in spiritual happiness. He began to enthusiastically dance while exclaiming, “I will attain Him! I will attain Him!” In this way Lord Caitanya's servant became overwhelmed in ecstasy.

COMMENTARY

On hearing from the Lord that he would attain devotional service and the Lord's darsana after millions of lifetimes, Mukunda became jubilant. Since according to the consideration of the Lord's devotees the Mayavadis commit spiritual suicide and are never eligible to attain devotional service to the Lord, Mukunda was most jubilant to know that he was not subject to such a situation. Devotional service, which is the eternal function of the living entities, is vanquished forever when one attains the result of cultivating Brahman realization. It is stated in the Brahmanda Purana:

siddha brahma-sukhe magna daityas ca harina hatah

“The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm.” And for disrespecting maha-prasada:

brahmavan-nirvikaram hi yatha visnus tathaiva tat

vikaram ye prakurvanti bhaksane tad dvijatayah

kustha-vyadhi-samayuktah putradara-vivarjitah

nirayam yanti te vipras tasman-navartate punah

“O brahmanas, the offerings to Sri Hari are transcendental, incorruptible, and nondifferent from Visnu. Those with perverted mentality who think them to be material will develop leprosy, will be devoid of children, wife, and family, and will go to the deepest darkest regions of hell from which they will never return.” (Hari-bhakti-vilasa 9.404, 405) It is also stated:

yo vyakti nyaya rahitam anyayena srnoti yahtav

ubhau narakam ghoram vrajatah kalam aksayam

“One who assumes the dress and position of an acarya, who speaks against the conclusions of Srimad Bhagavatam and other scriptures, and who performs kirtana opposed to the proper glorification of Sri Krsna certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such nondevotional talks and kirtanas.” (Hari-bhakti-vilasa 1.101) Since the conclusions of such verses manifested in the waves of Mukunda's thoughts and, as a result, feelings of hopelessness arose in him, Mukunda became extremely happy when delivered from that condition by the assuring words, “After millions of births, he will attain devotional service.” He remembered the unlimited mercy of Sri Caitanya, became overwhelmed with love of God, and began to dance enthusiastically. One day he would obtain the Lord's darsana—this was the cause of Mukunda's jubilation.

Text 202

mahanande mukunda nacaye seikhane

`dekhibena' hena vakya suniyasravane//CB, Madhya 10.202//

TRANSLATION

On hearing the statement, “He will see Me,” Mukunda began to dance there in great happiness.

Text 203

mukunde dekhiya prabhu hase visvambhara

ajna haila,—“mukundere anaha satvara”//CB, Madhya 10.203//

TRANSLATION

On seeing Mukunda, Lord Visvambhara smiled and ordered, “Bring Mukunda at once.”

Text 204

sakala vaisnava dake “aisaha mukunda”

na jane mukunda kichu paiya ananda//CB, Madhya 10.204//

TRANSLATION

All the Vaisnavas called, “Come, Mukunda,” but Mukunda was so happy that he did not know what was happening.

Text 205

prabhu bale,—“mukunda, ghucila aparadha

aisa, amare dekha, dharaha prasada”//CB, Madhya 10.205//

TRANSLATION

The Lord said, “O Mukunda, you are freed from your offenses. Come see Me and take My mercy.”

Text 206

prabhura ajnaya sabe anila dhariyapadila

mukunda maha-purusa dekhiya//CB, Madhya 10.206//

TRANSLATION

By the order of the Lord, all the devotees brought Mukunda, who fell to the ground on seeing the Lord.

Text 207

prabhu bale,—“utha utha mukunda amara

tilardheka aparadha nahika tomara//CB, Madhya 10.207//

TRANSLATION

The Lord said, “Get up! Get up, My dear Mukunda! You do not have even a fraction of offense.

Text 208

sanga-dosa tomara sakala haila ksaya

tora sthane amara haila parajaya//CB, Madhya 10.208//

TRANSLATION

“The faults of your bad association are vanquished. I have been defeated by you.

COMMENTARY

The Supreme Lord is controlled by love. A devotee is able to control the Lord with love in such a way that he is always capable of even changing the Lord's will. Mahaprabhu said, “O Mukunda, My extraordinary power has been defeated by your loving service. Forgetting your position as an eternal servant of the Lord, you forgot your constitutional duties as a result of the bad association you had at that time. Therefore you were affected by bad association. By the influence of the Lord's eternal devotees' association your temporary taste for the nondevotional path has been converted into eternal taste. Therefore, aversion to the Lord cannot be present in you. I gave you the benediction that you would achieve devotional service to the Lord. But according to the degree of your offense, I ascertained that your reinstatement in devotional service would take millions of births. Due to your intense eagerness for devotional service, you have surpassed the time determined by Me in a moment. My potency has been defeated by your potency.”

Text 209

`koti janme paiba' hena balilama ami

tilardheke saba taha ghucaile tumi//CB, Madhya 10.209//

TRANSLATION

“I declared that you would achieve Me after millions of births, but you have become freed from them within a moment.

Text 210

avyartha amara vakya—tumi se janilatumi

ama sarva-kala hrdaye bandhila//CB, Madhya 10.210//

TRANSLATION

“You were confident that My words are infallible. Thus you have captured Me in your heart forever.

COMMENTARY

“Since the degree of your devotional service is so great, you accepted My words on your head and believed that your devotional propensity would again be revived. But at that time you were convinced that you would attain devotional service after millions of births. Because you have eternally captured Me in your heart and placed firm faith in My words, I can never actually become averse to you.”

Text 211

amara gayana tumi, thaka ama-sange

parihasa-patra-sange ami kaila range//CB, Madhya 10.211//

TRANSLATION

“You are My singer, and you always reside with Me. I was joking with you because you were a proper candidate.

COMMENTARY

“You always sing the glories of the Supreme Lord. Therefore you always

reside with Me. So when I said that you would see Me after millions of births, you should know that this was simply a joke. You are most dear to Me, so it is My nature to joke with you."

Text 212

satya yadi tumi koti aparadha kara

se-sakala mithya, tumi mora priya drdha//CB, Madhya 10.212//

TRANSLATION

"If you actually committed millions of offenses, they wouldn't be considered offenses because you are so dear to Me.

COMMENTARY

"Eternal devotees and experienced devotees never commit any offenses. Even if they manifest something similar to an offense, they are never subjected to any punishment for that offense. If a devotee like you commits millions of offenses, those offenses cannot remain in you because of your determination and love."

Text 213

bhakti-maya tomara sarira—mora dasa

tomara jihvaya mora nirantara vasa"//CB, Madhya 10.213//

TRANSLATION

"You are My servant, and your body is filled with devotional service. I constantly reside on your tongue."

COMMENTARY

The bodily limbs of the Lord's devotees are always inclined towards the service of Krsna. Sri Gaurasundara is nondifferent from His holy names. Therefore He constantly resides on the tongue of Mukunda. In the eternal realization of Krsna's servants the propensity for service is always

present. Therefore the Supreme Lord is obliged to constantly reside on the tongue of the devotees.

Text 214

prabhura asvasa suni' kandaye mukunda

dhikkara kariya apanare bale manda//CB, Madhya 10.214//

TRANSLATION

On hearing the Lord's solacing words, Mukunda cried profusely as he lamented and condemned himself.

Text 215

“bhakti na manilun muni ei chara mukhe

dekhilei bhakti-sunya ki paiba sukhe?//CB, Madhya 10.215//

TRANSLATION

“I am so wretched that I have not accepted devotional service. Since I am devoid of devotional service, how will I become happy by seeing You?

COMMENTARY

Mukunda said, “I am an unfortunate person, devoid of the Lord's service, therefore I have not accepted the importance of devotional service with my body, mind, and speech. Devotional service is full of bliss. I am devoid of devotional service, so how will I achieve happiness by seeing You?”

Text 216

visvarupa tomara dekhila duryodhana

yaha dekhibare vede kare anvesana//CB, Madhya 10.216//

TRANSLATION

“Duryodhana saw Your universal form, which some people search throughout the Vedas to see.

COMMENTARY

Duryodhana's darsana of the universal form is described as follows: Desiring to avoid unnecessary battle, Maharaja Yudhisthira sent Lord Krsna as a messenger to Duryodhana, the head of the Kauravas, prior to the commencement of the Battle of Kuruksetra and proposed that the kingdom be divided in half to maintain peace. Duryodhana did not agree to this proposal and conspired to arrest Lord Krsna. As a result, Lord Krsna became angry and said to Duryodhana, “O Duryodhana, you desire to arrest Me, considering that I am alone. But such a desire is completely foolish. Just behold, all the Pandavas, Andhakas, Vrsnis, Adityas, Rudras, Vasus, and sages are all present.” After speaking in this way, Lord Krsna loudly laughed and the demigods, Pandavas, Andhakas, and Vrsnis, who were all as effulgent as fire and resembled a thumb in size, began to appear from the body of Lord Krsna. In this way Lord Krsna agitated, shocked, and frightened Duryodhana by manifesting His universal form and then left the assembly. (Mahabharata, Udyoga-parva, Chapters 130-131)

Text 217

dekhiya o savamse marila duryodhana

na paila sukha, bhakti-sunyera karana//CB, Madhya 10.217//

TRANSLATION

“Yet even after seeing the universal form of the Lord, Duryodhana along with his family were all killed. He did not obtain any happiness because he was devoid of devotional service.

COMMENTARY

Persons who are engrossed in material concepts consider this material world as the temporary universal form of the Lord. Although Duryodhana,

who was enriched in material knowledge, saw such a universal form of the Lord, he was killed along with his family because he was cheated from seeing the actual form of the Lord. Although due to his piety Duryodhana saw the Lord within the material world created by the external energy of the Lord, since he did not see the actual form of the Lord but rather considered the Lord material, he could not become inclined towards the service of the Lord. That is why it was impossible for Duryodhana to achieve any devotional happiness. Rather, since he was averse to the service of the Lord, he was destroyed along with his family as a mark of punishment.

Texts 218-222

hena bhakti na manila ami chara mukhe

dekhile ki haiba ara mora prema-sukhe?

yakhane calila tumi rukmini-harane

dekhila narendra toma garuda-vahane

abhiseke haila raja-rajesvara nama

dekhila narendra saba jyotir-maya-dhama

brahmadi dekhite yaha kare abhilasa

vidarbha-nagare taha karila prakasa

taha dekhi' mare saba narendrera gana

na paila sukha,—bhakti-sunyera karana//CB, Madhya 10.218-222//

TRANSLATION

“I am so wretched that I have not accepted devotional service. Since I am devoid of devotional service, how will I achieve love of God by seeing You? When You went to kidnap Rukmini, all the kings saw You riding on the back of Garuda. During the abhiseka named Raja-rajesvara, all the kings saw Your effulgent form. In the city of Vidarbha, You manifested Your form that personalities like Lord Brahma desire to see. In spite of

seeing Your form, all those kings were killed. They could not achieve any happiness because they were devoid of devotional service.

COMMENTARY

The kidnapping of Rukmini by Lord Krsna is described as follows: Rukminidevi, the manifestation of Laksmi, appeared as the daughter of Bhismaka, the King of Vidarbha. She heard about the beauty and qualities of Lord Krsna from various persons and became attached to Him within her mind. Considering Sri Krsna as a suitable groom, King Bhismaka resolved to give Rukmini to Him in charity. At that time, Rukmini's brother Rukmi, who was envious of Krsna, forbade his father and fixed Sisupala as the groom. On hearing this, Rukmini became extremely distressed and in order to convey her attachment for Krsna she sent Him a letter through a reliable brahmana. She also requested that Krsna should kidnap her before Sisupala comes to marry her, and she informed Him as to how that should be done. When Lord Krsna and the brahmana arrived by chariot in the city of Vidarbha on the day before the marriage, the brahmana went to Rukmini and informed her of Krsna's arrival and plan. When, according to family custom, Rukmini went the day before marriage to visit the temple of goddess Ambika, Lord Krsna immediately placed her on His chariot, defeated the kings who were Sisupala's well-wishers, and departed for His own abode. (Srimad Bhagavatam, Tenth Canto, Chapters Fifty-three and Fifty-four)

Texts 223-225

sarva-yajna-maya rupa-karana sukara

avirbhava haila tumi jalera bhitara

ananta prthivi lagi' achaye dasane

ye prakasa dekhite devera anvesane

dekhileka hiranya apurva darasana

na paila sukha, bhakti-sunyera karana//CB, Madhya 10.223-225//

TRANSLATION

“In Your boar form, as the personification of sacrifice, You once entered into the water and held the vast earth on Your tusks. The demigods desire to see that form of Yours. Although Hiranyaksa saw that wonderful form, he did not receive any happiness because he was devoid of devotional service.

COMMENTARY

After universal annihilation, when Lord Brahma, with a desire to create, was absorbed in thought of how to deliver the submerged earth from the waters, the tiny form of Varaha came out of his nostril. Within a moment, that form assumed the size of a large elephant. While searching for the earth by smelling like an animal, He entered into the water and then raised the earth from Rasatala by His tusks. At that time Hiranyaksa came before the Lord with a club in hand in order to stop Him, but Lord Varahadeva easily destroyed him. (Srimad Bhagavatam, Third Canto, Chapter Thirteen)

Texts 226-227

ara mahaprakasa dekhila tara bhai

mahagopya, hrdaye sri-kamalara thani

apurva nrsimha-rupa kahe tribhuvane

taha dekhi' mare bhakti-sunyera karane//CB, Madhya 10.226-227//

TRANSLATION

“His brother, Hiranyakasipu, also saw a wonderful and most confidential manifestation of the Lord, who resides in the heart of Sri Kamala, Laksmi. This wonderful form is renowned in the three worlds as Nrsimhadeva. Yet even after seeing that form, Hiranyakasipu was killed because he was devoid of devotional service.

COMMENTARY

After Hiranyaksa was killed, when his brother, Hiranyakasipu, began to envy his devotee son, Prahlada, Lord Nrsimhadeva appeared and destroyed him. (Srimad Bhagavatam, Seventh Canto, Chapters One to

Eight)

Text 228

hena bhakti mora chara mukhe na manila

e bada adbhuta,—mukha khasi' na padila//CB, Madhya 10.228//

TRANSLATION

“I did not care for such devotional service, yet my head did not fall off. This is indeed astonishing.

Text 229

kubja, yajnapatni, puranari, malakara

kothaya dekhila tara prakasa tomara?//CB, Madhya 10.229//

TRANSLATION

“How were Kubja, the wives of the sacrificial brahmanas, the women of Mathura, and the florist all able to see Your form?

Text 230

bhakti-yoge tomare paila tara saba

seikhane mare kamsa dekhi' anubhava//CB, Madhya 10.230//

TRANSLATION

“They were able to see You simply due to their devotional service. Yet Kamsa was destroyed at the same place, in spite of seeing Your opulence.

COMMENTARY

The Mathura women's darsana of Krsna is described as follows: After

Lord Krsna was brought to Mathura by Akrura, He walked through the streets of Mathura in the company of the cowherd boys enjoying the wonderful beauty of the city. At that time the women of the city immediately left their respective duties and went either to the roofs or to the gates of their houses in order to see Krsna. They already knew about Krsna. Now, after seeing Him, their hearts became pacified. The women on the roofs happily showered flowers on Krsna and praised the gopis for their good fortune of constantly seeing Krsna.

The florist's darsana of Krsna is described as follows: With a desire to dress attractively and be adorned with sandalwood pulp before entering Kamsa's assembly, Lord Krsna went to the house of Sudama, the florist. When Sudama worshiped Lord Krsna with padya, arghya, and sandalwood pulp and then offered prayers to Him, Lord Krsna was pleased and awarded him his desired benediction. (Srimad Bhagavatam, Tenth Canto, Chapter Forty-one)

Kubja's darsana of Krsna is described as follows: After He left the house of Sudama, when Lord Krsna saw Sairindhri, who was a hunchback, coming towards Him on the road with a bowl of sandalwood pulp, He requested her for the sandalwood pulp. Kubja became overwhelmed on seeing the beauty of Lord Krsna, and after she offered Him the thick sandalwood pulp, Lord Krsna pressed the toes of the deformed Sairindhri's feet with His feet and, catching hold of her chin, He straightened her backbone.

Text 231

hena bhakti mora chara mukhe na manila

ei bada krpa tora,—tathapi rahila//CB, Madhya 10.231//

TRANSLATION

“I disrespected such glorious devotional service with my mouth. It is Your mercy that I am still alive.

Text 232

ye bhakti-prabhave sri-ananta mahabali

ananta brahmanda dhare hai' kutuhali//CB, Madhya 10.232//

TRANSLATION

“The most powerful Sri Ananta effortlessly holds innumerable universes by the influence of this devotional service.

Text 233

sahasra-phanara eka phane bindu yena

yase matta prabhu, nahi jane ache hena//CB, Madhya 10.233//

TRANSLATION

“He is so intoxicated by chanting Your glories that He does not even notice the universes that are resting like a drop on one of His thousands of hoods.

Text 234

nirasraye palana karena sabakara

bhakti-yoga-prabhave e saba adhikara//CB, Madhya 10.234//

TRANSLATION

“Ananta independently maintains everyone. This is possible by the influence of His devotional service.

Text 235

hena bhakti na manilun muni papa-mati

asesa janme o mora nahi bhala gati//CB, Madhya 10.235//

TRANSLATION

“I am so sinful that I did not accept such devotional service. Therefore I will not achieve the goal of life even after unlimited births.

Text 236

bhakti-yoge gauri-pati hailasankara

bhakti-yoge narada haila muni-vara//CB, Madhya 10.236//

TRANSLATION

“On the strength of devotional service Sankara became the husband of Gauri, and on the strength of devotional service Narada became the greatest among sages.

COMMENTARY

The devotional service of Gauri's husband is explained in the Brahma-vaivarta Purana, Chapter Six, as follows: When Lord Krsna desired to give Sati as a wife to Sankara, Lord Siva spoke as follows: “O my Lord, I do not wish to have a wife. Please give me my desired benediction....My desire for Your devotional service is increasing day and night, and I'm not satiated by chanting Your names and serving Your lotus feet. O my Lord, may I constantly sing Your most auspicious names and qualities with my five mouths as I wander about in dream or in wakefulness. Material enjoyment, yoga, and austerities do not appeal to my mind, for I wish to eagerly meditate on Your enchanting form for millions of kalpas. My happiness is uninterrupted while serving You, offering obeisances to You, and chanting Your names; but when these activities are finished, my happiness is also. O Lord, O giver of benedictions, please bestow on me the nine forms of devotional service so that I may constantly remember Your pastimes, chant and hear Your glories and qualities, meditate on Your attractive form, offer obeisances at Your lotus feet, surrender fully, and eat Your remnants.” In the Srimad Bhagavatam (3.28.22) it is stated:

yac-chauca-nihsrta-sarit-pravarodakena

tirthena murdhny adhikrtena sivahsivo 'bhut

dhyatur manah-samala-saila-nisrsta-vajram

dhyayec ciram bhagavatas caranaravindam

“The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet.” In the Srimad Bhagavatam (10.63.43-44) it is stated:

aham brahmatha vibudha

munayas camalasayah

sarvatmana prapannas tvam

atmanam prestham isvaram

tam tva jagat-sthity-udayanta-hetum

samam prasantam suhrd-atma-daivam

ananyam ekam jagad-atma-ketam

bhavapavargaya bhajama devam

“I, Lord Brahma, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearmost Self and Lord. Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and destruction. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.”

The devotional service of Narada is explained in the Srimad Bhagavatam, Canto One, Chapters Five and Six, as follows: Long ago, the great sage Narada took birth from the womb of a maidservant, who engaged in the service of sages well-versed in the Vedic literatures. When the sages remained together at one place during the period of Caturmasya, she steadfastly served them and ate their remnants. As a result, the mirror of her heart was cleansed and she developed a taste for bhagavata-dharma. Later on, when those sages were leaving for other places, they instructed her in the most confidential science of the Absolute Truth. In due course of time, after his mother left her body, Narada gave up all hesitation for loudly chanting the Lord's names. As he

traveled alone in this state through many provinces he once sat down under a tree and through meditation achieved darsana of Lord Hari. Thereafter he served saintly persons for some time, and while chanting the holy names without expecting any respect yet ready to offer all respect to others, he left his body and attained the position of Lord Hari's associate.

Texts 237-239

veda-dharma-yoge nanasastra kari' vyasa

tilardheka citte nahi vasena prakasa

maha-gopya jnane bhakti balila sanksepe

sabe ei aparadha,—cittera viksepe

naradera vakye bhaki karila vistare

tabe manoduhkha gela,—tarila samsare?"//CB, Madhya 10.237-239//

TRANSLATION

"After compiling many scriptures dealing with Vedic religious principles and yoga, Vyasadeva did not feel any satisfaction at heart. The cause of his dissatisfaction was due to the fault of describing devotional service too briefly in the course of his elaborate presentation of the most confidential knowledge. On the instructions of Narada, he elaborately described devotional service. Then his distress was vanquished and he delivered the entire world.

COMMENTARY

For a description of this topic, see Srimad Bhagavatam, Canto One, Chapter Four.

Text 240

kita hai' na manilun muni hena bhakti

ara toma dekhibare ache mora sakti?"//CB, Madhya 10.240//

TRANSLATION

"I am an insignificant creature, for I have not accepted such devotional service. So what power do I have to see You?"

Text 241

bahu tuli' kandaye mukunda mahadasa

sarira calaye—hena bahe mahasvasa//CB, Madhya 10.241//

TRANSLATION

The great servant Mukunda raised his arms and cried. He breathed so heavily that his body began to shake.

Text 242

sahaje ekanta bhakta,—ki kahiba sima?

caitanya-priyera majhe yahara ganana//CB, Madhya 10.242//

TRANSLATION

Mukunda was by nature an unalloyed devotee. How can I describe the extent of his glories? He is counted amongst the dear associates of Lord Caitanya.

Text 243

mukundera kheda dekhi' prabhu visvambhara

lajjita haiya kichu karila uttara//CB, Madhya 10.243//

TRANSLATION

On seeing Mukunda's lamentation, Lord Visvambhara became somewhat

embarrassed and spoke to him as follows.

COMMENTARY

Mukunda was a natural devotee. Factually he was a servant of unalloyed devotional service. Therefore it is impossible for a person to find the limit of his glories. Sri Mukunda is counted among the dear devotees of Sri Caitanyadeva.

Text 244

“mukundera bhakti mora bada priyankari

yatha gao tumi, tatha ami avatari//CB, Madhya 10.244//

TRANSLATION

“Mukunda, your devotional service is very pleasing to Me. I personally manifest wherever you sing.

COMMENTARY

Wherever the holy names of the Lord are chanted with devotion, the Lord personally incarnates there in the form of His holy names. The bhajananandi Mukunda is extremely dear to the Lord, therefore Lord Gaurasundara always incarnates wherever Mukunda sings.

Text 245

tumi yata kahile, sakala satya haya

bhakti vina ama' dekhile o kichu naya//CB, Madhya 10.245//

TRANSLATION

“Whatever you have said is indeed true, for one cannot achieve perfection without devotional service, even if he sees Me face to face.

COMMENTARY

Sri Gaurasundara said, “O Mukunda, it is the supreme truth that if one wants to see Me without devotional service, he will not see Me.” As

stated:

atahsri-krsna-namadi, na bhaved grahyam indriyaih

sevonmukhe hi jihvadau, svayam eva sphuraty adah

“No one can understand the transcendental nature of the name, form, quality and pastimes of Sri Krsna through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” If one is not inclined towards the service of the Lord, then instead of serving the object of service one ends up serving unservable objects. It is stated [in Hari-nama-cintamani]: namaksara bahiraya bate, tabu nama kabhu naya—“One may vibrate the sound of the holy names, but it may not actually be the holy names.” The holy names and the Supreme Lord are nondifferent. Those who lack knowledge of the relationship between the servant and the object of service cannot cross the four objectives of life—religiosity, economic development, sense gratification and liberation—and reach the platform of love of Krsna. As stated in the Padma Purana, Uttara-khanda, Chapter Fifty:

caksur vina yatha dipam yatha darpanam eva ca

samipastham na pasyanti tatha visnum bahir mukhah

“As a blind person cannot see anything, even with the help of a lamp or a mirror, persons who are averse to Lord Visnu cannot see Him even if He stands before them.”

Texts 246-248

ei tore satya kahon, bada priya tumi

veda-mukhe baliyachi yata kichu ami

ye-ye-karma kaile haya, ye-ye-divya-gati

taha ghucaite pare kahara sakati?

muni paron sakala anyatha karibare

sarva-vidhi-upare mohara adhikare?”//CB, Madhya 10.246-248//

TRANSLATION

“You are very dear to Me. I am telling you the truth. Who has the power to nullify the various duties and their concomitant results I have prescribed in the Vedas? It is I alone who can change these, for My authority is beyond all rules and regulations.

COMMENTARY

“It is certainly true that you are very dear to Me, for you are always engaged in singing My holy names. The topics in the Vedic literatures that are prescribed according to the qualification of the karmis who desire the fruits of their activities and the topics of the Upanisads, which are the head of the Vedas, that are prescribed according to the qualification of the jnanis who desire liberation are prescriptions that apply only to the respective karmis and jnanis. But My order is more powerful than all those rules and regulations.” In the Brahma-vaivarta Purana it is stated:

daivadhinam jagat sarvam janma-karma subhasubham

samyogas ca viyogas ca na ca daivat param balam

krsnayattam ca tad daivam sa daivat paratas tatah

bhajanti satatam santah paramatmanam isvaram

daivam vardhayitumsaktah ksayam kartum svalilayana

daiva-baddhas tad bhaktas cavinasi ca nirgunah

“All activities of a human being are under the control of providence. What to speak of this, the entire world is under the control of providence. Birth, activities, the results of pious and impious actions, and the meeting and separation of all living entities are under the control of providence. Therefore there is no force superior to providence. Yet Lord Krsna is greater than providence. Since providence is under the control of Lord Krsna, saintly persons worship Krsna, who is the Supersoul and Supreme Personality of Godhead. Through His pastimes, Sri Krsna can diminish or expand this providence. Therefore the devotees of Lord Krsna are not bound by providence. They are imperishable and

transcendental.”

Text 249

muni satya kariyachonapanara muhe

mora bhakti vina kona karme kichu nahe//CB, Madhya 10.249//

TRANSLATION

“I have established the fact that no activity is fruitful without devotional service.

COMMENTARY

“Without the service of the Lord a conditioned soul cannot achieve any benefit through the performance of conditional or constitutional duties—I have personally established this fact.” In other words, this principle is described in the Vedic literatures. The Kaivalya Upanisad states: sraddha-bhakti-dhyana-yogad avaiti—“Faithful sadhakas attain Lord Krsna by meditating on His form with devotion.” The Vedanta-sutra (3.2.24) states: api samradhane pratyaksanumanabhyam—“According to the srutis and smrtis, the Lord becomes visible to those who worship Him with love.” In the Atharva Veda (Gopala-tapani Upanisad 1.79) it is stated: vijnana-ghanananda-ghana sac-cid-anandaika-rase bhakti-yoge tisthati—“Sri Govinda, who is sac-cid-ananda, always exists in the mellows of devotional service, in other words, He is attained only through devotional service.” In the Mundaka Upanisad (3.18) it is stated: jnana-prasadena visuddha-sattvas tu tam pasyate niskalam dhyayamanah—“If a pure-hearted, self-realized sadhaka meditates through the knowledge of the scriptures on the unchangable Supreme Lord, then he can directly see Him.” In the Vedanta-sutra (3.2.26) this is also described in the following words: prakasas ca karmany abhyasat—“Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt.” In the Srimad Bhagavatam (10.14.4) it is stated:

sreyah-srtim bhaktim udasya te vibho

klisyanti ye kevala-bodha-labdhaye

tesam asau klesala eva sisyate

nanyad yatha sthula-tusavaghatinam

“My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.” In the Srimad Bhagavatam (11.14.20) it is stated:

na sadhayati mam yogo na sankhyam dharma uddhava

na svadhyayas tapas tyago yatha bhaktir mamorjita

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya philosophy, pious work, Vedic study, austerity or renunciation.” In the Mathara-sruti it is stated:

bhaktir evainam nayati bhaktir evainam darsayati

bhakti-vasah puruso bhaktir eva bhuyasi

“Bhakti leads the jiva to the Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all.” In the Bhagavad-gita (8.22) it is stated:

purusah sa parah partha bhaktya labhyas tv ananyaya

“O son of Prtha, the Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion.” In the Bhagavad-gita (11.53-54) it is stated:

naham vedair na tapasa

na danena na cejyaya

sakya evam-vidho drastum

drstavan asi mam yatha

bhaktya tv ananyaya sakya

aham evam-vidho 'rjuna

jnatum drastum ca tattvena

pravestum ca parantapa

“The form you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am. My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.” In the Srimad Bhagavatam (10.9.21) it is stated:

nayam sukhapo bhagavan

dehinam gopika-sutah

jnaninam catma-bhutanam

yatha bhaktimatam iha

“The Supreme Personality of Godhead, Krsna, the son of Mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.” In his commentary on the Vedanta-sutra (3.3.54) Sri Madhvacarya has quoted the following verse:

bhakti-sthah paramo visnus-

tathaivainam vase nayet

tathaiva darsanam yatah

pradadyan muktim etaya

snehanubandho yas tasmin

bahu-mana-purahsarah

bhaktir ity ucyate saiva

karanam param isituh

“Lord Visnu dwells in devotional service. The Supreme Lord Visnu is

controlled only by devotional service. Only through devotional service does He give His darsana to His devotees, and only by devotional service does He award liberation to the living entities. Intense affection for Lord Visnu is called devotional service. This devotional service is the supreme method for achieving the darsana of the Supreme Lord Visnu." In the Caitanya-caritamrta (Madhya, 20.136 and 139) it is stated:

`bhaktye' krsna vasa haya, bhaktye tanre bhaji

ataeva `bhakti'——krsna-praptyera upaya

"Krsna can be fully satisfied only by devotional service, and He is worshiped only by devotional service. The conclusion is that devotional service is the only means for approaching the Supreme Personality of Godhead." In the Padma Purana (Uttara-khanda, Chapter Fifty) it is stated:

na dhanena samrddhena

na vai vipulaya dhiyae

kena bhakti-yogena

samipe drsyate ksanat

toyam baddhva tu vastrena

krta-karyam katham bhavet

prapya deha vina bhaktim

kriyate sa vrtha-sramah

bahubhyam sagaram tartum

yad van mukho 'bhi vanchati

samsara sagaram tad vad

visnu-bhaktim vina narah

"Lord Visnu does not give His darsana to those who have vast wealth, He does not give His darsana to those who were born in aristocratic families, He does not give His darsana to those who have vast knowledge, but He

gives His darsana in a moment to those who are engaged in devotional service. Just as a person is unable to bind water with cloth, if after attaining the human form of life the living entity does not engage in devotional service, he is unable to attain liberation and his labors go in vain. As a foolish person tries to cross the ocean by swimming, only a foolish person tries to cross the ocean of material existence without engaging in devotional service to Visnu." In the Srimad Bhagavatam (11.14.22) it is stated:

dharmah satya-dayopeto

vidya va tapasanvita

mad-bhaktyapetam atmanam

na samyak prapunati hi

"Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me."

Text 250

bhakti na manile haya mora marma-duhkha

mora duhkhe ghuce tara darasana-sukha//CB, Madhya 10.250//

TRANSLATION

"If one does not accept devotional service, I feel aggrieved at heart and as a result he is obstructed from seeing Me.

COMMENTARY

"I feel greatly aggrieved to see the speculative process of those who have no knowledge about the relationship between the servant and the object of service described in the Mundaka Upanisad. That which brings dissatisfaction and unhappiness to Me is not devotional service. Failing to achieve My darsana, the nondevotees cannot see My personal form; they are perpetually bereft of My darsana because they maintain impersonal conceptions. Due to foolishness they follow mundane conceptions, and

without understanding the need for having darsana of the seer and the object of sight they accept the philosophy of monism as the goal of life. Therefore they simply become perpetually bereft of the happiness of serving the form of eternity, knowledge, and bliss."

Text 251

rajake o dekhila,—magila tara thani

tathapi vancita haila,—yate prema nani//CB, Madhya 10.251//

TRANSLATION

"Even though the washerman saw Me, when I asked him for something, he was deceived because he had no devotion.

COMMENTARY

When Krsna was wandering in Mathura, He was seen by King Kamsa's washerman. When the washerman refused to give Krsna clothes and flower garlands, Krsna was compelled to kill Him. This is the result of seeing the Supreme Lord without devotion. Since Mukunda had an abundance of love, he was able to see the Supreme Lord. If he had no love for the Lord, he would not achieve the happiness of seeing the Lord for millions of lifetimes.

Texts 252-254

ama dekhibare sei kata tapa kaila

kata koti deha sei rajaka chadila

paileka mahabhagye mora darasana

na paila sukha, bhakti-sunyera karana

bhakti-sunya jane muni na kari prasada

mora darasana-sukha tara haya vada//CB, Madhya 10.252-254//

TRANSLATION

“That washerman underwent austerities for millions of lifetimes in order to see Me. Even though out of great fortune he achieved My darsana, he did not obtain any happiness because he was devoid of devotional service. I do not show any compassion to those who are devoid of devotional service. Therefore they are bereft of the happiness derived from My darsana.

COMMENTARY

One cannot have darsana of the Lord if he is less fortunate. It took the washerman millions of births to achieve the Lord's darsana, yet because he was not inclined to the service of the Lord, he could not obtain the Lord's mercy. “I am never pleased with those who are devoid of devotional service. Even if karmis on the strength of thousands of pious activities achieve My darsana, they cannot achieve My mercy. Therefore even if they achieve My darsana, they are cheated from the happiness derived from My darsana.”

Text 255

bhakti-sthane aparadha kaile, ghuce bhakti

bhaktira abhave ghuce darasana-sakti//CB, Madhya 10.255//

TRANSLATION

“If one commits an offense to devotional service, his devotion is vanquished, and one who is bereft of devotion derives no benefit from My darsana.

COMMENTARY

One who becomes an offender by opposing devotional service can never develop the propensity for service. Being thus cheated of the service attitude, his darsana of the Lord goes in vain. Other than those who are inclined to the service of the Lord, no one can possibly achieve happiness from the Lord's darsana. Since others consider the Supreme Lord as an object of enjoyment, they lack a service attitude and are

unable to achieve eternal happiness, which is the actual fruit of the Lord's darsana.

Text 256

yateka kahila tumi, saba mora katha

tomara mukhete kena asiba anyatha?//CB, Madhya 10.256//

TRANSLATION

“Whatever you have said has been spoken by Me. Otherwise how could those statements come from your mouth?

COMMENTARY

“O Mukunda, you have simply repeated My words. Because you are an unalloyed devotee, no statement other than the truth can come from your mouth.”

Text 257

bhakti vilaimu mui—balila tomare

age prema-bhakti dila tora kantha-svare//CB, Madhya 10.257//

TRANSLATION

“I tell you that I will distribute devotional service. I have already imparted love and devotion into your voice.

COMMENTARY

A living entity cannot engage in the service of the Supreme Lord through his false ego. The principle criteria for the living entities to become inclined towards the Lord's service is the mercy of the Supreme Lord. Mahaprabhu said, “O Mukunda, I have made you eligible for loving devotional service. I will certainly preach devotional service through your kirtana.”

Text 258

yata dekha ache mora vaisnava-mandala

sunile tomara gana dravaye sakala//CB, Madhya 10.258//

TRANSLATION

“The hearts of all Vaisnavas melt while hearing your singing.

COMMENTARY

“As all the devotees of Visnu who follow Me hear your devotion-filled songs, the hardness in their hearts softens.”

Text 259

amara yemana tumi vallabha ekanta

ei-mata hau tore sakala mahanta//CB, Madhya 10.259//

TRANSLATION

“As you are extremely dear to Me, may you become similarly dear to all the Vaisnavas.

COMMENTARY

“As you have become dear to Me on the strength of your unalloyed devotional service, may you also become similarly dear to My devotees.”

Text 260

yekhane yekhane haya mora avatara

tathaya gayana tumi haibe amara”//CB, Madhya 10.260//

TRANSLATION

“Wherever I incarnate, you will accompany Me as My singer.”

COMMENTARY

“You are My eternal companion, and you always sing for Me. Wherever I incarnate you will appear as My associate to sing the glories of Hari.”

Text 261

mukundere eta yadi vara dana kaila

maha jaya-jaya-dhvani takhani haila//CB, Madhya 10.261//

TRANSLATION

When the Lord awarded this benediction to Mukunda, a tumultuous sound of joy was heard everywhere.

Text 262

`hari-bola hari-bola jaya jagannatha

`hari' bali' nivedaya yudi' dui hata//CB, Madhya 10.262//

TRANSLATION

Everyone folded their hands as they chanted, “Hari! Hari bol! Jaya Jagannatha!”

Text 263

mukundera stuti-vara sune yei jana

sei mukundera sane haiba gayana//CB, Madhya 10.263//

TRANSLATION

Anyone who hears Mukunda's prayers and the benediction awarded to him will become a singer with him.

Text 264

e saba caitanya-katha vedera nigudha

subuddhi manaye iha, na manaye mudha//CB, Madhya 10.264//

TRANSLATION

These topics of Lord Caitanya are confidential to the Vedas. Intelligent people accept them, whereas fools deny them.

Text 265

sunile e saba katha yara haya sukha

avasya dekhibe sei caitanyera mukha//CB, Madhya 10.265//

TRANSLATION

One who gets pleasure by hearing these topics will certainly see Lord Caitanya face to face.

COMMENTARY

Those who achieve happiness on hearing the conversation between Gaura and Mukunda are certainly eligible to see the form of Sri Caitanyadeva.

Text 266

ei mata yata yata bhaktera mandala

yei kaila stuti, vara paila sakala//CB, Madhya 10.266//

TRANSLATION

In this way all those devotees who offered prayers received benedictions.

Text 267

srivasa pandita ati maha-mahodara

ataeva tana grhe e saba vihara//CB, Madhya 10.267//

TRANSLATION

Srivasa Pandita was most magnanimous, therefore these pastimes took place in his house.

Text 268

yara yena-mata ista prabhu apanara

sei dekhe visvambhara sei avatara//CB, Madhya 10.268//

TRANSLATION

The devotees each saw Visvambhara in whichever incarnation they most adored.

Text 269

maha-maha-parakasa ihare se bali

ei-mata kare gauracandra kutuhali//CB, Madhya 10.269//

TRANSLATION

These wonderful pastimes of Gauracandra are known as His maha-prakasa, or great revelation.

Text 270

ei-mata dine dine prabhura prakasa

sapatnike dekhe saba caitanyera dasa//CB, Madhya 10.270//

TRANSLATION

In this way all of Lord Caitanya's servants and their wives saw the Lord reveal Himself day after day.

Text 271

deha-mane nirvisese ye hayena dasa

sei se dekhite paya e saba vilasa//CB, Madhya 10.271//

TRANSLATION

Anyone who renders service to the Lord with his body and mind is able to see these pastimes of the Lord.

COMMENTARY

If one is infested with material conceptions, he cannot understand the topics of the Lord's pastimes. But persons who are indifferent to external vision and devoid of material conceptions can see the Lord's pastimes. In the Srimad Bhagavatam (2.7.42) it is stated:

yesam sa esa bhagavan dayayed anantah

sarvatmanasrita-pado yadi nirvyalikam

te dustaram atitaranti ca deva-mayam

naisam mamaham iti dhih sva-srgala-bhaksye

“But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.” In the Mundaka Upanisad (3.2.3) and the Katha Upanisad (1.2.23) it is stated:

nayam atma pravacanena labhyo

na medhaya na bahunasrutena

yam evaisa vrnute tena labhyas

tasyaisa atma vivrnute tanum svam

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

Texts 272-273

sei navadvipe ara kata kata ache

tapasvi, sannyasi, jnani, yogi majhe majhe

yavat-kala gita-bhagavata sabe pade

keha va padaya, karo dharma nahi nade//CB, Madhya 10.272-273//

TRANSLATION

Many tapasvis, sannyasis, jnanis, and yogis lived in Navadvipa. They studied or taught Bhagavad-gita and Srimad Bhagavatam for their whole lives, yet they did not change their religious practices.

COMMENTARY

Many ascetics, renunciants, impersonalists, and yogis studied Bhagavad-gita and Srimad Bhagavatam in the city of Navadvipa and then taught these literatures to others, yet they did not retire from their respective cherished religious principles of undergoing austerities, renunciation, endeavoring to merge with Brahman, and realizing the Supersoul.

Text 274

keha keha parigraha kichu nahi laya

vrtha akumara-dharme sarira sosaya//CB, Madhya 10.274//

TRANSLATION

Some of them vowed not to accept anything from others and shriveled up

their bodies by uselessly observing celibacy.

COMMENTARY

Some people took severe vows like that observed by Bhisma and passed their lives in bodily misery by following from childhood the vow of celibacy. Others took severe vows not to accept anything from anyone. Yet because they did not realize the supremacy of devotional service, all their activities simply became miserable.

Text 275

seikhane hena vaikunthera sukha haila

vrtha abhimani eka-jana na dekhila//CB, Madhya 10.275//

TRANSLATION

Not one of those useless, proud persons could see that the happiness of Vaikuntha had manifested there.

COMMENTARY

No one who was intoxicated with the burden of material pride could achieve the transcendental happiness of Vaikuntha that manifested for the Lord's appearance at Srivasa-angana.

Text 276

srivasera dasa-dasi yahare dekhila

sastra padiya o keha taha na janila//CB, Madhya 10.276//

TRANSLATION

Although the Lord was seen by the servants and maidservants of Srivasa, He could not be known by those persons despite their study of the scriptures.

COMMENTARY

In spite of achieving proficiency in the scriptures, the teachers who were engaged in their study and recitation of the Vedas could not see Lord Gaurasundara. But the servants and maidservants of the foremost Vaisnava, Srivasa, were easily able to see that supremely rare object of vision.

Texts 277-278

murari-guptera dase ye prasada paila

keha matha mudaiya taha na dekhila

dhane, kule, panditye caitanya nahi pai

kevala bhaktira vasa caitanya gosani//CB, Madhya 10.277-278//

TRANSLATION

The mercy received by the servants of Murari Gupta could not be seen by shaving one's head. One cannot achieve the mercy of Lord Caitanya by wealth, high birth, or scholarship, for the Lord is controlled only by devotional service.

COMMENTARY

Persons who were engaged in activities like atonement or shaving their heads and brahmacaris and sannyasis who kept their hair were unable to achieve the good fortune of attaining the Lord's mercy that the servants of Murari Gupta attained even without displaying such humility and frugality. Many people think that the richest man is the topmost Vaisnava. Some people think that if one can take birth in a aristocratic family, he can achieve the mercy of Sri Caitanya. Yet others think that if one achieves proficiency in the scriptures, he can control Sri Caitanyadeva. But Sri Caitanyadeva is never bound or controlled by such worldly glories. The devotees, however, control Sri Caitanyadeva with love through their unalloyed devotional service even though they do not possess such glories.

Text 279

bada kirti haile caitanya nahi pai

`bhakti-vasa sabe prabhu'—cari-vede gai//CB, Madhya 10.279//

TRANSLATION

By popular acclaim one cannot achieve Sri Caitanya. The four Vedas declare, “The Lord is controlled only by devotional service.”

COMMENTARY

Even if one accumulates name and fame by making many disciples, by organizing many Vaisnava gatherings, and by performing welfare activities for people like constructing many temples, one does achieve the mercy of Sri Caitanyadeva. The four Vedas declare that Sri Caitanyadeva is controlled only by nonduplicitous loving devotional service. In the Srimad Bhagavatam (7.9.9) it is stated:

manye dhanabhijana-rupa-tapah-srutaujas-

tejah-prabhava-bala-paurusa-buddhi-yogah

naradhanaya hi bhavanti parasya pumso

bhaktya tutosa bhagavan gaja-yutha-paya

“One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.” In Sri Caitanya-mangala it is stated:

vyadhasyacaranam dhruvasya ca vayo vidya gajendrasya

kakubjayah kim u nama rupam adhikam kim tat sudamno dhanam

vamsah ko vidurasya yadava-pater ugrasya kim paurusam

bhaktya tusyati kevalam na ca gunair bhakti priyo madhavah

“Did the hunter named Dharma have any piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikuta Mountain,

possess any learning? Did Mathura's Kubja, the maidservant of Kamsa, have any beauty? Did Sudama Brahmana, the friend of Krsna, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Madhava was pleased with their devotional service, He is not pleased by material qualities.”

Text 280

sei navadvipe hena prakasa haila

yata bhattacarya,—eka-jane na janila//CB, Madhya 10.280//

TRANSLATION

Such revelations took place in Navadvipa, yet not one of the Bhattacaryas knew about this.

COMMENTARY

Being puffed-up with the prestige of scholarship, the society of learned scholars monopolized the glories of Navadvipa, yet they were unable to understand the appearance and activities of Lord Gaurasundara.

Text 281

duskrtira sarovare kabhu jala nahe

emana prakase ki vancita jiva haye?//CB, Madhya 10.281//

TRANSLATION

There can never be any water in the miscreants' reservoir. Otherwise how could a living entity be cheated out of seeing such revelations?

COMMENTARY

Those who are unfortunate consider their misfortunes to be assets as great as unfathomable bodies of water, while it should be understood that such vast bodies of water are actually devoid of water. The reason for this is that one who is deprived of seeing the manifest pastimes of Sri

Caitanyadeva is as shelterless as a fish out of water. In Sri Caitanya-candramrta 5.36, 34, 35) it is stated: “A person who does not take advantage of the nectar of devotional service overflowing during the presence of Sri Caitanya Mahaprabhu's cult is certainly the poorest of the poor. The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor. The advent of Lord Caitanya Mahaprabhu is just like an expanding ocean of nectar. One who does not merge in that ocean certainly merges in a great ocean of anarthas.”

Text 282

e-saba lilara kabhu nahi pariccheda

`avirbhava, tirobhava'—ei kahe veda//CB, Madhya 10.282//

TRANSLATION

Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

COMMENTARY

The variegated pastimes of Sri Gaurasundara are not like the ordinary activities of a living entity who is forced to accept the fruits of his karma. Since the activities of the Lord are eternal, one should not consider that simply because they appear and disappear they are under the clutches of material time. It is stated in the Gopala-tapani, Uttara-khanda: avirbhava-tirobhava svapade tisthati—“Although the Lord appears and disappears, He eternally resides in Goloka.”

Texts 283-284

adyapiha caitanya e saba lila kare

yakhane yahare kare drsti-adhikare

sei dekhe,—ara dekhibare sakti nai

nirantara krida kare caitanya gosani//CB, Madhya 10.283-284//

TRANSLATION

Lord Caitanya performs these pastimes even today. Only when the Lord gives one the ability to see these pastimes can one see them. Others have no ability to see Lord Caitanya's eternal pastimes.

COMMENTARY

The pastimes of Lord Caitanya are eternal. Whenever one's good fortune is awakened, he is able to see those pastimes. It is not that the ever-existing pastimes of Sri Caitanya appear in this material world under the control of time. If one's heart is filled with devotion and he desires to serve the Lord, then he can always nourish the pastimes of Sri Caitanya. These topics are always understood by the servants of Sri Caitanya Matha. The vision of the karmis and prakrta-sahajiyas, who are averse to Sri Caitanya, Sri Gaurasundara's teachings, and Sri Gaudiya Matha, is incapable of perceiving the pastimes of Sri Caitanya. In the Laghu-bhagavatamrta (Purva 391) it is stated:

ced didrkserann utkantharta nija-priyahtam

tam lilam tatah krsno darsayet tan krpa-nidhih

“Even today if one of His dear devotees intensely desires to see one of His particular pastimes, the merciful Lord immediately exhibits that pastime for him.”

The pure devotees always see Sri Caitanyadeva's pastimes of chanting the holy names of Krsna. People in this world who are intoxicated with material enjoyment have no power to see the pastimes of Sri Caitanya.

Text 285

ye mantrete ye vaisnava ista dhyana kare

sei mata dekhaye thakura visvambhare//CB, Madhya 10.285//

TRANSLATION

A devotee sees Lord Visvambhara according to the mantra he invokes while meditating on his worshipable Lord.

COMMENTARY

The Supreme Lord, the embodiment of pastimes, expands His eternal pastimes in His innumerable forms while residing in Maha-Vaikuntha. In order to see any particular pastime, persons who desire deliverance from their mental concoctions may chant the appropriate mantra to see the Lord's corresponding pastime. Sri Caitanyadeva manifest in different forms before different devotees. In the Bhagavad-gita (4.11) it is stated: “As all surrender unto Me, I reward them accordingly.” According to this verse, Sri Gaurasundara exhibits various forms of Visnu, the embodiment of pastimes, to His various categories of devotees. From this, one should not think that Visvambhara is not Visnu. It is not that while seeing the deity forms of demigods other than Visnu that one should not consider them as forms of Visnu. In demigods other than Visnu, however, there is a lack of completeness. In the Srimad Bhagavatam (3.9.11) it is stated:

tvam bhakti-yoga-paribhavita-hrt-saroja

asse sruteksita-patho nanu natha pumsam

yad-yad-dhiya ta urugaya vibhavayanti

tat-tad-vapuh pranayase sad-anugrahaya

“O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.” In the Vedanta-sutra (3.2.13) it is stated: api caivam eke—“It is also taught that although the Lord is one, He has innumerable forms.” In the Vedanta-sutra (3.2.35) it is stated: sthana-visesat prakasadi-vat—“As the sun's rays are perceived differently in different places, the Lord is also perceived in various ways.” In Bhagavad-gita (4.11) it is stated: ye yatha mam prapadyante tams tathaiva bhajamy aham—“As all surrender unto Me, I reward them accordingly.” In the Tantra-sara it is stated: yadrso bhavitas tv isas tadrso jiva abhajet—“ The Lord reciprocates with the living entities according to how they worship Him.” In Caitanya-caritamrta (Adi 3.112, 4.19, and 5.133) it is stated: “The essence of the meaning of this verse is that Lord Krsna appears in all His innumerable eternal forms because of the desires of His pure devotees. In whatever transcendental mellow My

devotee worships Me, I reciprocate with him. That is My natural behavior. Therefore Lord Caitanya Mahaprabhu has exhibited to everyone all the pastimes of all the various incarnations.”

Text 286

dekhaiya apane sikhaya sabakare

e sakala katha bhai, sune pache are//CB, Madhya 10.286//

TRANSLATION

In this way He manifests Himself and teaches all His devotees, and they in turn teach these topics to others.

COMMENTARY

By displaying the pastimes of Visnu's various incarnations, Mahaprabhu taught His devotees that He was the fountainhead of all incarnations. Those who realized this imparted it in turn to others.

Text 287

“janma janma tomara paile mora sanga

toma sabara bhrtye o dekhibe mora ranga”//CB, Madhya 10.287//

TRANSLATION

“You have My association birth after birth. Even all your servants will see My pastimes.”

COMMENTARY

When the Lord performs His pastimes in this world, His associates come with Him and engage in His service. Person who are counted as servants of those associates also receive the opportunity to realize those pastimes of the Lord.

Text 288

apana galara mala dila sabakare

carvita tambula ajna haila sabare//CB, Madhya 10.288//

TRANSLATION

Thereafter the Lord gave His garland and betel remnants to everyone.

Text 289

mahanande khaya sabe harasita haiya

koti-candra-sarada-mukhera dravya pana//CB, Madhya 10.289//

TRANSLATION

After receiving remnants from the mouth of the Lord, whose face resembled millions of autumn moons, all the devotees ate them in great ecstasy.

COMMENTARY

Since Mahaprabhu is the object of worship, He is qualified to accept various ingredients of enjoyment like sandalwood pulp, betel nuts, and garlands. All ingredients of enjoyment are meant for His service alone. The devotees can accept the remnants of garlands, sandalwood pulp, and other items that are first offered to the Lord. While accepting the Lord's remnants such as betel nuts, which are ingredients of His enjoyment, the service propensity of the living entity is enhanced. If while accepting such remnants of the Lord a living entity becomes happy, thinking, “The Lord has enjoyed these items,” then his happiness derived from material enjoyment is vanquished. If a conditioned soul under the pretext of service accepts those ingredients of enjoyment in order to fulfill his desire for material enjoyment, then he invites inauspiciousness.

Text 290

bhojanera avasesa yateka achila

narayani punyavati taha se paila//CB, Madhya 10.290//

TRANSLATION

The fortunate Narayani received the remnants left after the Lord finished eating.

Text 291

srivasera bhratr-sutabalika ajnana

tahare bhojana-sesa prabhu kare dana//CB, Madhya 10.291//

TRANSLATION

The innocent young girl Narayani was the daughter of Srivasa's brother. The Lord gave her His remnants.

Text 292

parama anande khaya prabhura prasada

sakala vaisnava tanre kare asirvada//CB, Madhya 10.292//

TRANSLATION

All the Vaisnavas blessed her as she joyfully ate the Lord's remnants.

Text 293

dhanya dhanya ei se sevila narayana

balika-svabhave dhanya ihara jivana//CB, Madhya 10.293//

TRANSLATION

She is indeed glorious because she engaged in Narayana's service. Although she was a child, her life became glorious.

Text 294

khaile prabhura ajna haya,—“narayani

krsnera paramanande kanda dekhi suni”//CB, Madhya 10.294//

TRANSLATION

After she ate the Lord's remnants, the Lord ordered her, “O Narayani, let Me hear you cry in ecstasy for Krsna.”

Text 295

hena prabhu caitanyera ajnara prabhava

`krsna' bali' kande ati balika-svabhava//CB, Madhya 10.295//

TRANSLATION

Lord Caitanya's order has such potency that the innocent young girl began to cry while calling out the name of Krsna.

Text 296

adyapiha vaisnava-mandale ei dhvani//CB, Madhya 10.296//

TRANSLATION

“gaurangera avasesa-patra narayani”

COMMENTARY

Even today it is well known in Vaisnava society that Narayani was the recipient of Gauranga's remnants.

In the course of narrating topics concerning his mother, the author describes the past incident of how his mother received the Lord's remnants.

Text 297

yare yena ajna kare thakura caitanya

se asiya avilambe haya upasanna//CB, Madhya 10.297//

TRANSLATION

Whoever was called by Lord Caitanya immediately came before Him.

COMMENTARY

The word upasanna means “to come near” or “to be present.”

Text 298

e saba vacane yara nahika pratita

sadya adhahpata tara janiha niscita//CB, Madhya 10.298//

TRANSLATION

Know for certain that one who does not believe these topics will inevitably fall down.

Text 299

advaitera priya prabhu caitanya thakura

ithe advaitera bada mahima pracura//CB, Madhya 10.299//

TRANSLATION

Lord Caitanya is the dear Lord of Advaita. This increases Advaita's glories.

Text 300

caitanyera priya ati—thakura nitai

ei se mahima tana cari vede gai//CB, Madhya 10.300//

TRANSLATION

Lord Nityananda is very dear to Lord Caitanya, therefore the four Vedas sing His glories.

Text 301

`caitanyera bhakta' hena—nahi yara nama

yadi sevya vastu,—tabu trnera samana//CB, Madhya 10.301//

TRANSLATION

If a person is not recognized as a devotee of Lord Caitanya, then even if he is exalted he is no better than a straw.

COMMENTARY

If a person is bereft of Lord Caitanya's service, he can never command respect no matter how great he may be. Only devotees of Sri Caitanya are most respectable, no matter how disrespectable they may be in this world.

Text 302

nityananda kahe,—`muni caitanyera dasa'

aharnisa ara prabhu na kare prakasa//CB, Madhya 10.302//

TRANSLATION

Nityananda declared, “I am the servant of Lord Caitanya.” Day or night, He did not say anything to the contrary.

COMMENTARY

In the constitutional identification of Nityananda, nothing other than service was manifest.

Text 303

tahana krpaya haya caitanyete rati

nityananda bhajile apad nahi kati//CB, Madhya 10.302//

TRANSLATION

By His mercy, one attains attachment for Lord Caitanya. Simply by worshiping Lord Nityananda one will not face danger anywhere.

COMMENTARY

The word kati means “anywhere.”

Text 304

amara prabhura prabhu gauranga-sundara

e bada bharasa citte dhari nirantara//CB, Madhya 10.304//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord. I always keep this conviction in my heart.

Text 305

dharani-dharendra nityanandera carana

deha' prabhu gauracandra amare sarana//CB, Madhya 10.305//

TRANSLATION

O Lord Gauracandra, please allow me to serve the lotus feet of Nityananda Prabhu, who as Ananta Sesa holds all the universes on His heads.

COMMENTARY

Sesasayi Balarama is the plenary portion of Sri Nityananda-Balarama.

Text 306

balarama-prite gai caitanya-carita

kare balarama prabhu jagatera hita//CB, Madhya 10.306//

TRANSLATION

I sing the glories of Lord Caitanya for the pleasure of Balarama. Lord Balarama is always engaged in the welfare of the world.

Text 307

caitanyera dasya bai nitai na jane

caitanyera dasya nityananda kare dane//CB, Madhya 10.307//

TRANSLATION

Nitai does not know anything other than the service of Lord Caitanya. He always distributes the service of Lord Caitanya to others.

Text 308

nityananda-krpaya se gauracandra cini

nityananda-prasade se bhakti-tattva jani//CB, Madhya 10.308//

TRANSLATION

By the mercy of Nityananda, one can know Gauracandra and understand the science of devotional service.

Text 309

sarva vaisnavera priya nityananda-raya

sabe nityananda-sthane bhakti-pada paya//CB, Madhya 10.309//

TRANSLATION

Lord Nityananda is dear to all the Vaisnavas, for they achieve the platform of devotional service by His mercy.

Text 310

kona pake yadi kare nityananda hela

apane caitanya bale,—`sei jana gela'//CB, Madhya 10.310//

TRANSLATION

If a person somehow or other disrespects Nityananda, then Lord Caitanya Himself declares, “He is ruined.”

COMMENTARY

If, due to his misfortune, an unfortunate person neglects Nityananda Prabhu, then according to Sri Caitanyadeva he has invited his own ruination.

Text 311

adi-deva mahayogi isvara vaisnava

mahimara anta inha na janaye saba//CB, Madhya 10.311//

TRANSLATION

Even the original Lord, great yogi, controller, and topmost Vaisnava does not know the limit of Nityananda's glories.

COMMENTARY

Although Maha-yogi, Adideva Mahadeva (Siva) is a Vaisnava, he does not fully know the confidential glories of Balarama. Some people say this verse means that not everyone knows the limit of the foremost Vaisnava Mahadeva's glories. Otherwise, Lord Nityananda Himself is the original source of the vaibhava-tattva, or the pastime incarnations. Therefore He

is Adideva, the original Lord. Since He is engaged in the service of Krsna in ten different forms and does not engage in any other activity, He is known as supremely self-controlled. Since He is the source of Karanodakasayi Visnu, Garbhodakasayi Visnu, and Ksirodakasayi Visnu, He is the supreme controller. Since He is a devotee of Krsna, He is a Vaisnava. No one is able to understand the ultimate limit of Nityananda's glories.

Text 312

kahare na kare ninda, `krsna krsna' bale

ajaya caitanya sei jinibeka hele//CB, Madhya 10.312//

TRANSLATION

One who chants the names of Krsna without blaspheming anyone will easily conquer the unconquerable Lord Caitanya.

COMMENTARY

Sri Caitanyadeva is unattainable through the material knowledge of proud, bewildered living entities. One who constantly chants the names of Krsna without offending others can easily control the unconquerable Sri Caitanyadeva with his love. In the Srimad Bhagavatam (10.14.3) it is stated:

jnane prayasam udapasya namanta eva

jivanti san-mukharitam bhavadiya-vartam

sthane sthitahsruti-gatam tanu-van-manobhir

ye prayaso 'jita jito 'py asi tais tri-lokyam

“Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by

anyone within the three worlds.”

Text 313

`nindaya nahika labhya'—sarva sastre kaya

sabara sammana bhagavata-dharma haya//CB, Madhya 10.313//

TRANSLATION

All the scriptures declare, “Nothing is achieved through blasphemy.”Bhagavata-dharma teaches one to offer respects to others.

COMMENTARY

It is not proper to criticize others in order to establish one's supremacy out of false ego. While disrespecting others, an offender falls down from bhagavata-dharma. The regulation for offering respects to everyone, including dogs, cows, asses, and dog-eaters, has been described by Sri Gaurasundara in His amanina manadena verse.

Text 314

madhya-khanda-katha yena amrtera khanda

maha-nimba-hena vase yateka pasanda//CB, Madhya 10.314//

TRANSLATION

The topics of Madhya-khanda are just like nectar, yet the atheists consider them as bitter as nimba.

COMMENTARY

The topics of Sri Caitanya's middle pastimes are like nectar. But those foolish persons who consider the demigods empowered by the Supreme Lord as equal to the Lord consider this nectar as more bitter than nimba.

Texts 315-316

keha yena sarkaraya nimba-svadu paya

tara daiva,—sarkarara svadu nahi yaya

ei mata caitanyera parananda-yasa

sunite na paya sukha hai' daiva-vasa//CB, Madhya 10.315-316//

TRANSLATION

If someone considers the taste of sugar candy to be bitter, that is his misfortune, for sugar candy never loses its sweetness. In the same way, one does not feel happy hearing the blissful glories of Lord Caitanya only due to misfortune.

COMMENTARY

Due to his own misfortune a person accepts a sweet object to be bitter. As a result of the unwanted conception that is awakened due to his misfortune, the actual sweet taste is lost. Unfortunate persons do not obtain any happiness while hearing the transcendentally blissful glories of Lord Caitanya.

Text 317

sannyasi o yadi nahi mane gauracandra

janiha se khala jana janma janma andha//CB, Madhya 10.317//

TRANSLATION

Know that if even a sannyasi does not accept Gauracandra, then that crooked person remains blind birth after birth.

COMMENTARY

If even a sannyasi situated on the topmost platform of asrama-dharma blasphemes Gauracandra by finding fault in Him, then as a result of losing his vision such a offender remains blind birth after birth. Duplicity and envy obstruct his real vision.

Text 318

paksi-matra yadi bale caitanyera nama

sei satya yaibeka caitanyera dhama//CB, Madhya 10.318//

TRANSLATION

If even a bird chants Lord Caitanya's name, it will certainly attain Lord Caitanya's abode.

COMMENTARY

If birds, who are devoid of knowledge of their relationship with the Lord, imitate the sound “Sri Caitanya,” then after attaining real knowledge in a future life they will achieve the abode of Sri Caitanyadeva. Animals, birds, trees, creepers, and ignorant people in Sridhama Mayapur attain good fortune by hearing the topics of Sri Caitanyadeva.

Text 319

jaya gauracandra nityanandera jivana

tora nityananda mora hau prana-dhana//CB, Madhya 10.319//

TRANSLATION

All glories to Gauracandra, who is the life of Nityananda! May Your Nityananda be my life and wealth.

Text 320

yara yara sange tumi karila vihara

se saba gosthira paye mora namaskara//CB, Madhya 10.320//

TRANSLATION

I offer my respectful obeisances at the feet of those with whom You enjoyed pastimes.

COMMENTARY

O Gauracandra, I offer my obeisances at the lotus feet of those Vaisnavas who attained the happiness of Your association and who have become glorious by engaging in Your service.

Text 321

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 10.321//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Ten, entitled, “Conclusion of the Lord's Maha-prakasa Pastimes.”

Chapter 11 The Characteristics of Nityananda

This chapter describes Nityananda's residence at the house of Srivasa in the mood of a child, the joking conversation between Gaura and Nityananda, a crow's theft of Srivasa's ghee bowl that was used for the service of Krsna, the crow's returning of the ghee bowl on the order of Nityananda, Malini's prayers to Nityananda, Nityananda's visit to the house of mother Saci, Saci's parental affection for Nityananda, and the manifestation of opulence by Nityananda while eating sweet rice and sandesa.

As a result of his sincere service to Gaura, Srivasa was fortunate enough to see in his own house all the pastimes Gaurasundara performed beyond the sight of the ordinary people of Navadvipa. Nityananda stayed at the house of Srivasa in the mood of a young boy and considered

Srivasa as His father and Malini as His mother. By the influence of His inconceivable potency, Nityananda caused the reappearance of milk in the breast of Malini and drank it. Although Malini personally experienced Nityananda's childhood mood and inconceivable influence, by Mahaprabhu's order she did not reveal these to anyone.

When Gaurasundara forbade Nityananda from quarrelling with anyone or creating any kind of restlessness at the house of Srivasa, Nityananda put all the blame on Gaurasundara. When Gaurasundara informed Nityananda that He felt embarrassed by Nityananda's mischievous activities, Nityananda agreed to follow Gaura's instruction and then smiled as He immediately took off His cloth, tied it on His head, and jumped all around the courtyard. Mahaprabhu then grabbed Nityananda, who was devoid of external consciousness, and personally dressed Him.

Nityananda constantly remained in the mood of a child and did not eat rice with His own hands, so Malini personally fed Nityananda as her own son. One day when a crow took a ghee bowl meant for Krsna's service from Srivasa's house, Malini began to cry in fear of harsh treatment from her husband. On seeing this, Nityananda solaced Malini and ordered the crow to return the ghee bowl. On Nitai's order, the crow immediately brought the bowl and placed it before Malini. Seeing the influence of Nityananda, Malini fell unconscious to the ground out of ecstasy. Later on, when she offered prayers to Nityananda in various ways, Nityananda begged her for food while manifesting His childhood mood in order to conceal Himself. Whenever Malini would see Nityananda, her milkless breasts would become filled with milk, which Nityananda would then drink.

In order to increase the happiness of His mother, one day Mahaprabhu sat next to Visnupriya-devi and accepted her service of offering betel nuts. At that time Nityananda arrived in the courtyard of Mahaprabhu completely devoid of external consciousness and without any clothes on. When Mahaprabhu repeatedly inquired as to the reason for His condition, Nityananda, being fully absorbed in ecstasy, simply gave contradictory answers. Finally Mahaprabhu personally put clothes on Nityananda. Seeing the childish nature of Nityananda, mother Saci began to laugh. Mother Saci considered Nityananda as nondifferent from Visvarupa, so she displayed the same affection for Him that she displayed for Visvambhara. Thereafter Nityananda asked for some foodstuffs, and

mother Saci immediately brought five milk sweets for Him. Nityananda, however, ate only one of those sweets and threw the other four sweets on the ground. When out of childish whim He again asked for food, Saci entered the house and found the four sweets that she had previously given Him. When mother Saci took those sweets and was about to give them to Nityananda, she saw that Nityananda had picked up those sweets from the ground and was eating them. On seeing the influence of Nityananda, mother Saci considered Him to be the Supreme Lord. When in a childish mood Nityananda tried to touch the feet of Saci, Sacidevi immediately ran away. Although such unfathomable characteristics of Nityananda are the source of unlimited auspiciousness for pious people, they are the destroyer of the miscreants. Even Gangadevi runs away from a sinful person who blasphemes Nityananda. The author constantly desires to hold the lotus feet of that Nityananda within the core of his heart.

nidhi gauranga kotha haite aila prema-sindhu

anathera natha prabhu, patita-janera bandhu

O Lord Gauranga, O great treasure, O ocean of ecstatic love, O master of those who have no master, O friend of the fallen souls, from where have You come?

Among all jewels found in the ocean, nine precious gems are considered the best. The author is joyfully describing the unique position of Sri Gaurasundara, the reservoir of ecstatic love, in order to reveal how wonderful is the ocean of love He resides in. Sri Gaura is the most rare treasure, the friend and deliverer of the fallen souls, and the only maintainer of persons who have no shelter.

Text 1

jaya jaya visvambhara dvija-kula-simha

jaya hau tora yata caranera bhrnga//CB, Madhya 11.001//

TRANSLATION

All glories to You, Lord Visvambhara, the lionlike personality among the

brahmanas! All glories to Your devotees, who are just like bumblebees at Your lotus feet!

Text 2

jaya sri-paramananda-purira jivana

jaya damodara-svarupera prana-dhana//CB, Madhya 11.002//

TRANSLATION

All glories to the life and soul of Sri Paramananda Puri! All glories to the life and wealth of Damodara Svarupa!

Text 3

jaya rupa-sanatana-priya mahasaya

jaya jagadisa-gopinathera hrdaya//CB, Madhya 11.003//

TRANSLATION

All glories to the beloved Lord of Rupa and Sanatana! All glories to the Lord who dwells in the hearts of Jagadisa and Gopinatha!

Text 4

hena-mate navadvipe prabhu visvambhara

krida kare, nahe sarva-nayana-gocara//CB, Madhya 11.004//

TRANSLATION

In this way Lord Visvambhara enjoyed His pastimes in Navadvipa. Yet not everyone could see them.

Text 5

navadvipe madhya-khande kautuka ananta

ghare vasi' dekhaye srivasa bhagyavanta//CB, Madhya 11.005//

TRANSLATION

The pastimes in Navadvipa described in the Madhya-khanda are unlimited. The fortunate Srivasa saw them in his own house.

Text 6

niskapate prabhure sevilasrinivasa

gosthi-sange dekhe prabhura maha-parakasa//CB, Madhya 11.006//

TRANSLATION

Srinivasa served the Lord without any duplicity. For this reason he and his family could see the Lord's maha-prakasa, or divine manifestation.

Texts 7-9

srivasera ghare nityanandera vasati

`bapa' bali' srivasere karaye piriti

aharnisa balya-bhave bahya nahi jane

niravadhi malinira kare stana-pane

kabhu nahi dugdha, parasile matra haya

e saba acintya-sakti malini dekhaya//CB, Madhya 11.007-9//

TRANSLATION

Nityananda continued to reside at the house of Srivasa and lovingly addressed him as father. He was absorbed day and night in the mood of a child and was not aware of external events. He continually drank milk from Malini's breast. Although there was no milk in her breasts, by the touch of Nityananda they were filled with milk. Such was the

inconceivable potency of the Lord.

COMMENTARY

Lord Nityananda considered Himself a cowherd boy of Vraja and Srivasa and Malini as His father and mother. Considering Malini as a elderly gopi and Himself as a cowherd boy, Nityananda enacted the pastime of drinking Malini's breast milk. Although there was no milk in the breast of Malini, when she saw that her breasts were filled with an abundance of milk for the pastimes of Nityananda, she became struck with wonder.

Text 10

caitanyera nivarane kare nahi kahe

niravadhi balya-bhava malini dekhaye//CB, Madhya 11.010//

TRANSLATION

Being forbidden by Lord Caitanya, Malini did not tell anyone about this. She constantly saw the childhood pastimes of Nityananda.

COMMENTARY

Malinidevi, the wife of Srivasa, always treated Nityananda Prabhu as her own son. These extraordinary pastimes were not disclosed to anyone by the order of Sriman Mahaprabhu.

Texts 11-15

prabhu visvambhara bale,—“suna nityananda

kaharo sahita pache kara tumi dvandva

cancalata na karibasrivasera ghare

”suniyasri-nityananda `sri-krsna' sanare

“amara cancalya tumi kabhu na paiba

apanara mata tumi kare na vasiba”

visvambhara bale,—“ami toma bhala jani

”nityananda bale,—“dosa kaha dekhi suni”

hasi' bale gauracandra,—“ki dosa tomara?

saba ghare anna-vrsti kara avatara” //CB, Madhya 11.011-15//

TRANSLATION

Lord Visvambhara said, “Listen, Nityananda, You always pick a quarrel with someone. Do not play mischief at the house of Srivasa.” Hearing these words, Nityananda remembered Lord Krsna and replied, “You will never see Me playing mischief. Do not consider Me like Yourself.” Visvambhara then said, “I know You very well.” Nityananda replied, “Tell Me what faults You find in Me.” Gauracandra smiled and said, “Do You want to know Your faults? You throw showers of foodstuffs in every room.”

COMMENTARY

Understanding Lord Nityananda's extraordinary characteristics, Sri Mahaprabhu forbade Him from creating any mischief. But Nityananda objected to this. On hearing His objection, Mahaprabhu smiled as He pointed out the faults in Nityananda. While describing His faults, Gauracandra said, “You enact the pastime of throwing a shower of food everywhere.” The word anna here refers to eatables. When a child is unable to chew, he is given liquid items like milk as food and drink. If we accept the showered liquid item as a food, then it must refer in this case to milk, which is the food of a child. When a child grows up, milk is no longer found in the breast of his mother. But by the inconceivable potency of Nityananda there was a profuse supply of milk where it was otherwise not available.

Text 16

nityananda bale,—“iha pagale se kare

e chalaya ghare bhata na dibe amare?//CB, Madhya 11.016//

TRANSLATION

Nityananda said, “Only a madman acts like that. This is Your trick to

deprive Me from eating rice.

COMMENTARY

After hearing His faults pointed out by Mahaprabhu, Sri Nityananda said, “Only madmen act in such a way. But it is not proper for You to cheat Me from enjoying My food on the pretext that I must stop playing mischief.”

Text 17

amare na diya bhata sukhe tumi khao

apakirti ara kena baliya vedao?”//CB, Madhya 11.017//

TRANSLATION

“You do not feed Me rice while You Yourself eat happily. Why else are You telling everyone about My misdeeds?”

COMMENTARY

Being inspired by Sri Baladeva's statement to Krsna in the pastimes of Vraja, Nityananda lovingly quarreled with Sri Gaurasundara as follows: “While residing at the house of Nanda Maharaja, You (Krsna) always demand foodstuffs from Yasoda and enjoy them, whereas if I try to take such foodstuffs You criticize Me and disclose the topics of My mischief to everyone. This is nothing but selfishness.” The Lord regularly ate at the house of mother Saci. Not receiving His share there and being absorbed in the mood of Vraja, Nityananda spoke like this while conversing with Gaurasundara.

Text 18

prabhu bale,—“tomara apakirtye laja pai

sei se karane ami tomare sikhai”//CB, Madhya 11.018//

TRANSLATION

The Lord said, “I feel embarrassed by Your misdeeds. For this reason I

am instructing You.”

Text 19

hasi' bale nityananda,—“bada bhala bhala

cancalya dekhile sikhaiba sarva-kala//CB, Madhya 11.019//

TRANSLATION

Nityananda smiled and said, “That is very good. Whenever You see Me restless, please chastise Me.

Text 20

niscaya bujhila tumi, ami se cancala”eta bali,

prabhu cahi' hase khala khala//CB, Madhya 11.020//

TRANSLATION

“You must have understood that I am indeed restless.” After speaking in this way He looked at the Lord and laughed loudly.

Texts 21-22

anande na jane bahya, kon karma kare

digambara hai' vastra bandhilena sire

jode jode lampha dei hasiya hasiya

sakala angane bule dhuliyadhuliya//CB, Madhya 11.021-22//

TRANSLATION

Out of ecstasy Nityananda lost His external consciousness and forgot what he was doing. He then removed His cloth and tied it on His head. He laughed as He jumped about and staggered like a drunkard around

the courtyard.

COMMENTARY

We see that being inspired by His transcendental Vraja pastimes Nityananda removed His clothes and tied them on His head like a turban. These activities are simply Nityananda's reenactment of His Vraja pastimes while absorbed in bliss and completely devoid of external consideration. According to the consideration of the external world, Nityananda Prabhu was at that time an adult. But His imitation of childish activities completely bewilders the minds of people who are dependant on sensual perception. His hopping about and frivolous sporting in various way are beyond the consideration of materialists.

Text 23

gadadhara, srinivasa, ara haridasa

siksara prasade sabe dekhe dig-vasa//CB, Madhya 11.023//

TRANSLATION

Seeing Nityananda without any clothes, Gadadhara, Srinivasa, and Haridasa understood that these pastimes were to teach some lesson.

Text 24

daki' bale visvambhara,—“e ki kara karma?

grhasthera badite e-mata nahe dharma//CB, Madhya 11.024//

TRANSLATION

Visvambhara called out, “What are You doing? It is not proper to act like this in a householder's house.

COMMENTARY

Sriman Mahaprabhu was the covered fountainhead of all incarnations. He never agreed to display His conjugal pastimes of Krsna. That is why He loudly protested such mischievous activities of Nityananda and said that it is extremely objectionable for an adult to wander about like a boy

without any clothes on.

Text 25

ekhani balila tumi—`ami ki pagala?'

ei-ksane nija vakya ghucila sakala”//CB, Madhya 11.025//

TRANSLATION

“A little while ago You asked, `Am I a madman?' But now You are contradicting Your own words.”

COMMENTARY

“O Nityananda, You just said You are not a madman, and now You again failed to maintain Your truthfulness by acting in a contradictory way by removing Your clothes.”

Text 26

ya'ra bahya nahi, ta'ra vacane ki laja?

nityananda bhasaye ananda-sindhu-majha//CB, Madhya 11.026//

TRANSLATION

Can anyone's words embarrass a person who has lost his external consciousness? Nityananda floated in an ocean of ecstasy.

COMMENTARY

Can one who is not aware of the external world feel shamed by arbitrary talk? Since Nityananda Prabhu was merged in an ocean of ecstasy, He was completely aloof from the good and bad of the external world.

Text 27

apane dhariya prabhu paraya vasana

e-mata acintya nityanandera kathana//CB, Madhya 11.027//

TRANSLATION

The Lord then personally caught hold of Nityananda and dressed Him. Such are the inconceivable pastimes of Nityananda.

Text 28

caitanyera vacana-ankusa matra mane

nityananda matta-simha ara nahi jane//CB, Madhya 11.028//

TRANSLATION

Nityananda was like a maddened lion and could not be controlled by anything other than Lord Caitanya's words, which were like a sharp iron hook.

COMMENTARY

The word vacanankusa refers to a controlling stick in the form of words.

Text 29

apani tuliya hate bhata nahi khaya

putra-praya kari' anna malini yogaya//CB, Madhya 11.029//

TRANSLATION

He did not eat rice with His own hands. Malini would feed Him as her own son.

Text 30

nityananda-anubhava jane pati-vrata

nityananda-seva kare yena putra mata//CB, Madhya 11.030//

TRANSLATION

Chaste Malini knew the glories of Nityananda. Thus she served Nityananda as an affectionate mother would serve her son.

COMMENTARY

Chaste Malinidevi, the wife of Srivasa, treated Nityananda as her affectionate son. Just as a mother serves her own son, Malinidevi served Nityananda in the same way considering Him as her own son.

Text 31

eka-dina pitalera bati nila kake

udiya calila kaka ye vanete thake//CB, Madhya 11.031//

TRANSLATION

One day a crow took a brass bowl and flew away into the forest.

Text 32

adrsya haiya kaka kon rajye gela

maha-cinta malinira cittete janmila//CB, Madhya 11.032//

TRANSLATION

Soon the crow flew out of sight and a great anxiety filled the heart of Malini.

Text 33

bati thui' sei kaka aila ara bara

malini dekhaye sunya-vadana tahara//CB, Madhya 11.033//

TRANSLATION

Leaving the bowl somewhere, the crow returned. Malini saw that the bowl

was not in its beak.

Texts 34-35

maha-tivra thakura-pandita-vyavahara

sri-krsnera ghrta-patra haila apahara

sunile pramada habe hena mane gani'

nahika upaya kichu, kandaye malini//CB, Madhya 11.034-35//

TRANSLATION

Srivasa Pandita would become extremely angry because the bowl that was used for offering ghee to Krsna had been stolen. Thinking that he would create havoc as soon as he heard about it, Malini did not say anything but simply kept crying.

COMMENTARY

Srivasa was a great devotee of Krsna. Thinking that Srivasa Pandita would become extremely angry on learning that a crow has taken away an ingredient of the Lord's service due to his wife's carelessness, Malinidevi became afflicted with a burden of distress.

Text 36

hena-kale nityananda aila sei sthane

dekhaye malini kande ajhora nayane//CB, Madhya 11.036//

TRANSLATION

At that time Nityananda came there and found Malini crying profusely.

Text 37

hasi' bale nityananda,—“kanda ki karana?

kon duhkha bala?—saba kariba khandana”//CB, Madhya 11.037//

TRANSLATION

Nityananda smiled and said, “Why are you crying? Tell Me the reason for your distress and I will take care of everything.”

Text 38

malini balaye,—“suna sripada gosani

ghrta-patra kake lai' gela kon thai”//CB, Madhya 11.038//

TRANSLATION

Malini replied, “Listen, Gosani! A crow stole a ghee bowl and left it somewhere.”

Text 39

nityananda bale,—“mata, cinta parihara

ami diba bati, tumi krandana sambara”//CB, Madhya 11.039//

TRANSLATION

Nityananda said, “Dear mother, do not worry. I will give you the bowl. Please stop crying.”

Text 40

kaka-prati hasi' prabhu balaye vacana//CB, Madhya 11.040//

TRANSLATION

“kaka, tumi bati jhata anaha ekhana”

COMMENTARY

The Lord smiled and said to the crow, “O crow, return the bowl at once.”

Text 41

sabara hrdaye nityanandera vasati

tara ajna langhibeka kahara sakati?//CB, Madhya 11.041//

TRANSLATION

Lord Nityananda resides in the heart of everyone, therefore who has the power to transgress His order?

Text 42

suniya prabhura ajna kaka udi' yaya

sokakuli malini kakera dike caya//CB, Madhya 11.042//

TRANSLATION

Being ordered by the Lord, the crow immediately flew away as Malini, who was overwhelmed with lamentation, looked on.

Text 43

ksaneke udiya kaka adrsya haila

bati mukhe kari' punah sekhane aila//CB, Madhya 11.043//

TRANSLATION

Within a short time the crow flew out of sight and then returned there with the bowl in its beak.

Text 44

aniya thuila bati malinira sthane

nityananda-prabhava malini bhala jane//CB, Madhya 11.044//

TRANSLATION

The crow set the bowl down in front of Malini, who knew perfectly well the influence of Nityananda.

Text 45

anande murchita haila apurva dekhiya

nityananda-prati stuti kare dandaiya//CB, Madhya 11.045//

TRANSLATION

Seeing this wonder, Malini lost consciousness out of ecstasy. Then she stood up and prayed to Nityananda.

Texts 46-47

“ye jana anila mrta gurura nandana

ye jana palana kare sakala bhuvana

yamera ghara haite ye anite pare

kaka-sthane batiane,—ki mahattva tare? //CB, Madhya 11.046-47//

TRANSLATION

“For He who brought back the dead son of His spiritual master, who maintains all the universes, and who can bring a soul back from the abode of Yamaraja, it is not at all glorious to bring a bowl back from a crow.

COMMENTARY

The first line of verse 46 is explained as follows: During Their Mathura pastimes, Lord Baladeva and Sri Krsna once went as brahmacaris to

Sandipani Muni's asrama in Avantipura for studying the scriptures. In order to instruct everyone, They served Their spiritual master in various ways and learned sixty-four varieties of knowledge in sixty-four days. When after completing Their studies They expressed a desire to give some guru-daksina, Sandipani Muni, who had seen Their uncommon characteristics, requested Them to bring his dead son back from the great ocean at Prabhasa-tirtha. Both Balarama and Krsna thus mounted a chariot and went to Prabhasa-tirtha, or Dvaraka. When They then demanded the son of Their spiritual master from the ocean, the deity of the ocean informed Them that the son of Their spiritual master had been killed by a demon named Pancajana. On hearing this, Balarama and Krsna entered the water, went to the palace of Pancajana, and killed him. But when They did not find Their spiritual master's son within the belly of the demon, They went to the abode of Yamaraja. Yamaraja duly worshiped Sri Krsna and Balarama and according to Their order brought the dead son of Their spiritual master back to life and offered him to Them. (Srimad Bhagavatam, Tenth Canto, Chapter Forty-five)

Texts 48-49

yanhara mastakopari ananta bhuvana

lilaya na jane bhara, karaye palana

anadi avidya-dhvamsa haya yanra name

ki mahattva tanra, batiane kaka-sthane? //CB, Madhya 11.048-49//

TRANSLATION

“For He who holds innumerable universes on His head and yet does not feel their weight and for He whose holy name destroys one's nescience that has no beginning, what is the wonder that He brings a bowl back from a crow?

COMMENTARY

For a description of the Lord's holding innumerable universes on His head one should refer to Srimad Bhagavatam (5.17.21, 5.25.2, 12, and 6.16.48) and the Gaudiya-bhasya commentary of Adi-khanda (1.13).

For a description of the destruction of nescience by the Lord's holy name one should discuss Srimad Bhagavatam (3.9.15, 6.2.7, 11-12, 6.1.15, 6.3.24, and 6.16.44), the first verse of Siksastaka, and Bhakti-rasamrta-sindhu (Daksina-vibhaga 1.51).

Text 50

ye tumi laksmana-rupe purve vana-vase

nirantara raksaka achila sita-pase//CB, Madhya 11.050//

TRANSLATION

“While living in exile in the forest as Laksmana, You constantly remained by the side of Sita as her protector.

COMMENTARY

For a description of this pastime, refer to the Ramayana, Aranya-kanda, Chapters Twenty-four and Forty-three.

Text 51

tathapiha matra tumi sitara carana

iha bai sita nahi dekhile kemana//CB, Madhya 11.051//

TRANSLATION

“Yet You never saw Sita, except for her lotus feet.

COMMENTARY

In the Ramayana, Uttara-kanda (58.21) Laksmana speaks to Sitadevi as follows: “O beautiful one, what are you saying? O pious lady! I have never seen your form before, I have seen only your lotus feet.”

Text 52

tomara se bane ravanera vamsa-nasa

se tumi ye batiana, kemana prakasa?//CB, Madhya 11.052//

TRANSLATION

“For You who destroyed the entire family of Ravana by Your arrows, what is the glory in bringing a bowl back from a crow?

COMMENTARY

For a description of this pastime one should refer to Srimad Bhagavatam, Ninth Canto, Chapter Ten and the Lanka-kanda of Ramayana.

Text 53

yahara carane purve kalindiasi

yastavana karila maha-prabhava janiya//CB, Madhya 11.053//

TRANSLATION

“After realizing Your power and glories, Yamuna-devi previously offered prayers at Your lotus feet.

COMMENTARY

While residing at Dvaraka, Lord Baladeva once came to Vraja to meet His well-wishers. He stayed there for the two months of Caitra and Vaisakha (April and May). At that time Sri Baladeva drank the Varuni sent by Varuna, the predominating deity of water, and enjoyed pastimes with the gopis. Thereafter, with a desire to sport in the waters of Sri Yamuna, Sri Baladeva ordered Yamuna to come before Him. Considering Sri Baladeva intoxicated, however, she neglected His order. Then Lord Baladeva, the son of Rohini, became angry and began to pull Yamuna with the tip of His plough. At that time Yamuna became extremely afraid, so after falling at the feet of Baladeva, she begged for His pardon by offering various prayers. (Srimad Bhagavatam, Tenth Canto, Chapter Sixty-five)

Text 54

caturdasa-bhuvana-palana-sakti yara

kaka-sthane batiane—ki mahattva tanra?//CB, Madhya 11.054//

TRANSLATION

“For He who possesses the power to maintain the fourteen worlds, what is the glory in bringing a bowl back from a crow?

Text 55

tathapi tomara karya alpa nahi haya

yei kara, sei satya, cari vede kaya”//CB, Madhya 11.055//

TRANSLATION

“Still Your activities are not insignificant. Whatever You do is eternal and confirmed by the Vedas.”

Text 56

hase nityananda tana suniya stavana

balya-bhave bale,—“muni kariba bhojana”//CB, Madhya 11.056//

TRANSLATION

After hearing Malini's prayers, Nityananda smiled and in the mood of a child said, “I will eat.”

Text 57

nityananda dekhile tahara stana jhare

balya-bhave nityananda stana pana kare//CB, Madhya 11.057//

TRANSLATION

As soon as Malini would see Nityananda, milk would automatically flow from her breasts, and in the mood of a child Nityananda would drink her milk.

Text 58

ei-mata acintya nityanandera carita

ami ki baliba, saba jagate vidita//CB, Madhya 11.058//

TRANSLATION

Such are the inconceivable characteristics of Nityananda. What more can I say? They are already known throughout the world.

Text 59

karaye durjneya karma, alaukika yena

ye janaye tattva, se manaye satya hena//CB, Madhya 11.059//

TRANSLATION

His activities are extraordinary and incomprehensible. Anyone who actually knows Him accepts His pastimes as true.

Text 60

aharnisa bhavavese parama uddama

sarva-nadiyaya bule jyotir-maya-dhama//CB, Madhya 11.060//

TRANSLATION

Absorbed in transcendental ecstasy, the most effulgent Nityananda wandered day and night throughout Nadia.

Text 61

kiba yogi nityananda, kiba tattva-jnani

yahara ye-mata iccha, na balaye keni//CB, Madhya 11.061//

TRANSLATION

Some say that Lord Nityananda is a great yogi, while some say He is a great philosopher. Others may say whatever they desire, and why should they not say so?

Text 62

ye se kene nityananda-caitanyera nahe

tabu se carana mora rahuka hrdaye//CB, Madhya 11.062//

TRANSLATION

Whatever relationship Nityananda may have with Lord Caitanya, I still keep His lotus feet within my heart.

Text 63

eta parihare o ye papi ninda kare

tabe lathi maron tara sirera upare//CB, Madhya 11.063//

TRANSLATION

If in spite of hearing the glories of Nityananda, one blasphemes Him, then I kick the head of such a sinful person.

Text 64

ei-mata ache prabhu srivasera ghare

niravadhi apane gauranga raksa kare//CB, Madhya 11.064//

TRANSLATION

In this way Nityananda Prabhu resided in the house of Srivasa. Lord Gauranga constantly protected Him.

Text 65

eka-dina nija-grhe prabhu visvambhara

vasi' ache laksmi-sange parama-sundara//CB, Madhya 11.065//

TRANSLATION

One day the most enchanting Lord Visvambhara was sitting in His house with Laksmi at His side.

COMMENTARY

Here the word laksmi refers to Visnupriya.

Text 66

yogaya tambula laksmi parama harise

prabhura anande na janaye ratri-dise//CB, Madhya 11.066//

TRANSLATION

Laksmi was offering betel nuts to the Lord in great happiness, and the Lord was so pleased that He did not know whether it was day or night.

COMMENTARY

The word dise means “the directions such as northeast” or “information.” Therefore the phrase ratri-dise means “knowledge of night.”

Text 67

yakhana thakaye laksmi-sange visvambhara

sacira cittete haya ananda vistara//CB, Madhya 11.067//

TRANSLATION

Whenever Visvambhara enjoyed pastimes with Laksmi, mother Saci felt great happiness in her heart.

Text 68

mayera cittera sukha thakura janiya

laksmira sangete prabhu thakena vasiya//CB, Madhya 11.068//

TRANSLATION

Knowing that this made His mother happy, the Lord spent time in the company of Laksmi.

Text 69

hena-kale nityananda ananda-vihvala

aila prabhura badi parama cancala//CB, Madhya 11.069//

TRANSLATION

At that time the most restless Nityananda came to the Lord's house overwhelmed in ecstasy.

Text 70

balya-bhave digambara rahila dandai

yakahare na kare laja parananda paiya//CB, Madhya 11.070//

TRANSLATION

He stood there in the mood of a child without any clothes on. He was so absorbed in ecstasy that He did not feel shy before anyone.

Text 71

prabhu bale,—“nityananda, kene digambara?”

nityananda `haya haya' karaye uttara//CB, Madhya 11.071//

TRANSLATION

The Lord said to Him, “O Nityananda, why don't You have any clothes on?” Nityananda replied, “Yes. Yes.”

Text 72

prabhu bale,—“nityananda, paraha' vasana”

nityananda bale,—“aji amara gamana”//CB, Madhya 11.072//

TRANSLATION

The Lord said, “Nityananda, put on Your cloth.” Nityananda replied, “Today I will go.”

Text 73

prabhu bale,—“nityananda, iha kene kari?”

nitai balena,—“ara khaite na pari”//CB, Madhya 11.073//

TRANSLATION

The Lord asked, “Nityananda, why do You act like this?” Nityananda replied, “I cannot eat any more.”

Text 74

prabhu bale,—“eka kahi, kaha kene ara?”

nitai balena,—“ami genu dasa-bara”//CB, Madhya 11.074//

TRANSLATION

The Lord then inquired, “When I ask You something, why do You reply something else?” Nityananda replied, “I went there ten times.”

Text 75

kruddha hana bale prabhu,—“mora dosa nani”

nityananda bale,—“prabhu, etha nahi ai”//CB, Madhya 11.075//

TRANSLATION

In an angry mood, the Lord said, “I have no fault.” Nityananda replied, “Mother Saci is not here.”

Text 76

prabhu kahe,—“krpa kari' paraha' vasana”

nityananda bale,—“ami kariba bhojana//CB, Madhya 11.076//

TRANSLATION

The Lord said, “Please be kind and put on Your cloth.” Nityananda said, “I will eat.”

Text 77

caitanya-avese matta nityananda raya

eka sune, ara bale, hasiya vedaya//CB, Madhya 11.077//

TRANSLATION

Lord Nityananda was fully intoxicated with ecstatic love for Lord Caitanya. He heard one thing and replied something else. In this way He laughed as He wandered about.

Text 78

apane uthiya prabhu paraya vasana

bahya nahi—hase padmavatira nandana//CB, Madhya 11.078//

TRANSLATION

The Lord then got up and personally put clothes on Nityananda. The son of Padmavati lost all external consciousness and smiled.

Text 79

nityananda-caritra dekhiya ai hase

visvarupa-putra-hena mane mane vase//CB, Madhya 11.079//

TRANSLATION

On seeing these characteristics of Nityananda, mother Saci smiled. Within her mind she treated Nityananda as her son Visvarupa.

Text 80

sei-mata vacana sunaye saba mukhe

majhe majhe sei-rupa ai matra dekhe//CB, Madhya 11.080//

TRANSLATION

Often mother Saci heard Nityananda speak exactly like Visvarupa and saw Him in the form of Visvarupa.

Text 81

kahare na kahe ai, putra-sneha kare

sama-sneha kare nityananda-visvambhare//CB, Madhya 11.081//

TRANSLATION

But she did not disclose this to anyone. She showed equal affection to both Visvambhara and Nityananda.

Text 82

bahya pai' nityananda parila vasana

sandesa dilena ai karite bhojana//CB, Madhya 11.082//

TRANSLATION

On regaining His external consciousness, Nityananda put on His clothes and mother Saci gave Him some milk sweets to eat.

COMMENTARY

The word sandesa refers to a particular type of sweet made from condensed milk.

Text 83

ai-sthane panca ksira-sandesa paiya

eka khaya, ara cari phele chadaiya//CB, Madhya 11.083//

TRANSLATION

When mother Saci gave five pieces of sandesa to Nityananda, He ate one and threw away the rest.

Text 84

“haya haya”bale ai—“kene phelaila?”

nityananda bale,—“kene eka thani dila?”//CB, Madhya 11.084//

TRANSLATION

“Alas! Alas!” said mother Saci, “Why did You throw them away?” Nityananda replied “Why did you give them to Me all at once?”

Text 85

ai bale,—“ara nahi, tabe ki khaiba?”

nityananda bale,—“caha, avasya paiba”//CB, Madhya 11.085//

TRANSLATION

Mother Saci said, “I have no more sweets. What will You eat now?” Nityananda replied “If you desire, you will certainly find them.”

Text 86

gharera bhitare ai aparupa dekhe

sei cari sandesa dekhaye parateke//CB, Madhya 11.086//

TRANSLATION

To her amazement, mother Saci found those four pieces of sandesa intact within the room.

COMMENTARY

The word parateke means “in one's presence” or “in front of.”

Text 87

ai bale,—“se sandesa kothaya padila?

gharera bhitare kon prakare aila?”//CB, Madhya 11.087//

TRANSLATION

Mother Saci asked, “Where did the sandesa fall? How did they come within the room?”

Text 88

dhula ghucaiya sei sandesa laiya

harise aila ai apurva dekhiya//CB, Madhya 11.088//

TRANSLATION

Being struck with wonder, mother Saci removed the dust from the sandesa and happily came outside.

Text 89

asi' dekhe nityananda sei ladu khaya

ai bale,—“bapa, iha paila kothaya?”//CB, Madhya 11.089//

TRANSLATION

On returning, mother Saci saw that Nityananda was eating those same sweets. She said, “Dear son, where did You get those?”

Text 90

nityananda bale,—“yaha chadana pheliluntora

duhkha dekhi' tai cahiya anilun//CB, Madhya 11.090//

TRANSLATION

Nityananda replied, “These are the same sweets I threw away. Seeing your distress, I brought them back.”

Text 91

adbhuta dekhiya ai mane mane gane

nityananda-mahima na jane kon jane?//CB, Madhya 11.091//

TRANSLATION

Seeing these wonders, mother Saci contemplated, “Who is that person who does not know the glories of Nityananda?

Text 92

ai bale,—“nityananda, kene more bhanda?”

janila isvara tumi, more maya chada”//CB, Madhya 11.092//

TRANSLATION

Mother Saci said “O Nityananda, why do You deceive me? I know You are the Supreme Lord. Therefore please remove Your illusion.”

COMMENTARY

In order to deceive the living entities, the Supreme Lord provides various kinds of illusion in their thinking. The conditioned souls then accept temporary objects as eternal. This is the influence of the Supreme Lord.

Text 93

balya-bhave nityananda aira carana

dharibare yaya,—ai kare palayana//CB, Madhya 11.093//

TRANSLATION

In the mood of a child, Nityananda tried to grab mother Saci's feet, but she ran away.

Text 94

ei-mata nityananda-caritra agadha

sukrtira bhala, duskrtira karya-vadha//CB, Madhya 11.094//

TRANSLATION

The characteristics of Nityananda are unfathomable; for pious persons they are beneficial, and for sinful persons they create obstacles.

COMMENTARY

Fortunate living entities obtain beneficial results from the characteristics of Nityananda. Unfortunate living entities achieve obstacles in their activities due to their misconceptions.

Text 95

nityananda-ninda kare ye papistha jana

ganga o tahare dekhi' kare palayana//CB, Madhya 11.095//

TRANSLATION

Even the Ganges runs away from a person who blasphemes Lord Nityananda.

COMMENTARY

Being unable to realize the actual identity of Nityananda, the Supreme Personality of Godhead, many conditioned souls who are bound by the wheel of karma from time immemorial blaspheme Him. But on seeing such offenders, who commit offenses through their blasphemy, the Ganges, who takes away one's sinful reactions, runs away from them rather than destroying their sins. If the Supreme Lord becomes angry, then Nityananda, who is manifested as the spiritual master, can remove the Lord's anger; but if one commits an offense at the feet of the spiritual master, who is the manifestation of Nityananda, it is extremely difficult to nullify such an offense.

Text 96

vaisnavera adhiraja ananta isvara

nityananda-mahaprabhu sesa mahidhara//CB, Madhya 11.096//

TRANSLATION

Lord Nityananda is Ananta Sesa, the supreme controller, the maintainer of all the universes, and the king of the Vaisnavas.

COMMENTARY

Lord Ananta is described in the Matsya Purana (2.48.37) as follows:

yasmad brahmadayo deva munayas cogra-tejas

ahna te 'stam adhigacchanti tenanantas tvam ucyase

“Since the demigods such as Lord Brahma and Lord Siva and the powerful effulgent sages could not reach the end of Your glories, therefore, O Lord, You are known as Ananta.” In Srimad Bhagavatam (1.18.19) it is stated as follows:

yo 'nanta-saktir bhagavan ananto

mahad-gunatvad yam anantam ahuh

“The Personality of Godhead, unlimited in potency and transcendental by attributes, is called Ananta.” In Srimad Bhagavatam (4.30.31) it is stated as follows:

na hy antas tvad-vibhutinam so 'nanta iti giyase

“Because there is no end to Your opulences, You are celebrated by the name Ananta.” In the Rg Veda it is stated:

ananta-saktih paramo ananta-viryah so 'nantah

“He who possesses unlimited energies, who is the supreme controller of all controllers, and who possesses unlimited strength is known as Ananta.”

Text 97

ye te kene nityananda-caitanyera nahe

tabu se carana-dhana rahuka hrdaye//CB, Madhya 11.097//

TRANSLATION

Whatever relationship Nityananda may have with Lord Caitanya, I still keep His lotus feet within my heart.

Text 98

vaisnavera paye mora ei manaskama

mora prabhu nityananda hau balarama//CB, Madhya 11.098//

TRANSLATION

I offer my respectful obeisances at the feet of the Vaisnavas and pray that Nityananda, who is nondifferent from Balarama, may always remain my master.

Text 99

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 11.099//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Eleven, entitled, “The Characteristics of Nityananda.”

Chapter 12 The Glories of Nityananda

This chapter describes Nityananda's endless childishness; His pastime of swimming in the Ganges; His arrival before Mahaprabhu without any clothes on; Mahaprabhu's dressing of Nityananda, offering prayers to Nityananda, begging brahmana underwear from Nityananda, and distribution of brahmana underwear pieces to all the devotees; a narration of Nityananda's glories; the devotees' drinking the water that has washed Sri Nityananda's feet; the devotees' feelings of agitation by the influence of drinking that water; Mahaprabhu's description of Nityananda's constitutional position; and the glories of His mercy.

During the Navadvipa pastimes Nityananda Prabhu constantly remained absorbed in bliss and acted like a young boy. During the rainy season everyone became frightened when He fearlessly swam in the crocodile-infested waters of the Ganges. Due to love of God, He sometimes remained in an unconscious state for three or four days. One day Nityananda came naked before Sri Gaurasundara in the mood of a child while loudly exclaiming, “Nimai Pandita is My Lord.” Mahaprabhu laughed and then took off the cloth from His own head and put it on Nityananda. Thereafter the Lord smeared fragrant sandalwood pulp on the body of Nityananda, offered Him a flower garland, made Him sit in front of Him, and then began to offer Him prayers. Nityananda accepted the service of Mahaprabhu and heard His own open glorification without any agitation. Thereafter Mahaprabhu asked Nityananda for a kaupina, or brahmana underwear, and after tearing into pieces that kaupina, which is desirable even by great mystic yogis, He distributed them to the devotees. The Lord instructed the devotees to tie those pieces of cloth on their heads and then described Nityananda's constitutional position and the glories of His mercy. Being ordered by Mahaprabhu, everyone happily tied those pieces of kaupina on their heads. When Mahaprabhu instructed the devotees to drink the water that has washed the feet of Nityananda, they immediately began to drink that water again and again. The devotees became intoxicated by drinking the water that had washed Nityananda's feet and considered that their lives have become successful. They

praised their own good fortune and the sweetness of that water. Being agitated by love of God as a result of drinking the water from Nityananda's feet, they began to perform krsna-kirtana in ecstasy. Gaura and Nityananda also joined them and performed kirtana throughout the day. After the completion of kirtana, Gaurasundara sat in the midst of the devotees and spontaneously declared, “The lotus feet of Nityananda are worshiped by even Lord Siva and Lord Brahma, so if one exhibits faith and devotion to these lotus feet he actually exhibits faith and devotion to Me. Anyone who is envious of Nityananda is not dear to Me, rather simply by the touch of air that has touched the body of Nityananda one attains the mercy of Krsna.” The devotees chanted “Jaya! Jaya!” in ecstasy and accepted these words from the mouth of Mahaprabhu with great respect.

Text 1

jaya visvambhara sarva vaisnavera natha

bhakti diya jive prabhu kara atmasat//CB, Madhya 12.001//

TRANSLATION

All glories to Visvambhara, the Lord of all Vaisnavas! O Lord, please bestow Your devotional service on the living entities and deliver them.

Text 2

hena lila nityananda-visvambhara-sange

navadvipe dui jane kare bahu range//CB, Madhya 12.002//

TRANSLATION

In this way Lord Nityananda and Lord Visvambhara enjoyed various pastimes in Navadvipa.

Text 3

krsnanande alaukika nityananda-raya

niravadhi balakera praya vyavasaya//CB, Madhya 12.003//

TRANSLATION

Lord Nityananda was fully absorbed in transcendental ecstatic love for Krsna, yet He constantly behaved like a young boy.

COMMENTARY

Persons who are intoxicated by material happiness do not possess any information about the happiness derived from Krsna's service. Since Lord Nityananda was fully intoxicated by ecstatic love for Krsna, He constantly displayed the characteristics of a small boy. People who are intoxicated by material enjoyment deviate from the principle of simplicity by taking shelter of worldly deceit. Such material conceptions were never found in the characteristics of Nityananda.

Text 4

sabare dekhiya prita madhura sambhasa

apana-apani nrtya-vadya-gita-hasa//CB, Madhya 12.004//

TRANSLATION

Nityananda spoke sweetly with everyone He saw. He engaged in dancing, singing, playing musical instruments, and laughing.

Text 5

svanubhavanande ksane karena hunkara

sunile apurva buddhi janmaye sabara//CB, Madhya 12.005//

TRANSLATION

Sometimes He roared loudly out of His own ecstasy. Hearing His roar, everyone became struck with wonder.

Text 6

varsate gangaye dheu kumbhire vestita

tahate bhasaye, tilardheka nahi bhita//CB, Madhya 12.006//

TRANSLATION

During the rainy season the waves of the Ganges were full of crocodiles, yet Nityananda fearlessly floated in those waters.

COMMENTARY

During the rainy season many crocodiles were seen in the river. Nityananda did not for even a moment become afraid to play in the waters of such a crocodile-infested river.

Text 7

sarva-loka dekhi' dare kare—`haya haya'

tathapi bhasena hasi' nityananda-raya//CB, Madhya 12.007//

TRANSLATION

On seeing Him floating, people became frightened and exclaimed, “Alas! Alas!” But Nityananda smiled and continued to float.

Text 8

anantera bhave prabhu bhasena gangaya

na bujhiya sarva-loka kare—`haya haya'//CB, Madhya 12.008//

TRANSLATION

Nityananda floated in the Ganges in the mood of Ananta. Not understanding His glories, everyone lamented, “Alas! Alas!”

COMMENTARY

Lord Ananta eternally lies down in the Casual Ocean. In the same mood Nityananda floated in the Ganges by way of swimming. Those who did not know His glories became filled with anxiety.

Text 9

anande murchita va hayena kona ksana

tina cari divase o na haya cetana//CB, Madhya 12.009//

TRANSLATION

Sometimes He lost consciousness due to ecstatic love and did not regain consciousness even after three or four days.

COMMENTARY

Being absorbed in ecstatic love for Krsna, Nityananda sometimes did not manifest external consciousness for three or four days.

Text 10

ei-mata ara kata acintya kathana

ananta-mukhete nari karite varnana//CB, Madhya 12.010//

TRANSLATION

In this way Nityananda performed many other inconceivable pastimes. I could not describe them all even if I possessed unlimited mouths.

Text 11

daive eka-dina yatha prabhu vasi' ache

ailena nityananda isvarera kache//CB, Madhya 12.011//

TRANSLATION

By providence, one day Nityananda came before the Lord while He was sitting.

Text 12

balya-bhave digambara hasya sri-vadane

sarvada ananda-dhara vahe sri-nayane//CB, Madhya 12.012//

TRANSLATION

In the mood of a child, Nityananda had no clothes on. He constantly smiled and tears of love flowed from His lotus eyes.

COMMENTARY

As needy boys always cry to express their misery, Lord Nityananda in an opposite mood (always joyful) smiled and shed tears of love. Sometimes His clothes would loosen. As a result His childish sweetness contradicted the principle of shyness.

Text 13

niravadhi ei bali' karena hunkara//CB, Madhya 12.013//

TRANSLATION

“mora prabhu nimai pandita nadiyara”

COMMENTARY

Lord Nityananda roared loudly and repeatedly proclaimed, “Nimai Pandita of Nadia is My Lord.”

Text 14

hase prabhu dekhi' tana murti digambara

maha-jyotir-maya tanu dekhite sundara//CB, Madhya 12.014//

TRANSLATION

On seeing Nityananda without any clothes on, the Lord laughed. The beautiful body of Nityananda was full of effulgence.

Text 15

athe-vyathe prabhu nija mastakera vasa

paraiya thuilena—tathapiha hasa//CB, Madhya 12.015//

TRANSLATION

The Lord hurriedly took off the cloth from His own head and put it on Nityananda, who simply laughed.

COMMENTARY

Whenever Nityananda would take off His clothes out of ecstasy, Mahaprabhu covered Nityananda's body with the cloth that the Lord tied on His own head. By this action of Mahaprabhu, Nityananda smiled and expressed His childish nature.

Text 16

apane lepila tana anga divya gandhe

sese malya paripurna dilena sri-ange//CB, Madhya 12.016//

TRANSLATION

Thereafter the Lord smeared sandalwood paste on Nityananda's transcendental body and offered Him a flower garland.

Text 17

vasite dilena nija sammukhe asana

stuti kare prabhu, sune sarva bhakta-gana//CB, Madhya 12.017//

TRANSLATION

The Lord offered Nityananda an asana to sit in front of Him. Then the Lord offered prayers while all the devotees attentively listened.

Text 18

“name nityananda tumi, rupe nityananda

ei tumi nityananda rama-murtimanta//CB, Madhya 12.018//

TRANSLATION

“Your name is Nityananda and Your form is nityananda, full of eternal bliss. You are directly Lord Balarama.

COMMENTARY

While offering prayers to Nityananda, Mahaprabhu said, “Your name is Nityananda, and Your form is directly nityananda, eternal bliss. The flow of bliss is never checked in You. You are directly Lord Balarama.” In the Brhad-yamala Lord Krsna speaks as follows:

balaramo mamaivamsah so 'pi tatra bhavisyati

nityananda iti khato nyasi cudamanih ksitau

“Sri Balarama, who is My expansion, will also appear in Navadvipa as the crest jewel among the sannyasis and will be known as Sri Nityananda.” It is stated in the Caitanya-caritamrta (Adi 5.6) as follows:

ei krsna—navadvipe sri-caitanya-candra

sei balarama—sange sri-nityananda

“That original Lord Krsna appeared in Navadvipa as Lord Caitanya, and Balarama appeared with Him as Lord Nityananda.”

Text 19

nityananda paryatana, bhojana, vebhara

nityananda vina kichu nahika tomara//CB, Madhya 12.019//

TRANSLATION

“Your traveling, eating, and dealings are all full of eternal bliss. There is never any diminution in Your enjoyment of eternal bliss.

COMMENTARY

Sriman Mahaprabhu said, “O Nityananda, there is no interruption of bliss in Your traveling, eating, and all varieties of behavior.”

Text 20

tomare bujhite sakti manusyera kotha?

parama susatya—tumi yatha, krsna tatha”//CB, Madhya 12.020//

TRANSLATION

“How can human beings understand You? It is a fact that You are present wherever Krsna is.”

COMMENTARY

“Wherever Krsna is, You are also there. Just as Lord Krsna is eternal, You also constantly remain with Him and are eternal. Since You are beyond the jurisdiction of human beings' material perception, which is under the three material modes of nature, they cannot understand You.”

Text 21

caitanyera rase nityananda mahamati

ye balena, ye karena—sarvatra sammati//CB, Madhya 12.021//

TRANSLATION

The most magnanimous Nityananda is absorbed in ecstatic love for Lord

Caitanya, so whatever He speaks or does is always approved by the Lord.

Text 22

prabhu bale,—“eka khani kaupina tomara

deha'—iha bada iccha achaye amara”//CB, Madhya 12.022//

TRANSLATION

The Lord said, “Give Me a piece of Your kaupina. I have a great desire to have it.”

COMMENTARY

While traveling to the holy places with one sannyasi, Lord Nityananda formally accepted the principle of wearing the brahmacari kaupina. Mahaprabhu expressed a desire to beg that kaupina, which is the sign of a brahmacari. The wearing of kaupina entails covering the lower part of one's body with the minimum required cloth. Persons who are intoxicated by material enjoyment engage in deceitfulness in the name of civilization and declare the absence of simplicity as gentlemanliness by dressing opulently. In order to stop dressing and eating opulently, which are aimed at maintaining adultery, the acceptance of kaupina is indicative of the greatness of asrama-dharma, the occupational duty of a particular caste.

Text 23

eta bali' prabhu tara kaupina aniya

chota kari' cirilena aneka kariya//CB, Madhya 12.023//

TRANSLATION

After speaking in this way the Lord took Nityananda's kaupina and tore it into many small pieces.

Text 24

sakala-vaisnava-mandalire jane jane

khani khani kari' prabhu dilena apane//CB, Madhya 12.024//

TRANSLATION

The Lord then personally distributed those pieces to every one of the Vaisnavas.

Text 25

prabhu bale,—“e vastra bandhaha sabe sire

anyera ki daya—iha vanche yogesvare//CB, Madhya 12.025//

TRANSLATION

The Lord said, “Tie this piece of cloth on your head. What to speak of others, even the greatest mystic yogis desire this.

Text 26

nityananda-prasade se haya visnu-bhakti

janiha—krsnera nityananda purna-sakti//CB, Madhya 12.026//

TRANSLATION

“Simply by the mercy of Nityananda one obtains devotional service of Visnu. Know it for certain that Nityananda is the full potency of Krsna.

COMMENTARY

Mahaprabhu said, “You should know Sri Nityananda Prabhu as the complete potency of Lord Krsna. He is the topmost among the servants of Krsna. Only by His mercy can one achieve devotion to Visnu. He is the form of Visnu presiding over the sandhini potency. Although He is Lord Visnu Himself, He nevertheless serves the supreme Visnu. He serves the origin of all visnu-tattvas. Only by His mercy is the living entities'

propensity for worshiping Hari awakened.” In His form as the younger sister of Radharani, Sri Nityananda Prabhu nourishes conjugal mellows. That is why Sri Thakura Narottama has said:

hena nitai vine bhai, radha-krsna paite nai,

drdha kari' dhara nitaira paya

“Unless one takes shelter under the shade of the lotus feet of Lord Nityananda, it will be very difficult for him to approach Radha-Krsna. If one actually wants to enter into the dancing party of Radha-Krsna, he must firmly catch hold of the lotus feet of Lord Nityananda.” As the supreme Jagat-guru, Sri Nityananda Prabhu alone is the origin of guru-tattva. In regards to the devotee Jagat-guru, the spiritual master is an incarnation of Sri Nityananda, who is the manifestation of Sri Caitanya. The spiritual master is most dear to Lord Krsna because like Sri Nityananda he is also a manifestation of Sri Caitanya, and he is renowned to be as good as Nityananda. The travelers on the path of devotional service do not accept the identification of Nityananda's family through seminal consideration. The nondevotee smartas who are averse to the service of Visnu attribute such unreasonable propositions to the family of Nityananda, but the devotees of the Lord are completely against this. The family of Nityananda is based on disciplic succession. Since it is not based on seminal succession, many ordinary villagers who were disciples of Virabhadra Prabhu considered themselves as belonging to the family of Sri Nityananda. The book Nityananda-vamsa-vistara, composed by a person from Beniatola (Calcutta) at the end of nineteenth century, is modern and opposed to history.

Text 27

krsnera dvitiya nityananda bai nai

sangi, sakha, sayana, bhusana, bandhu, bhai//CB, Madhya 12.027//

TRANSLATION

“Nityananda is the second manifestation of Krsna. He serves the Lord as His companion, friend, bed, ornaments, well-wisher, and brother.

COMMENTARY

Krsna's second manifestation, Sri Baladeva Prabhu, is Sri Gaurasundara's second manifestation, Nityananda Prabhu. Lord Krsna is one without a second, and Lord Nityananda is His second manifestation. Nityananda is inseparably related to the Absolute Personality of Godhead, Krsna. He is the companion of Gauranga, the friend of Gauranga, the bed of Gauranga, the carrier of Gauranga, the ornaments of Gauranga, and the relative of Gauranga, in the form of His elder brother.

Text 28

vedera agamya nityanandera caritra

sarva-jiva-janaka, raksaka, sarva-mitra//CB, Madhya 12.028//

TRANSLATION

“The characteristics of Nityananda are incomprehensible to the Vedas. He is the origin, protector, and friend of all living entities.

COMMENTARY

The characteristics of Nityananda are incomprehensible to the knowers of the Vedas. Coming from this Nityananda, the Sankarsana form of Vasudeva in Maha-Vaikuntha considered by the followers of the Pancaratras is not Nityananda's partial identity. He is a self-manifested object. From Him, Karanodakasayi Visnu, Garbhodakasayi Visnu, and Ksirodakasayi Visnu manifest and float in the three oceans. These three Visnus reside in Maha-Vaikuntha as Aniruddha, Pradyumna, and Sankarsana as the cause of both Vaikuntha and the material world. The form of Visnu presiding over the sandhini potency manifests Karanodakasayi Visnu, from whom all the occasional incarnations are manifested. Since the living entities who belong to the marginal energy of the Lord are manifested from Karanodakasayi Visnu, He is the father of all living entities. Because He is the maintainer of all living entities, He is the “protector,” and because He is the shelter of all living entities, He is the “friend.” Lord Nityananda is the supreme controller, and the living entities are His separated parts. They are born from the marginal energy

of the Lord and are servants of the Lord. In Caitanya-caritamrta (Adi 5.43-45) it is stated: “One variety of the pastimes of the spiritual energy is described as pure goodness [visuddha-sattva]. It comprises all the abodes of Vaikuntha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Sankarsana. There is one marginal potency, known as the jiva. Maha-sankarsana is the shelter of all jivas.”

Text 29

ihara vyabhara saba krsna-rasa-maya

ihane sevile krsna-prema-bhakti haya//CB, Madhya 12.029//

TRANSLATION

“His dealings are full of transcendental mellows for Krsna. Just by serving Him one obtains devotional service in love of Krsna.

COMMENTARY

Since Nityananda was always eager to serve Krsna in ecstatic love, simply by serving Him the serving propensity of persons who are thirsty after loving devotional service to Krsna will be fully awakened. In Caitanya-caritamrta (Adi 5.204) it is stated as follows:

jaya jaya nityananda-caranaravinda

yanha haite painu sri-radha-govinda

“All glory, all glory to the lotus feet of Lord Nityananda, by whose mercy I have attained Sri Radha-Govinda.”

Text 30

bhakti kari' ihana kaupina bandha' sire

mahayatne iha puja kara giya ghare”//CB, Madhya 12.030//

TRANSLATION

“Tie the piece of His kaupina on your head with devotion. Go home and worship it with great care.”

Text 31

paiya prabhura ajna sarva-bhakta-gana

parama adare sire karila bandhana//CB, Madhya 12.031//

TRANSLATION

Being ordered by the Lord, all the devotees respectfully tied those pieces of kaupina on their heads.

COMMENTARY

By the order of Mahaprabhu all the devotees tied the pieces of kaupinas on their heads, and by the order of the Lord they took them to their houses and regularly worshiped them with devotion. To consider the clothes that the Supreme Lord or His devotees wear below the navel on the lower parts of their body as equal to the clothes ordinary people wear on the lower parts of their body is completely against the intention of the devotional scriptures. The dust of the feet and clothes for the lower part of the body of worshipable personalities are sources of strength for persons who are hankering after devotional service. If one considers these items abominable or equal to one's own, then the first level of devotional service known as sraddha, or faith, is disturbed. In Caitanya-caritamrta (Antya 16.60) it is stated: “The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.” There is no possibility of one obtaining devotional service to Visnu until one is fixed in the understanding: chadiya vaisnava-seva nistara payeche keba—without serving a pure devotee, one cannot advance in spiritual life. It is not proper for a person to consider his own stool and urine, or the stool and urine of those who are inferior to him, to be equal to the stool and urine of an exalted worshipable person. If one develops such a consideration, it will disturb his service to Hari, Guru, and Vaisnava. And if one considers that which is not Hari, Guru, and Vaisnava as Hari, Guru, and Vaisnava, then instead of becoming faithful such a person becomes

faithless and deprived of respectable personalities' mercy. This is aversion to the service of the Lord or the nondevotional platform.

Text 32

prabhu bale,—“sunaha sakala bhakta-gana

nityananda-padodaka karaha grahana//CB, Madhya 12.032//

TRANSLATION

The Lord said, “Listen, devotees, drink the water that has washed the feet of Nityananda.

Text 33

karilei matra ei padodaka pana

krsne drdha bhakti haya, ithe nahi ana”//CB, Madhya 12.033//

TRANSLATION

“As soon as one drinks that water, one will develop fixed devotional service to Krsna. There is no doubt about it.”

Text 34

ajna pai' sabe nityanandera carana

pakhaliya padodaka karaye grahana//CB, Madhya 12.034//

TRANSLATION

Being ordered by the Lord, all the devotees immediately washed the feet of Nityananda with water and drank it.

Text 35

panca-bara dasa-bara eka-jane khaya

bahya nahi, nityananda hasaye sadaya//CB, Madhya 12.035//

TRANSLATION

Some of the devotees drank five times and some drank ten times. Nityananda laughed constantly and did not know what was going on.

Text 36

apane vasiya mahaprabhu gaura-raya

nityananda-padodaka kautuke lotaya//CB, Madhya 12.036//

TRANSLATION

Sitting where He was, Gauranga Mahaprabhu in great jubilation personally distributed the water that had washed the feet of Nityananda.

Text 37

sabe nityananda-padodaka kari' pana

matta-praya `hari' bali' karaye ahvana//CB, Madhya 12.037//

TRANSLATION

After drinking the water from Nityananda's feet everyone became intoxicated and loudly chanted the name of Hari.

Text 38

keha bale,—“aji dhanya haila jivana”

keha bale,—“aji saba khandila bandhana”//CB, Madhya 12.038//

TRANSLATION

Someone said, “Today my life has become successful.” Someone else said, “Today my material bondage is vanquished.”

Texts 39-40

keha bale,—“aji hailama krsna-dasa”

keha bale,—“aji dhanya divasa-prakasa”

keha bale,—“padodaka bada svadu lage

ekhano mukhera mistata nahi bhange” ”//CB, Madhya 12.036-40//

TRANSLATION

Someone said, “Today I have become a servant of Krsna.” Someone else said, “Today is the most auspicious day for me.” Another said, “This water is so tasty that I still feel sweetness in my mouth.”

COMMENTARY

After drinking on the order of Sri Gaurasundara the water that had washed the feet of Sri Nityananda, someone said, “The water from Nityananda's feet is very tasty. After drinking this water its sweet taste does not vanish. Even after drinking this water the sweetness remains in the mouth for a long time.” Since ordinary foolish people consider the water that has washed the feet of Nityananda as ordinary water, they remain entangled by the ropes of material desire. But the glories of this water is such that a devotee who drinks it becomes self-realized and understands his eternal position as a servant of the Lord. Meanwhile, someone else said, “Today all inauspiciousness has disappeared and a new dawn of self-realization has arisen.” Those who consider Sri Nityananda's lotus feet similar to the feet of ordinary living entities and thus lack a taste for those lotus feet are understood to be devoid of devotion to Krsna. Those who drink the water that has washed the lotus feet of the Lord become intoxicated and constantly chant the holy names of the Lord, and those who are intoxicated by material enjoyment think themselves as Nityananda while posing as “spiritual masters.” The material conceptions of such hellish persons increase their false ego and foolishness.

Text 41

ki se nityananda padodakera prabhava

pana-matra sabe haila cancala-svabhava//CB, Madhya 12.041//

TRANSLATION

What wonderful influence the water that washed the feet of Nityananda has, for just by drinking that water everyone became agitated.

Text 42

keha nace, keha gaya, keha gadi' yaya

hunkara garjana keha karaye sadaya//CB, Madhya 12.042//

TRANSLATION

After drinking that water, someone danced, someone sang, and someone rolled on the ground. Others roared loudly all the time.

Text 43

uthila paramananda krsnera kirtana

vihvala haiya nrtya kare bhakta-gana//CB, Madhya 12.043//

TRANSLATION

A tumultuous ecstatic kirtana was begun, and all the devotees were completely overwhelmed as they danced.

Text 44

ksaneke sri-gauracandra kariya hunkara

uthiya lagila nrtya karite apara//CB, Madhya 12.044//

TRANSLATION

Soon Sri Gauracandra roared loudly and began to dance profusely.

Text 45

nityananda-svarupa uthila tata-ksana

nrtya kare dui prabhu vedi' bhakta-gana//CB, Madhya 12.045//

TRANSLATION

Nityananda Svarupa immediately got up and joined the Lord, and both Lords danced in the midst of the devotees.

Text 46

kara gaye keba pade, keba kare dhare

keba kara caranera dhuli laya sire//CB, Madhya 12.046//

TRANSLATION

No one knew who fell on whom, who caught whom, and who took whose feet dust on their heads.

Text 47

keba kara gala dhari' karaye rodana

keba kon rupa kare,—na yaya varnana//CB, Madhya 12.047//

TRANSLATION

One cannot describe who cried by holding whose neck or who did what.

Text 48

prabhu kariya o karo kichu bhaya nani

prabhu-bhrtya-sakale nacaye eka thani//CB, Madhya 12.048//

TRANSLATION

The devotees did not fear that they were with the Lord. Both the Lord and His servants danced together.

Text 49

nityananda-caitanye kariya kolakuli

anande nacena dui prabhu kutuhali//CB, Madhya 12.049//

TRANSLATION

Lord Nityananda and Lord Caitanya embraced each other and danced in ecstasy.

Text 50

prthivi kampita nityananda-pada-tale

dekhiya anande sarva-gane `hari' bale//CB, Madhya 12.050//

TRANSLATION

The earth shook by the weight of Nityananda's steps. Seeing His dancing, all the devotees chanted, “Hari! Hari!”

Text 51

prema-rase matta dui vaikuntha-isvara

nacena laiya saba prema-anucara//CB, Madhya 12.051//

TRANSLATION

Being intoxicated with ecstasy, the two Lords of Vaikuntha danced in the company of Their devoted followers.

Text 52

e-saba lilara kabhu nahi pariccheda

`avirbhava', `tirobhava' matra kahe veda//CB, Madhya 12.052//

TRANSLATION

Although the Vedas describe Their “appearance” and “disappearance,” there is never an end to Their pastimes.

Text 53

ei-mata sarva-dina prabhu nrtya kari'

vasilena sarva-gana-sange gaurahari//CB, Madhya 12.053//

TRANSLATION

After dancing in this way for the entire day, Gaurahari sat down with His associates.

Text 54

hate tina tali diya sri-gaurasundara

sabare kahena ati amaya-uttara//CB, Madhya 12.054//

TRANSLATION

Clapping His hands three times, Sri Gaurasundara frankly spoke to everyone as follows.

Texts 55-57

prabhu bale,—“ei nityananda-svarupere

ye karaye bhakti-sraddha, se kare amare

ihana carana—siva-brahmara vandita

ataeva ihane kariha sabe prita

tilardheka ihane yahara dvesa rahe

bhakta haile o se amara priya nahe//CB, Madhya 12.055-57//

TRANSLATION

The Lord said, “Anyone who keeps faith and engages in the service of this Nityananda Svarupa actually keeps faith and serves Me. His lotus feet are worshiped by Lord Brahma and Lord Siva. Therefore all of you show love to Him. If a person maintains even a tinge of envy towards Him, then he is not dear to Me even if he is a devotee.

COMMENTARY

Sri Nityananda Prabhu and Sri Gaurasundara are nondifferent. Simply by serving the lotus feet of Sri Nityananda, one obtains the fruits of serving Sri Gaurasundara. The lotus feet of Sri Nityananda are worshiped by qualitative incarnations like Lord Brahma and Lord Siva; those who are neglectful of these most worshipable objects, maintaining envy for even a moment and expressing eagerness to serve the external energy, maya, can never become worthy candidates for Sri Gaurasundara's affection.

Text 58

ihana vatasa lagibeka yara gaya

tahare o krsna na chadibe sarvathaya”//CB, Madhya 12.058//

TRANSLATION

“Krsna will never leave that person who is touched by the air that has passed by Nityananda's body.”

COMMENTARY

Subtle fragrance is spread by the air. The touch of Sri Nityananda's bodily fragrance makes a person's devotional service to Krsna so firm that the worshipable Lord Krsna can never reject him.

Text 59

suniya prabhura vakya sarva-bhakta-gana

maha jaya-jaya-dhvani karila takhana//CB, Madhya 12.059//

TRANSLATION

After hearing the Lord's words, all the devotees immediately chanted “Jaya! Jaya!”

Text 60

bhakti kari' ye sunaye e saba akhyana

tara svami haya gauracandra bhagavan//CB, Madhya 12.060//

TRANSLATION

Lord Gauracandra becomes the master of one who hears these topics with devotion.

COMMENTARY

Those who hear with faith the topics of Sri Nityananda Prabhu's transcendental characteristics can never become averse to the service of Sri Caitanya. Only those who are inclined towards the service of Sri Nityananda Prabhu are able to serve Sri Gaurasundara in all respects. On seeing here the word svami, or “master,” the gaura-nagaris should not think that like the concocted nadiya-nagaris they also can enlist Sri Gaurasundara, who is nondifferent from Jagat-guru Sri Nityananda Prabhu, as a debauchee and display the wild dancing of their material conceptions.

Text 61

nityananda-svarupera e sakala kathaye-dekhila,

se tanhare janaye sarvatha//CB, Madhya 12.061//

TRANSLATION

Those who saw these pastimes of Nityananda Svarupa know His glories in truth.

Text 62

ei-mata kata nityanandera prabhava

jane yata caitanyera priya mahabhaga//CB, Madhya 12.062//

TRANSLATION

Only Lord Caitanya's most fortunate associates know the unlimited influence of Lord Nityananda.

COMMENTARY

Only the most fortunate and dear associates of Sri Caitanya are capable of understanding the influence of Sri Nityananda.

Text 63

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 12.063//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on

Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twelve, entitled, “The Glories of Nityananda.”

Chapter 13 The Deliverance of Jagai and Madhai

This chapter describes how Mahaprabhu spread the glorification, worship, and teachings of Krsna to each and every house through Nityananda and Haridasa, their preaching to Jagai and Madhai, Madhai's attack on Nityananda, Mahaprabhu's arrival at that spot and His invoking the Sudarsana cakra, the two brothers' surrender at the lotus feet of Gaura, Gaura-Nityananda's forgiveness and deliverance of Jagai and Madhai, the demigods' service to Gaura, and the consequences of committing vaisnava-aparadha.

Since the pastimes of Sri Gaurasundara are perceived through eyes of love, ordinary people who were devoid of such love considered Him simply as Nimai Pandita. Only fortunate souls saw His manifestations according to their respective qualifications. One day Mahaprabhu instructed Nityananda and Haridasa to go door to door and beg everyone to worship Krsna, chant Krsna's names, and practice Krsna's teachings and at the end of the day to inform Him of the results. Although everyone there at first laughed on hearing what they were to beg, Nityananda and Haridasa took the instruction on their heads and began to beg such alms from door to door. When householders respectfully invited the two sannyasis to accept alms, the two would, according to Mahaprabhu's instructions, beg them to chant Krsna's names, worship Krsna, and practice Krsna's teachings, and then they would leave. Although pious people were happy to see their wonderful method of begging alms and promised to follow their request, some people blasphemed Lord Caitanya and considered the two to be madmen. Some people who were unable to enter Srivasa's house during kirtana violently attacked the two and threatened them with royal punishment. But being empowered by Sri Caitanya, Nityananda and Haridasa did not pay the least attention to them; in other words, they fearlessly went on with their activities.

One day the two Prabhus saw the most sinful drunkards Jagai and Madhai. On seeing their pathetic condition, the hearts of Nityananda and Haridasa, the most merciful deliverers of fallen souls, began to cry. Considering the two brothers as brilliant examples for Mahaprabhu's pastime of delivering fallen souls, they resolved to inform them of Mahaprabhu's most auspicious instructions despite the potential dangers in doing so. Thus they loudly requested them to worship Krsna. In spite of committing numerous sinful activities, Jagai and Madhai never had the opportunity of accumulating vaisnava-aparadha, so as a result, their good fortune for achieving the mercy of Gaura-Nityananda was awakened. Blasphemy of Vaisnavas is a grave offense—it checks all piety and results in all degradation. Without the mercy of a Vaisnava, even Krsna's holy names, which are the best form of atonement, cannot nullify an offense committed against a Vaisnava. All the scriptures have warned everyone by boldly declaring this fact. On hearing the call of Nityananda and Haridasa, the two rogues thought that their carefree life was being disturbed, so they chased after the two sannyasis. After the two Prabhus ran away, they narrated the incident at the feet of Gaurasundara, who was sitting in the company of devotees, and requested Him to fulfill the meaning of His name Patita-pavana by delivering those sinners. When the assembled Vaisnavas realized that the two sinners have already been delivered by the merciful glance of Nityananda, they chanted the name of Hari in ecstasy. When Haridasa Thakura described to Advaita Acarya the various forms of Nityananda's restlessness and the difficulties that he had to experience as a result, Advaita glorified Nityananda on the pretext of criticizing Him.

Thereafter Jagai and Madhai came and camped on the bank of the Ganges where Mahaprabhu used to take bath. As a result, many people became frightened. On hearing the sound of Mahaprabhu's kirtana at night, the two drunkards thought it was in glorification of Mangalacandi and danced wildly under the influence of intoxication. Later, when they saw Mahaprabhu, they praised His kirtana. When Nityananda Prabhu went before them one night with a desire to deliver them, Madhai hit Him in the head. Jagai was distressed on seeing this, and he checked Madhai and chastised him for committing such a sinful act. On receiving this news, Mahaprabhu immediately went there with His associates. When He saw that Nityananda's body was covered with blood, He called Sudarsana in order to punish the two sinners. Jagai and Madhai saw

Sudarsana cakra with their own eyes. The most merciful Nityananda Prabhu informed the Lord that He had been protected by Jagai and begged the Lord to spare the two brothers. When Mahaprabhu heard that Jagai had protected Nityananda, He mercifully bestowed ecstatic love on him. On seeing Jagai's good fortune, the heart of Madhai was also transformed and he fell at the lotus feet of Mahaprabhu and begged forgiveness. Mahaprabhu, however, did not agree to bestow mercy on him, rather He instructed Madhai to take shelter at the feet of Nityananda and requested Nityananda to bestow mercy on Madhai. On the instruction of Sri Gaura, Madhai fell at the feet of Nityananda, who requested Mahaprabhu to bestow mercy on Madhai in exchange for all of His own piety. By the order of Mahaprabhu, Nityananda then tightly embraced Madhai and entered into his body.

In this way, both Jagai and Madhai were delivered, and they began offering prayers to the two Lords. Mahaprabhu then forbade them from committing sinful activities again. When they accepted this proposal, Mahaprabhu accepted the burden of their millions of lifetimes of sinful activities. After realizing the mercy of Mahaprabhu, Jagai and Madhai fell unconscious to the ground in ecstasy. Thereafter Mahaprabhu had the two unconscious brothers brought to His own home, and after closing the doors from inside He sat down in the association of the Vaisnavas. Due to transformations of ecstatic love, the two brothers began to roll on the ground. When by the will of Gaurasundara, Suddha Sarasvati appeared on the tongues of the two brothers, they began offering meaningful prayers to Sri Sri Gaura-Nityananda. As everyone there heard the drunkards' prayers to the Lords, they were struck with wonder and considered this the causeless mercy of the Lord. From that day on Mahaprabhu included Jagai and Madhai among His own associates, and He personally begged all the Vaisnavas to forgive their offenses and bestow mercy on them. After falling at the feet of all the devotees and receiving their blessings, Jagai and Madhai became free from all offenses. Their sinful reactions were then deposited with those who blaspheme the Vaisnavas. By the order of Mahaprabhu, all the devotees then began a huge kirtana, in which Mahaprabhu and the two brothers danced. At the end of the kirtana, everyone sat down, their bodies covered in dust, and Mahaprabhu declared that Jagai and Madhai were “maha-bhagavatas.” After ordering everyone to respect them as maha-bhagavatas, He warned that if anyone acted to the contrary or criticized

the two they would be ruined as a result of that vaisnava-aparadha.

Thereafter Sri Sri Mahaprabhu took everyone to the Ganges, wherein they all freely engaged in tumultuous water sports. In those water sports, everyone was defeated by Mahaprabhu. In the water sports between Sri Sri Advaita and Nityananda, Advaita Prabhu glorified Nityananda on the pretext of criticizing Him and revealed that He Himself was Lord Visnu. At the end of the water sports, Mahaprabhu gave His own flower garland prasada to Jagai and Madhai and sent everyone to eat lunch. During this period the demigods would daily come to see Caitanya's pastimes and offer various services, but no one other than the Lord recognized them.

Thereafter the author ends the chapter with a description of the formidable consequences of vaisnava-aparadha.

Text 1

ajanu-lambita-bhujau kanakavadatau

sankirtanaika-pitarau kamalayataksau

visvambharau dvija-varau yuga-dharma-palau

vande jagat priya-karau karunavatarau//CB, Madhya 13.001//

TRANSLATION

I offer my respectful obeisances unto Sri Caitanya Mahaprabhu and Sri Nityananda Prabhu, whose arms extend down to Their knees, who have golden yellow complexions, and who inaugurated the congregational chanting of the holy names of the Lord. Their eyes resemble the petals of a lotus flower; They are the maintainers of the living entities, the best of the brahmanas, the protectors of religious principles for this age, the benefactors of the universe, and the most merciful of all incarnations.

Text 2

jaya jaya mahaprabhu sri-gaurasundara

jaya nityananda sarva-sevya-kalevara//CB, Madhya 13.002//

TRANSLATION

All glories to Mahaprabhu Sri Gaurasundara! All glories to Nityananda, whose body is the object of everyone's worship!

COMMENTARY

The phrase sarva-sevya-kalevara is described as follows: Sriman Nityananda Prabhu is svayam-prakasa, or the personal manifestation of the Supreme Lord. Therefore He is the worshipable Lord of everyone, both individually and collectively. From Him Karanodakasayi Maha-Visnu, who is the cause of all causes, Garbhodakasayi, who is the Supersoul of the collective living entities, and Aniruddha, the localized Visnu, are all manifest. The supreme worshipable Lord of all, Krsna, accepts the service of Nityananda, who is the embodiment of all service. Nityananda is served by all objects emanating from all of Krsna's energies.

Text 3

hena-mate navadvipe prabhu visvambhara

krida kare,—nahe sarva-nayana-gocara//CB, Madhya 13.003//

TRANSLATION

In this way Lord Visvambhara performed pastimes in Navadvipa that were not seen by everyone.

COMMENTARY

The pastimes of Sri Gaurasundara are perceived only through eyes of love. Therefore, wherever there is an absence of love, the Lord's pastimes remain unseen. In the Brahma-samhita (5.38) it is stated:

premanjana-cchurita-bhakti-vilocanena

santah sadaiva hrdayesu vilokayanti

yamsyamasundaram acintya-guna-svarupam

govindam adi-purusam tam aham bhajami

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Syamasundara, situated within the heart of the devotee.”

Text 4

loke dekhe,—purve yena nimani pandita

atirikta ara kichu na dekhe carita//CB, Madhya 13.004//

TRANSLATION

Ordinary people saw Him like before, simply as Nimai Pandita. They could not see anything of His characteristics beyond this.

Text 5

yakhana pravista haya sevakera mele

takhana bhasena sei-mata kutukale//CB, Madhya 13.005//

TRANSLATION

When the Lord entered into the association of His servants, He floated in happiness.

Text 6

yara yena bhagya, tena tahare dekhaya

bahira haile saba apana' lukaya//CB, Madhya 13.006//

TRANSLATION

He would reveal Himself to each devotee in proportion to the devotee's good fortune. When He left their association, He would conceal Himself.

COMMENTARY

Since the Absolute Truth is omnipotent, the living entities, who are fragmental spiritual parts and parcels, see the Lord according to their respective devotional qualification. There is no possibility of seeing the personification of all love through vision that is based on external knowledge; rather, He remains hidden. That is why He is known as Adhoksaja, or He who is beyond the perception of material senses.

Text 7

eka-dina acambite haila hena mati

ajna kaila nityananda-haridasa-prati//CB, Madhya 13.007//

TRANSLATION

One day the Lord suddenly ordered Nityananda and Haridasa as follows.

COMMENTARY

Those who are able to become akincana are not greedy for any material object. Without becoming akincana, the necessity of the Absolute Truth is not realized. Such persons are attracted by the opulence of perishable objects. Sri Nityananda Prabhu appeared in a brahmana family that engaged in study of the scriptures. In the worldly identification of Thakura Haridasa there were no such brahminical birth nor such brahminical activities. During Sri Caitanyadeva's manifested pastimes, sinful persons like the Sakas, the Greeks, and the Yavanas lived in various parts of India. Since Navadvipa was the residence of many classes of foreigners coming from beyond the Sindhu River, there was a great deal of discrimination amongst the residents of Navadvipa. That is why the exemplary preacher, Lord Gaurasundara, engaged two great personalities who were fully absorbed in devotional service to preach amongst the communities of persons belonging to both faiths. Realizing that people of the Aryan culture and the Yavana culture would not listen to each other, the qualification for chanting the name of Hari was given to both to make it known that both have an equal right to engage in devotional service.

Text 8

“suna suna nityananda, suna haridasa

sarvatra amara ajna karaha prakasa//CB, Madhya 13.008//

TRANSLATION

“Listen, Nityananda! Listen, Haridasa! Go out and preach My order everywhere.

COMMENTARY

The Lord's order is meant for everyone—those who are outside varnasrama, those who follow varnasrama, those who are beyond varnasrama, all living entities, all plants, the animate, and the inanimate. Individually and collectively, according to their ability, all should accept Mahaprabhu's orders.

Text 9

prati ghare ghare giya kara ei bhiksa

`bala krsna, bhaja krsna, kara krsna-siksa'//CB, Madhya 13.009//

TRANSLATION

“Go to every house and beg in this way, `Chant the names of Krsna, worship Krsna, follow Krsna's instructions.'

COMMENTARY

A bhiksuka is dependent on the donor, therefore, knowing that the bhiksuka is situated on a lower platform, the higher placed donor becomes compassionate on him. To beg for someone's favor is called bhiksa. The higher placed donor comes down from his platform and uplifts the needy bhiksuka. Realizing that when Nityananda Prabhu, the Lord of the fourteen worlds, and Namacarya Thakura Haridasa, the grandfather of everyone and the best of the pure devotees, would go begging alms in the dress of bhiksukas, wealthy people would have no

alms suitable to offer them, Gaurasundara employed the act of begging alms to bring those people to the transcendental kingdom.

The phrase bala krsna is explained as follows: Words that are not related to Krsna are more or less products of avidvad-rudhi, or the conventional meanings of words according to persons who are not enlightened. When a word's vidvad-rudhi, or conventional meaning according to enlightened persons, is realized, it indicates Krsna, and such meanings are nondifferent from Krsna. One who chants the names of Krsna benefits his audience, and after achieving his own auspiciousness, he merges in the ocean of ecstasy due to remembrance of the Lord. When words indicate objects not related to Krsna, then the conditioned souls forget their constitutional position and consider themselves the enjoyers. At that time the senses turn from the service of Hrsikesa and lord it over Hrsikesa's external energy. The Lord's instruction—"Chant the name of Krsna"is the prime example of the Lord's magnanimity. The name of Krsna is nondifferent from Krsna—only Krsna in the form of guru can teach this. Becoming initiated into this teaching and eagerly preaching such teachings is service to Sri Caitanya—in order to make this known, Sri Nityananda Prabhu and Sri Namacarya Haridasa followed the order of the Lord. One who knows Sri Nityananda Prabhu as the origin of guru-tattva and who after being freed from the bondage of material existence chants Krsna's name, which appeared in the form of address from the mouth of Sri Namacarya Haridasa, will be delivered from all material obstacles and attain krsna-prema, which is the goal of all living entities. Through Nityananda Prabhu, Sri Gaurasundara has imparted the qualification for chanting the name of Krsna to every human being. One who awards this qualification cannot be anyone other than Krsna. Because if one does not possess something, how can he give it to others? The name and the person are nondifferent, therefore as soon as the holy names are chanted, love of Krsna is guaranteed—only Krsna can say this. Since krsna-prema is unattainable for persons who are absorbed in thoughts of objects not related to Krsna, the vibration of words that are not meant for the glorification of Krsna results in material bondage. "Let the people of the world engage in glorifying Krsna"—although this order was given to the original Sri Jagad-gurudeva and Sri Namacarya, since these two acaryas carried out this order of the Lord, all pious persons who follow this order will also certainly become qualified to act as acaryas, who alone are able to fully engage in the service of Sri

Caitanya. In the language of a bhiksuka, bala krsna—“Chant the name of Krsna,” indicates the deliverance of the living entities. When this is received by a listener, he follows the order of Caitanyadeva, becomes freed from material conceptions, and acts as an acarya, who is a manifestation of the Lord. Defeating the concept of only one jagad-guru, the exalted spiritual masters who are manifestations of guru-tattva engage in delivering the living entities.

The phrase bhaja krsna is explained as follows: Sri Caitanyadeva ordered the two preachers to appeal to the conditioned souls to engage in the worship of Krsna. Since the living entities who are averse to Krsna are attracted to objects that are not related to Krsna, they take shelter of the enjoyment propensity with a desire to become the controller of those relatively inferior objects. Therefore, giving up the worship of Krsna, they consider sense enjoyment as “the goal” and desire to become the master of that. Such activities are impediments in their worship. Persons who are averse to the worship of Krsna have various qualifications (?) in this world. In order to achieve those qualifications the living entity gives up the worship of Krsna and engages in the service of the six enemies headed by lust and anger, and in this way he invites inauspiciousness by thinking himself the enjoyer of this manifest world. For the benefit of the living entities, the most magnanimous Sri Visvambhara ordered the two Prabhus, Sri Nityananda and Haridasa, to preach the concept of worshiping Krsna under the shelter of the holy name.

The phrase kara krsna-siksa is explained as follows: Krsna alone is the object of learning. When self-realized persons see spiritual variegatedness after realizing the meaning of kartaram isam purusam brahma-yonim—“The Supreme Lord, the Personality of Godhead, is the source of the Supreme Brahman,” they understand the insignificance of knowledge that is not related to Krsna. Krsna alone attracts all objects of this world. His beauty is extraordinary and incomparable. He is full of knowledge; only He is capable of dictating that objects not related to Him [Krsna] are fit to be renounced. He is averse to enjoy any object other than His devotees. By the influence of krsna-siksa, the living entities realize they are eternal. Such instructions destroy all nescience and ignorance of the living entities, and on the strength of krsna-siksa there is no opportunity for unhappiness resulting from proximity with objects not related to Krsna. By obtaining krsna-siksa all perfection is achieved, the

mirror of one's mind is cleansed, the blazing forest fire of material existence is extinguished, the supreme goal of life is achieved, and one realizes that krsna-siksa is the purport of all education. When this state is achieved by a living entity, he cannot be contaminated; rather, he becomes purified and attains supreme happiness at every moment. Krsna-siksa is the giver of all opulences that deride all other processes for achieving the goal of life and the bestower of the highest platform of all sweetness. Krsna-siksa is the destroyer of the living entities' enjoying propensity and the belittler of liberation, therefore krsna-siksa is most necessary for all living entities who desire their own benefit.

Text 10

iha bai ara na baliba, balai

badina-avasane asi' amare kahiba//CB, Madhya 13.010//

TRANSLATION

“Apart from this, you should not speak or have others speak anything else. At the end of the day come and give Me your report.

COMMENTARY

“To chant the holy names of Krsna, to serve Krsna by engaging in kirtana, and to become educated in krsna-siksa by being inclined to service—these are the only duties of the living entities. You should not beg anyone for anything other than to engage in these activities, and you should not teach anyone any other subject. For the benefit of all living entities you should throughout the day beg for the alms that I have described to you, and in the evening you should report to Me. I will be greatly pleased if I know that you are trying to benefit all living entities. This is My mission. You are like My right and left hands.”

Text 11

tomara karile bhiksa, yei na baliba

tabe ami cakra-haste sabare katiba”//CB, Madhya 13.011//

TRANSLATION

“I will take up My cakra and cut off the heads of those who will not chant after being requested by you.”

COMMENTARY

“I will destroy that person who becomes inimical to your request for alms by giving him unlimited misery.” Many people contemplate as follows: Being most merciful, why has the Lord created the cruel misfortunes in this world? The verse tat te 'nukampam

[tat te 'nukampam su-samiksamano

bhunjana evatma-krtam vipakam

hrd-vag-vapurbhir vidadhan namas te

jiveta yo mukti-pade sa daya-bhak

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.” (Bhag. 10.14.8)] is the appropriate answer to this question. If a living entity who is averse to Krsna spends his days in material endeavors, then in accordance with the laws of the material world he will achieve miseries for cessation of his material existence.

Text 12

ajnasuni' hase saba vaisnava-mandala

anyatha karite ajna kara ache bala?//CB, Madhya 13.012//

TRANSLATION

On hearing the order, all the Vaisnavas laughed. Who has the power to transgress His order?

Text 13

hena ajna, yaha nityananda sire vahe

ithe apratita yara, se subuddhi nahe//CB, Madhya 13.013//

TRANSLATION

His order is such that even Nityananda carries it on His head. Anyone who does not believe this is not very intelligent.

Text 14

karaye advaita-seva, caitanya na mane

advaita tahare samharibe bhala mane//CB, Madhya 13.014//

TRANSLATION

If one serves Advaita but does not accept Caitanya, then Advaita will destroy him without remorse.

COMMENTARY

Those mortal beings who give up Sri Caitanyadeva's path of devotional service and place their faith in Advaita Prabhu's bewildering materialistic Mayavada philosophy will be destroyed when Advaita Prabhu invokes His form as Rudra. The followers of Sri Caitanya become situated on the path of devotional service after realizing their constitutional position as infinitesimal sparks of the supreme spirit, and the impersonalists who are averse to Caitanya become eager to reject the Lord's service, being bound in Sri Advaita Prabhu's network of illusion. Fortune is the controller of one's auspiciousness and inauspiciousness. The reason for this is that conditioned souls who are whimsical due to misuse of their independence achieve aversion to the Lord's service, while proper use of their independence makes them eligible to approach the lotus feet of Krsna.

Text 15

ajnasire kari' nityananda-haridasa

tata-ksane calilena pathe asi' hasa//CB, Madhya 13.015//

TRANSLATION

Accepting the Lord's order on their heads, Nityananda and Haridasa smiled and immediately went out on the street.

Text 16

ajna pai' dui jane bule ghare ghare//CB, Madhya 13.016//

TRANSLATION

“bala krsna, gao krsna, bhajaha krsnere

COMMENTARY

Being ordered by the Lord, the two went door to door and requested everyone, “Chant the name of Krsna, sing the glories of Krsna, and engage in the worship of Krsna.

Text 17

krsna prana, krsna dhana, krsna se jivana

hena krsna bala bhai hai' eka-mana”//CB, Madhya 13.017//

TRANSLATION

“Krsna is your life, Krsna is your wealth, Krsna is your very life and soul. O brothers, chant the name of that Krsna with full attention.”

COMMENTARY

Krsna alone is the original living force. Inclination towards Him is the symptom of Krsna conscious life. Living entities who are averse to Krsna are devoid of life. Objects that are not related to Krsna are worthless.

Krsna alone bestows all perfection. Aversion to Krsna is proof of one's material conditioning and lifelessness. Objects that are not related to Krsna are decorated by the prowess of the illusory energy. Therefore the grammatical literatures that instruct one to vibrate topics that are not related to Krsna do not bestow unalloyed and ultimate auspiciousness on the living entities. Krsna alone is supremely worshipable. Therefore glorification of Krsna is the only authorized path. In the Srimad Bhagavatam (5.18.13) it is stated: “Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord.”

Text 18

ei-mata nadiyaya prati ghare ghare

buliya vedana dui jagat-isvare//CB, Madhya 13.018//

TRANSLATION

In this way the two controllers of the universe went to every house as they wandered throughout Nadia.

COMMENTARY

Sri Nityananda Prabhu and Sri Namacarya Haridasa Thakura are both controllers of the universe. The people of this world accept wrong paths and fall into calamities. These two Lords provide auspiciousness to such misguided people by becoming their guides. Protecting the living entities from prajalpa and engaging their speech in the service of the Lord, the expert guide Thakura Haridasa helps them control their sinful minds and invite the favorable flow of thoughts in order to protect their body and limbs from aversion to the worship of Krsna and thus delivers them from their bodily hardships. And Lord Nityananda removes the unhappiness of this world and merges the living entities in eternal bliss.

Texts 19-20

dohana sannyasi-vesa—yana yara ghare

athe-vyathe asi' bhiksa-nimantrana kare

nityananda-haridasa bale,—“ei bhiksabala krsna,

bhaja krsna, kara krsna-siksa” //CB, Madhya 13.019-20//

TRANSLATION

Both were dressed as sannyasis. At every house they went, they were eagerly invited to take their meal. Nityananda and Haridasa would then say, “Our only request is that you chant the names of Krsna, worship Krsna, and follow the teachings of Krsna.”

COMMENTARY

Sri Nityananda Prabhu and Thakura Haridasa were dressed as sannyasis. The dress of a sannyasi or the garb of a renunciant is the dress of a bhiksuka. When they were eagerly invited to take a meal wherever they went, they did not accept anything; rather, as ordered by the Lord, they simply requested everyone to chant the names of Krsna, worship Krsna, and follow the instructions of Krsna.

Text 21

ei bola bali' dui-jana cali' yaya

ye haya sujana, sei bada sukha paya//CB, Madhya 13.021//

TRANSLATION

After speaking in this way, the two departed. Those who were pious became most pleased.

COMMENTARY

The word sujana refers to the devotees of the Lord. Those who desire superior status and who take shelter of the ascending path are called brahmanas; and those who realize the insignificance of the ascending path and as a result become tolerant like a tree by giving up the desire for various coveted material objects while accepting the mood of being lower than a straw in the street and realizing the uselessness of the

honor of self-respect by offering respect to everyone are called sujanas. Persons who are inclined towards Krsna are sujanas, while bhiksukas who are attached to opulences that are not related to Krsna are brahmanas desirous of material enjoyment or liberation. Any brahmana who is engaged in the service of the Lord is called a sujana. One who is not engaged in such service is known as a Mayavadi durjana rather than a sujana. That is why the scriptures (Padma Purana) describe the sujanas as follows:

sva-pakam iva nekseta loke vipram avaisnavam

vaisnavo varno-bahyo 'pi punati bhuvana-trayam

“If a person born in a brahmana family is an avaisnava, a nondevotee, one should not see his face, exactly as one should not look upon the face of a candala, or dog-eater. However, a Vaisnava found in varnas other than brahmana can purify all the three worlds.” Inclination towards Krsna is the source of all good manners in this world. Persons who are decorated with good manners obtain transcendental happiness by engaging in the service of Krsna.

Text 22

aparupa suni' loka du'-janara mukhe

nana jane nana katha kahe nana sukhe//CB, Madhya 13.022//

TRANSLATION

Hearing the unprecedented words from the mouths of those two, various people found varieties of pleasure while discussing various related topics.

COMMENTARY

The word aparupa means “wonderful,” “unheard of,” or “the form or beauty that has defeated all others.”

Text 23

`kariba, kariba'—keha balaye santose

keha bale,—“dui-jana ksipta mantra-dose//CB, Madhya 13.023//

TRANSLATION

Some happily said, “We will do. We will do.” Others said, “These two are crazy because of bad advice.

COMMENTARY

Being pleased by the instructive appeal, the sujanas agreed to follow the request, whereas some unfortunate people considered that they were under the influence of madness.

The phrase mantra-dose means “faulty consoling or advice.” As a result of distorting the actual meaning of good console one obtains inauspiciousness.

Text 24

tomara pagala haila dusta-sanga-dose

ama'-saba' pagala karite asi kise?//CB, Madhya 13.024//

TRANSLATION

“You have become mad on account of bad association. Why have you come to make us mad?

Text 25

bhavya-sabhya-loka saba haila pagala

nimai pandita nasta karila sakala”//CB, Madhya 13.025//

TRANSLATION

“Many sober and civilized persons have become mad in this way. Nimai Pandita has spoiled them all.”

COMMENTARY

The phrase bhavya-sabhya means “peaceful,” “sober,” “gentle,” “pious,” “aristocratic,” or “qualified to sit in an assembly.”

Text 26

ye-gula caitanya-nrtye na paila dvara

tara badi gele matra bale,—`mara mara'//CB, Madhya 13.026//

TRANSLATION

As soon as the two went to the houses of those who were not allowed to see Lord Caitanya's dancing, those people said, “Beat them! Beat them!”

COMMENTARY

Whenever the two preachers went to the houses of those who were not allowed to enter Srivasa's house while Sri Caitanyadeva was dancing and singing, those people attacked the two with harsh words. Some of them even attempted to beat them. While following the order of Sri Caitanyadeva, the preachers of Sri Caitanya Matha face similar behavior even today. A former doctor of Sealdah, the society of caste gosvamis, the community of pseudo renunciants, the sakhi-bekis, and the twelve other unauthorized Mayavadi sampradayas are prime examples of such people.

Text 27

keha bale,—“e du'-janakiba cora-cara

chala kari' carcciya bulaye ghare ghara//CB, Madhya 13.027//

TRANSLATION

Someone said, “Perhaps these two are the spies of a thief. They are wandering door to door on the pretext of preaching.

COMMENTARY

The phrase cora-cara refers to the spies of a thief. They are spies who secretly collect information and give it to their leader. They hide their actual purpose and collect information from door to door.

Text 28

e-mata prakata kene karibe sujane?

ara bara ase yadi laiba deyane"//CB, Madhya 13.028//

TRANSLATION

"Why would a sujana act in that way? If they come again, we will take them to the King."

COMMENTARY

The word deyane (derived from the Persian word divan) means "royal assembly," "religious board," "court," "house of justice," or "durbar."

"If they were good people, why would they wander from door to door and speak useless words? If they come again, we will have them arrested and sent to the religious board."

Text 29

suni' suni' nityananda-haridasa hase

caitanyera ajna-bale na paya tarase//CB, Madhya 13.029//

TRANSLATION

On hearing such talk, Nityananda and Haridasa laughed. On the strength of Lord Caitanya's order, they were not frightened.

Text 30

ei-mata ghare ghare buliya buliya

prati-dina visvambhara-sthane kahe giya//CB, Madhya 13.030//

TRANSLATION

In this way the two daily wandered from door to door and then reported to Visvambhara at the end of the day.

Text 31

eka-dina pathe dekhe dui matoyala

mahadasyu-praya dui madyapa visala//CB, Madhya 13.031//

TRANSLATION

One day they saw two drunkards on the street. The two were fully intoxicated and acted like great rogues.

COMMENTARY

The phrase visala madyapa refers to a person who drinks excessively.

Text 32

se dui janara katha kahite apara

tara nahi kare,—hena papa nahi ara//CB, Madhya 13.032//

TRANSLATION

There were unlimited stories about the two, for there was no sin that they had not committed.

Text 33

brahmana haiya madya-gomamsa-bhaksana

daka-curi, paragrha dahe sarva-ksana//CB, Madhya 13.033//

TRANSLATION

Although they were brahmanas, they were always engaged in drinking wine, eating beef, plundering other's wealth, and burning other's houses.

COMMENTARY

The phrase daka-curi means “stealing” or “robbing.” The word dahe means “to burn.”

Text 34

deyane na deya dekha, bolaya kotala

madya-mamsa vina ara nahi yaya kala//CB, Madhya 13.034//

TRANSLATION

They avoided royal punishment and the notices of the town authorities. They did not pass a day without wine and meat.

COMMENTARY

The word kotala (derived from the Sanskrit word kottapala, the common Bengali word kot-ala, and the Persian word kotavala) means “mayor,” “protector of the town,” “constable,” “guard,” or “watchman.”

“They always avoid the city mayor or magistrate's notice and stay away from the royal servants and members of the religious boards. The peacekeeper orders offenders to appear before him, but they always avoid him.”

Text 35

dui jana pathe padi' gadagadi yaya

yahare ye paya, sei tahare kilaya//CB, Madhya 13.035//

TRANSLATION

The two would roll on the street, and they would punch anyone they met.

Text 36

dure thaki' loka saba pathe dekhe ranga

seikhane nityananda-haridasa-sanga//CB, Madhya 13.036//

TRANSLATION

As people watched these incidents from a distance, Nityananda and Haridasa arrived there.

Text 37

ksane dui jane prita, ksane dhare cule

`ca' kara `va' kara-sabda ucca kari' bale//CB, Madhya 13.037//

TRANSLATION

Sometimes the two displayed affection for each other, and sometimes they pulled each other's hair while cursing.

COMMENTARY

Jagai and Madhai sometimes displayed friendship for each other, and sometimes they displayed enmity by pulling each other's hair. They would address each other with various obscene words.

Text 38

nadiyara viprera karila jati-nasa

madyera viksepe kare karaye asvasa//CB, Madhya 13.038//

TRANSLATION

Sometimes they ruined the caste of the brahmanas of Nadia, and sometimes under the influence of wine they would speak solacing words to someone.

COMMENTARY

Sometimes under the influence of intoxication the two drunkards tried to spoil the caste of the brahmanas. One moment they would speak humbly, and the next moment they would flaunt their strength. Under the influence of wine a human being loses his common sense. Therefore, being devoid of the concept of good and bad, it is natural to sometimes engage in flattery and sometimes speak harshly.

Text 39

sarva papa sei duira sarire janmila

vaisnavera ninda-papa sabe na haila//CB, Madhya 13.039//

TRANSLATION

Every type of sin became manifest in the bodies of those two except the sin of blaspheming Vaisnavas.

COMMENTARY

So far they had not committed any aparadha, or offense, by attacking Vaisnava devotees of the Lord—they had committed only sins. As soon as one blasphemes the Vaisnavas, all his good qualities are vanquished and offense takes shelter in him.

Text 40

aharnisa madyapera sange range thake

nahila vaisnava-ninda ei saba pake//CB, Madhya 13.040//

TRANSLATION

They happily spent their days and nights in the company of other drunkards. Therefore they had no opportunity to blaspheme the Vaisnavas.

Text 41

ye sabhaya vaisnavera ninda-matra haya

sarva-dharma thakile o tabu haya ksaya//CB, Madhya 13.041//

TRANSLATION

The assembly in which Vaisnavas are blasphemed will be ruined, even if all other religious principles are observed.

Text 42

sannyasi-sabhaya yadi haya ninda-karma

madyapera sabha haite se sabha adharma//CB, Madhya 13.042//

TRANSLATION

If an assembly of sannyasis indulges in blasphemy, then that assembly is more sinful than an assembly of drunkards.

COMMENTARY

If the topmost community that abstains from worldly good and evil activities and that belongs to the highest asrama of the best sampradaya engages in blasphemy of the Vaisnavas, then it is to be understood that such a community is more sinful than a sinful community of drunkards.

Text 43

madyapera niskrti achaye kona-kale

paracarccakera gati nahe kabhu bhale//CB, Madhya 13.043//

TRANSLATION

A drunkard will be delivered in due course of time, but one who engages in blasphemy will never attain the goal of life.

COMMENTARY

People who drink wine become crazy and engage in sinful activities. Until

they give up such bad habits, they continue to engage in sinful activities. If by chance their thirst for drinking wine is checked, they will not further engage in sinful activities. But persons who blaspheme others can never achieve any auspiciousness. In the scriptures (Bhag. 11.28.1) it is stated:

para-svabhava-karmani na prasamsen na garhayet

visvam ekamakam pasyan prakrtya purusena ca

“One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.” One should carefully consider his own auspiciousness and inauspiciousness. Rather than doing so, those who nourish their sinful propensities by remaining busy in activities like blaspheming others can never achieve any benefit. The propensity for hating others is called “envy.” Unless one becomes nonenvious, one cannot retire from material inauspiciousness. Those who are busy talking about others can never bring about their own benefit. Since people who are engaged in blaspheming others have no time for their own benefit, they cannot rush towards auspiciousness.

Text 44

sastra padiya o karo karo buddhi-nasa

nityananda-ninda kare, habe sarva-nasa//CB, Madhya 13.044//

TRANSLATION

Even after studying the scriptures, many persons lose their intelligence and bring about their utter ruin by blaspheming Nityananda.

COMMENTARY

Even after studying the scriptures, many people lose their intelligence because they fail to accept the beneficial instructions of the scriptures. It is their nature to remain inattentive to the purport of the scriptures because they constantly engage in blaspheming others. Those who blaspheme the origin of all spiritual masters, Jagad-guru Nityananda, by

finding faults in His activities, certainly invite inauspiciousness. That is why verses like drstaih svabhava-janitair and api cet su-duracaro

[drstaih svabhava-janitair vapusas ca dosair

na prakrtatvam iha bhakta janasya pasyet

gangambhasam na khalu budbuda-phena-pankair

brahma-dravatvam apagacchati nira-dharmaih

“Being situated in his original Krsna conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee's having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.” (Upadesamrta 6)

api cet su-duracaro bhajate mam ananya-bhak

sadhur eva sa mantavyah samyag vyavasito hi sah

“Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.” (Bg.9.30)]

have incarnated. Those who due to narrow-mindedness find faults in their spiritual master can never achieve any benefit from Sri Gurudeva. Their concept is that since Sri Gurudeva has fallen into inauspiciousness, it is their duty to deliver him. Such a concept brings about their ruination.

Text 45

dui jane kilakili galagali kare

nityananda-haridasa dekhe thaki' dure//CB, Madhya 13.045//

TRANSLATION

The two punched and abused each other as Nityananda and Haridasa watched from a distance.

COMMENTARY

The phrase dui jane refers to Jagai and Madhai.

Text 46

loka-sthane nityananda jijnase apane//CB, Madhya 13.046//

TRANSLATION

“kon jati dui jana, hena mati kene?”

COMMENTARY

Nityananda personally asked some people, “To which caste do these two belong? Why do they act like that?”

Text 47

loka bale,—“gosani, brahmana dui-jana

divya pita-mata, mahakulete utpanna//CB, Madhya 13.047//

TRANSLATION

The people replied, “O Gosani, these two are brahmanas. Their virtuous father and mother both come from respectable families.

COMMENTARY

Another reading of the second line of this verse is divya pita, matamaha-kulete utpanna—“Their father and mother's father both come from high-class families.” In reply to Nityananda Prabhu's question, the local people said, “These two were born in a brahmana family and their ancestors on

their father's and mother's side are respected by all.”

Text 48

sarva-kala nadiyaya puruse puruse

tilarddheko dosa nahi e donhara vamse//CB, Madhya 13.048//

TRANSLATION

“Their ancestors have all lived in Nadia and were all free from the slightest fault.

COMMENTARY

Their ancestors were residents of Nadia, and no one ever attributed any faults to them. Those who say that sons and grandsons inherit the nature of their parents see a contradiction in this case. The idea that consciousness comes from matter is not correct. One should realize that consciousness is separate from matter yet has somehow or other come in contact with matter. One's nature is determined by the quality of his activities. The ingredients of the gross body are never the source of consciousness. When the life air leaves one's body, the gross body remains. We cannot respect the premise that “the soul has by chance taken birth from matter.” Rather the consideration that “one must enjoy the results of his activities” is predominant. The gross body is the effect, not the cause.

Text 49

ei dui gunavanta pasarila dharma

janma haite e-mata karaye papa-karma//CB, Madhya 13.049//

TRANSLATION

“These two qualified persons gave up their religiosity and have been engaged in such sinful activities since birth.

Text 50

chadila gostite bada durjana dekhiya

madyapera sange bule svatantra haiya//CB, Madhya 13.050//

TRANSLATION

“Considering that they were most sinful, their relatives rejected them. Now they freely wander about with other drunkards.

Text 51

ei dui dekhi' saba nadiyadaraya

pache karo kona-dina vasati podaya//CB, Madhya 13.051//

TRANSLATION

“When the residents of Nadia see these two, they fear that the two may some day burn their house.

Text 52

hena papa nahi, yaha na kare dui-jana

daka-curi, madya-mamsa karaye bhojana”//CB, Madhya 13.052//

TRANSLATION

“There is no sin that these two have not committed. They plunder, steal, drink wine, and eat meat.”

COMMENTARY

There was no end to Jagai and Madhai's sinful activities. Since reckless activities like plunder, violence, cruelty, and intoxication were prominently seen in them, they were qualified to commit all kinds of sinful activities. Some people said, “Since the soul is separate from its perverted form, it is not responsible for the activities committed by that perverted form, even when the opposite of morality and purified activities such as eating

proper foods is found.” Actually, only living entities who have forgotten their constitutional position enjoy the result of such misconceptions and the inauspiciousness born of excessive attachment.

Text 53

suni' nityananda bada karuna-hrdaya

duiyera uddhara cinte haiya sadaya//CB, Madhya 13.053//

TRANSLATION

After hearing this, the kind-hearted Nityananda mercifully contemplated how to deliver the two.

Text 54

“pataki tarite prabhu kaila avatara

e-mata pataki kotha paibena ara?//CB, Madhya 13.054//

TRANSLATION

“The Lord has incarnated to deliver the sinful. Where will He find such sinners as these?”

COMMENTARY

The word pataka refers to patayati adhogamayati duskriyakarinam iti—“sinful activities, activities that result in degradation, and improper activities.” The householders have three main enemies—lust, anger, and greed. Being attacked by these enemies, human beings engage in sinful activities. Sinful activities are called atipataka, mahapataka, anupataka, upapataka, jatibhramsakara, sankarikarana, apatrikarana, malavaha, and prakirnaka.

Having sex with one's mother, having sex with one's daughter, and having sex with the wife of one's son—these three sins are called atipataka.

Killing a brahmana, drinking wine, stealing a brahmana's gold, and having sex with the wife of one's guru—to commit these four sins or to

intimately associate with such sinners is called mahapataka.

There are thirty-five forms of anupataka: (1) for a low caste person to identify himself as belonging to a high caste; (2) to falsely accuse someone of committing an offense, for which the punishment is death; (3) to spread false accusations against respectable persons—these three are equal to the killing of a brahmana. (1) To either reject the Vedas or forget the Vedas after reading them; (2) to blaspheme the Vedas; (3) to give false testimony by speaking deceptive words (this is of two kinds—to hide something that one knows about and to hide the truth by speaking lies); (4) to spoil the life of a friend; (5) to eat food that grows in stool or filthy places; (6) to eat uneatable foods--these six anupatakas are equal to drinking wine. (1) To take another's accumulated wealth through cheating; (2) to kidnap someone; (3) to steal a horse; (4) to steal silver; (5) to steal land; (6) to steal diamonds; (7) to steal jewels—these seven forms of anupataka are equal to stealing gold. (1) Having sex with a sister born from the same mother; (2) having sex with an unmarried girl; (3) having sex with a low-caste woman; (4) having sex with the wife of one's friend; (5) having sex with the wife of a stepson; (6) having sex with one's son's wife who belongs to a different caste than the son; (7) having sex with one's maternal aunt; (8) having sex with one's paternal aunt; (9) having sex with one's mother-in-law; (10) having sex with the wife of one's maternal uncle; (11) having sex with the wife of a priest; (12) having sex with one's sister; (13) having sex with the acarya's wife; (14) having sex with a woman who is under one's shelter; (15) having sex with the queen; (16) having sex with a woman who has given up household life; (17) having sex with the wife of a learned brahmana; (18) having sex with a chaste woman; and (19) having sex with a woman of a higher caste—these nineteen forms of anupataka are equal to having sex with the wife of the spiritual master.

Killing cows; becoming the priest of unqualified people; having sex with another's wife; selling oneself; giving up one's father, mother, or guru; giving up the study of scriptures; giving up cooking due to laziness; giving up one's son, or to neglect the performance of the son's purificatory rites; arranging the marriage of a younger son before that of the elder; arranging the marriage of a younger daughter before that of the elder; acting as the priest in such a marriage; spoiling a girl who has not reached puberty; earning one's livelihood by loaning money on interest;

falling from the vow of brahmacarya by engaging in illicit activities such as having sex with a woman; selling one's pond, garden, wife, or children; neglecting to undergo the sacred thread ceremony even up to the age of sixteen; rejecting relatives such as one's uncle; teaching the Vedas on payment; learning the Vedas from a professional teacher; selling objects that are not meant to be sold; working in a gold mine or another kind of mine on the order of the king; working on a bridge or other huge enterprise; destroying medicine; earning one's livelihood by engaging one's wife in prostitution; harming an innocent person through mantra or the employment of creatures such as eagles; cutting green trees for fuel; cooking or performing sacrifice for oneself rather than the Lord or one's father; eating prohibited foods like garlic; neglecting to preserve a perpetual sacred fire; stealing valuables other than gold; neglecting the repayment of debts to the demigods, sages, and forefathers; discussing unauthorized scriptures; becoming attached to songs and music; stealing paddy, metals like copper and iron, or animals; having sex with a drunk woman; killing a woman, ksatriya, vaisya, or sudra; and becoming an atheist—these are all known as upapatakas.

Using a stick or other instrument to injure a brahmana; smelling objects like garlic, stool, or wine; becoming crooked; having sex with an animal; and engaging in homosexual relations—all these sins are jatibhramsakara. The sin of killing domestic or wild animals is called sankarikarana.

Accepting wealth from a condemned person, earning one's livelihood through trade or lending money on interest, speaking lies, and serving a sudra—all these sins are called apatrikarana.

Killing a bird, killing animals that move in water, killing fish or other animals that are born in water, killing worms or insects, eating foods that have been touched by wine—all these sins are called malavaha.

Those sinful activities that have not been described above are called prakirnaka (see Visnu-samhita, Prayascitta-viveka, and Manu-samhita). In Dana-dharma of Mahabharata, ten kinds of sinful activities have been mentioned—the three sins of killing, stealing, and having sex with another's wife are called kayika, or those caused by the body; the four sins of useless talk, arrogance, cruelty, and telling lies are called vacika, or those caused by the speech; and the three sins of coveting other's

wealth, being devoid of compassion for all living entities, and thinking “let my activities bear fruit” are called manasika, or those caused by the mind.

Text 55

lukaiya kare prabhu apana-prakasa

prabhava na dekhe loke,—kare upahasa//CB, Madhya 13.055//

TRANSLATION

“The Lord secretly manifests Himself. People who do not see His influence make fun of Him.

COMMENTARY

Sriman Mahaprabhu is alone capable of cutting people's bondage to material existence. He does not display His real identity but remains incognito. Those who cannot understand Him consider Him an ordinary person like themselves and want to laugh at His activities.

Texts 56-57

e duiyere prabhu yadi anugraha kare

tabe se prabhava dekhe sakala samsare

taba hana nityananda—caitanyera dasa

e duiyere karana yadi caitanya-prakasa//CB, Madhya 13.055//

TRANSLATION

“If the Lord bestows His mercy on these two, then the whole world will know His glories. If I can reveal Lord Caitanya to them, then I, Nityananda, will be known as Lord Caitanya's servant.

COMMENTARY

“Sinful people like Jagai and Madhai are minute spiritual energies. But since that nature is not manifest and material conceptions are prominent,

they are unqualified for self-realization. If Sriman Mahaprabhu mercifully revives their eternal propensities as spiritul parts and parcels, then I will be qualified to be accepted as Caitanya's servant.”

Text 58

ekhana yemana matta, apana na jane

ei-mata haya yadi sri-krsnera name//CB, Madhya 13.058//

TRANSLATION

“Now they are fully intoxicated and do not know themselves. If only they could become intoxicated like this under the influence of Krsna's names.

Text 59

`mora prabhu' bali' yadi kande dui-jana

tabe se sarthaka mora yata paryatana//CB, Madhya 13.059//

TRANSLATION

“If the two cry as they say, `O my Lord!' then My wandering will be successful.

Texts 60-61

ye ye jana e du'yera chaya parasiya

vastrera sahita ganga-snana kare giya

sei saba jana yadi e donhare dekhi'

ganga-snana-hena mane, tabe more likhi” //CB, Madhya 13.059//

TRANSLATION

“If persons who previously took bath in the Ganges with their clothes on

when they touched the shadow of these two consider themselves as purified as having taken bath in the Ganges by seeing them, then My name will remembered.”

COMMENTARY

“Religious persons attached to morality think that by touching even the shadow of a sinner one should take bath in the Ganges with one's clothes on. When after obtaining the mercy of Sriman Mahaprabhu the character of these two is purified, the piety of taking bath in the Ganges will be automatically obtained by seeing such transformed sinless persons. When this is realized, My name will be successful.”

Text 62

sri-nityananda-prabhura mahima apara

patitera trana lagi' yanra avatara//CB, Madhya 13.062//

TRANSLATION

The glories of Sri Nityananda Prabhu are unlimited. He has incarnated to deliver the fallen souls.

COMMENTARY

No one is capable of describing the glories of Sri Nityananda. The direct manifestation of Lord Sri Gaurasundara, Sri Nityananda, is svayam-prakasa, His immediate expansion. He has incarnated simply to deliver the fallen souls.

Text 63

eteka cintiya prabhu haridasa-prati

bale,—“haridasa dekha donhara durgati//CB, Madhya 13.063//

TRANSLATION

After contemplating in this way, the Lord said to Haridasa, “O Haridasa,

look at their miserable condition.

Text 64

brahmana haiya hena dusta vyavahara

e donhara yama-ghare nahika nistara//CB, Madhya 13.064//

TRANSLATION

“Although they are brahmanas, their behavior is most abominable. These two will not be able to avoid the punishment of Yamaraja.

COMMENTARY

When a human being gives up sinful activities and accumulates piety, then he is born in a high-class brahmana family. The identification of a brahmana is the highest identification in this world. A brahmana is respected by all, and his example should be followed by everyone. Due to their sinful propensities, living entities feel proud to identify with castes other than brahmana, but there cannot be any fault in identifying oneself as a real brahmana. Those who commit sinful activities are awarded severe miseries by Yamaraja, who awards punishment. Particularly, if in spite of being born in a brahmana family by the influence of one's piety, and if in spite of receiving the great opportunity of obtaining proper instruction one becomes bewildered and engages in committing various offenses, he can never escape the unlimited miseries in the abode of Yamaraja.

Text 65

pranante marila toma' ye yavana-gane

tahara o karila tumi bhala mane mane//CB, Madhya 13.065//

TRANSLATION

“When you were beat practically to death by the Yavanas, you thought about even their welfare.

COMMENTARY

The Kazis of Ambuya province beat Thakura Sri Haridasa to the point of death. Nevertheless, without desiring any form of revenge, Thakura Haridasa displayed tolerance and thought about their welfare. (One should discuss Adi-khanda, Chapter Sixteen, verses 108-113.)

Texts 66-67

yadi tumi subhanusandhana kara mane

tabe se uddhara paya ei dui-jane

tomara sankalpa prabhu na kare anyatha

apane kahila prabhu ei tattva-katha//CB, Madhya 13.066-67//

TRANSLATION

“If you think about the welfare of these two, then they will certainly be delivered. The Lord never neglects to fulfill your desire. This truth was personally disclosed by the Lord.

COMMENTARY

Om Visnupada Srila Thakura Bhaktivinoda has written:

gala-vastra krtanjali vaisnava-nikate

dante trna kari' dandaiba niskapate

kandiya kandiya janaiba duhkha-grama

samsara-anala haite magiba visrama

suniya amara duhkha vaisnava thakura

ama lagi' krsne avedibena pracura

vaisnavera avedane krsna dayamaya

e-hena pamara prati habena sadaya

“Without duplicity I will approach a Vaisnava with straw between my teeth, with folded hands, and with a cloth hanging from my neck. I will cry and reveal to him my miserable condition. I will beg him for relief from the fire of material existence. After hearing about my miserable condition, the Vaisnava Thakura will profusely appeal to Krsna on my behalf. By his appeal, the most merciful Krsna will become compassionate towards this sinner.”

Text 68

prabhura prabhava saba dekhuka samsara

caitanya karila hena duira uddhara//CB, Madhya 13.068//

TRANSLATION

“Let the entire world see Lord Caitanya's influence when He delivers these two.

Text 69

yena gaya ajamila-uddhara purane

saksate dekhuna ebe e tina bhuvane”//CB, Madhya 13.069//

TRANSLATION

“Just as the Puranas sing about the deliverance of Ajamila, now let the three worlds directly see such pastimes.”

COMMENTARY

The word tri-bhuvana refers to the six upper planetary systems, the seven lower planetary systems, and the earth. The pastime of Jagai and Madhai's deliverance at Sri Navadvipa-dhama in this material world is not simply a scriptural narration like the topic concerning Ajamila that is recorded in the Puranas such as Srimad Bhagavatam, nor is it a past incident of this ordinary world; rather, such activities are found even now in the pastimes of Sri Caitanya.

Text 70

nityananda-tattva haridasa bhala jane

paila uddhara dui—janilena mane//CB, Madhya 13.070//

TRANSLATION

Haridasa knew well the glories of Nityananda Prabhu. Therefore he could understand that the two were already delivered.

COMMENTARY

Since Thakura Haridasa acted as Namacarya in this world, he knew perfectly well the truth about the original spiritual master of those who chant the holy names. While seeing the present situation, that Thakura Haridasa could understand that Jagai and Madhai would certainly be delivered.

Text 71

haridasa prabhu bale,—“suna mahasaya

tomara ye iccha, sei prabhura niscaya//CB, Madhya 13.071//

TRANSLATION

Haridasa Prabhu said, “Listen, O Mahasaya, Your desire is certainly the Lord's desire.

COMMENTARY

Haridasa said to Nityananda Prabhu, “Whatever You desire is fully approved by Sri Gaurasundara.”

Text 72

amare bhandao, yena pasure bhandao

amare se tumi punah punah ye sikhao”//CB, Madhya 13.072//

TRANSLATION

“You deceive me just as one deceives an animal, and in this way You repeatedly teach me.”

COMMENTARY

Haridasa said, “My appeal to Krsna would simply teach how to demand the respect of a Vaisnava and command the Supreme Lord. But I am like an animal without discrimination between what is good and what is bad. If according to Your statement I consider myself a Vaisnava and think that the most merciful Krsna will deliver two sinners by my request, then I am no better than an animal. Although I am an animal devoid of discrimination between good and bad, Your act of concealing Yourself from me is indicative of my animal nature. I am a living entity who has forgotten Krsna, therefore since You have a strong desire to engage me in the service of the Lord by reviving my constitutional position, I have many things to learn from Your activities.”

Text 73

hasi' nityananda tane dila alingana

atyanta komala hai' balena vacana//CB, Madhya 13.073//

TRANSLATION

Lord Nityananda smiled and embraced Haridasa. He then softly spoke as follows.

Text 74

“prabhura ye ajna lai' amara vedai

taha kahi ei dui madyapera thani//CB, Madhya 13.074//

TRANSLATION

“Let us go and inform these two drunkards of the Lord's order that we are carrying around.

COMMENTARY

“Since Jagai and Madhai are fully intoxicated by wine, they are not eager to hear topics about worldly morality or welfare. Still, in order to follow the most merciful Gaurasundara's order, we have accepted the responsibility of propagating the holy names to the general mass of people, including the sinful. Sinful people cannot even understand topics of worldly welfare, therefore to describe to them topics about the kingdom beyond this material nature often appears irrelevant, but actually sinful people have a special qualification and right to receive these topics.”

Text 75

sabare bhajite `krsna' prabhura adesa

tara madhye atisaya-papire visesa//CB, Madhya 13.075//

TRANSLATION

“The Lord's order is for everyone to worship Krsna, but this is especially meant for the most sinful.

Text 76

balibara bhara matra ama'-donhakara

balile na laya yabe,—sei bhara tanra”//CB, Madhya 13.076//

TRANSLATION

“Our responsibility is to simply repeat the Lord's order. If people do not follow, that is His responsibility.”

COMMENTARY

Sri Mahaprabhu's order to Srila Nityananda and Srila Haridasa was to request everyone to worship Krsna. If by the will of the Lord the audience

does not listen to their humble presentation and thus invites inauspiciousness on themselves, then Mahaprabhu, the order-giver, takes part in the result.

Text 77

balite prabhura ajna se du'yera sthane

nityananda-haridasa karila gamane//CB, Madhya 13.077//

TRANSLATION

Then Nityananda and Haridasa went to inform the two of the Lord's order.

Text 78

sadhu-loke mana kare,—“nikate na yao

nagala paile pache parana harao//CB, Madhya 13.078//

TRANSLATION

Saintly people prohibited them, saying, “Don't go near them. If they catch you, you will lose your lives.

COMMENTARY

According to the common understanding, “There is no need to preach topics of Lord Hari to nondevotees,” persons who were ignorant of spiritual science forbade Thakura Haridasa and Sri Nityananda Prabhu from going to Jagai and Madhai. If one goes to give good instructions to nondevotees, then rather than accepting, they will attack. By the order of Sri Gaurasundara and following in the footsteps of Sri Nityananda and Thakura Haridasa transcendental topics are preached in the world by Sri Gaudiya Matha, yet irregardless of the place, leave alone accepting all such topics, we are experiencing everyday (or generally) how the preachers of Gaudiya Matha are being attacked from time to time and how their preaching work is being disturbed by the attribution of faults on them.

Text 79

amara antare thaki parana-tarase

tomara nikate yao kemana sahase?//CB, Madhya 13.079//

TRANSLATION

“We hide inside the house and tremble. How can you dare to approach them?

COMMENTARY

Saintly persons always remained far away from those two sinners. They were afraid they would be attacked by those nondevotees. They said to Sri Nityananda and Haridasa, “You are too brave. Therefore you are approaching those two sinners.”

Text 80

kisera sannyasi-jnana o-du'yera thani?

brahma-vadhe go-vadhe yahara anta nai”//CB, Madhya 13.080//

TRANSLATION

“Those two have no respect for sannyasis. They have killed unlimited brahmanas and cows.”

COMMENTARY

“Killing brahmanas and killing cows are most heinous sinful activities. They have committed innumerable such sins. You are both wandering mendicants. You travel everywhere for the benefit of the world. But these two sinners cannot understand your glories. Rather than accepting you as sannyasis fixed in the service of the Supreme Lord, they will attack you.”

Text 81

tathapiha dui jana `krsna krsna' bali'

nikate calila donhe maha-kutuhali//CB, Madhya 13.081//

TRANSLATION

Nevertheless the two Prabhus chanted the name of Krsna and joyfully went before the two.

COMMENTARY

By the order of Sri Mahaprabhu, Sri Nityananda and Sri Haridasa went before them while chanting the most auspicious names of Krsna glorified in the first verse of Siksastaka. Sri Nityananda and Sri Haridasa did not consider the name of Krsna and Krsna Himself to be different. Since they did not chant the holy names under the shelter of ajna-rudhi, they went towards them in great eagerness.

Text 82

sunibare paya hena nikata thakiya

kahena prabhura ajnadakiyadakiya//CB, Madhya 13.082//

TRANSLATION

They came only close enough to be heard and then loudly informed them of the Lord's order.

Text 83

“bala krsna, bhaja krsna, laha krsna-nama

krsna mata, krsna pita, krsna dhana-prana//CB, Madhya 13.083//

TRANSLATION

“Say, `Krsna,' worship Krsna, and chant the names of Krsna. Krsna is your mother, Krsna is your father, and Krsna is your life and wealth.

Text 84

toma-saba' lagiya krsnera avatara

hena krsna bhaja, saba chada anacara"//CB, Madhya 13.084//

TRANSLATION

"Krsna has incarnated for your benefit. Therefore give up all sinful activities and worship Krsna.

COMMENTARY

"The eternal pastimes that svayam-rupa Krsna performs with His `attracted' associates in Vraja are meant for removing the misfortune of the living entities, so to engage in service other than the worship of Krsna is most unbecoming. Therefore, understanding yourselves as `attracted' in your relationship with the Lord, you should try to awaken your constitutional propensities."

When living entities realize their constitutional position, proper behavior based on aversion to the service of matter can no longer remain absent. Then their propensity for worshiping Krsna becomes prominent. When liberated living entities belonging to impartial Krsna's marginal energy have slightly less good fortunate, they worship Sri Ramacandra. In the worship of Sri Rama, there is no opportunity for the complete manifestation of all of Krsna's transcendental potencies. The transcendental rasa-lila pastimes that are mentioned in relation to Sri Baladeva, the original source of Sri Ramacandra, are not found in Ramacandra of the Raghu dynasty. The endeavors of the Dandakaranya sages have established that the son of Dasaratha was unfit for performing rasa-lila. The variegated pastimes of svayam-rupa Sri Krsna and svayam-prakasa Sri Baladeva are found in Goloka Vrndavana. In order to broadcast these pastimes, svayam-rupa Krsna incarnated and advented His Sri Gaura pastimes. The main consideration in the activities of this advent is the incarnation of the magnanimous nature of Sri Krsnacandra, the personification of sweetness. Sri Krsnacandra manifested His eternal form of Sri Gauranga, who is the combined form of Sri Radha-Govinda, particularly for those who are situated in the

temporary realization of mundane conceptions under the shelter of pious and impious activities. The worshipable Lord Sri Krsnacandra descended in this world as Sri Gaurasundara, who is the aggregate form of all devotees of Krsna, who assumes the role of a worshiper in different rasas, and who awards the opportunity to worship Krsna after giving up sinful activities in the form of material conceptions. The distinction of Krsna's worship has been revealed in the advent of Sri Gaura's pastimes of distributing krsna-prema. The ultimate perfection of the good fortune of those pious souls who have obtained the qualification for remaining engaged in the service of Sri Rama-Sita, Sri Rama-Vajrangaji, Sri Laksmi-Narayana, Sri Visvaksena-Garuda-Narayana, and the catur-vyuha forms of Sri Vasudeva-Sankarsana-Pradyumna-Aniruddha is the supreme service of Vrajendra-nandana. In His form as Jagad-guru, Sri Krsnacandra as the preacher of munificence instructs the most pure living entities that svayam-rupa Krsna has incarnated for the benefit of the marginal living entities who give up bad association and discriminate between modes of worshiping the Lord.

Having received the direct order of Mahaprabhu, Jagad-guru Sri Nityananda and Jagad-guru Thakura Haridasa, as specific manifestations of Jagad-guru, preach the topics of Krsna's munificent incarnation to the people of the world. As the supreme instructor, the most munificent Krsna teaches everyone to give up bad association and worship the svayam-rupa, who enjoys wonderful pastimes and who is the object of five rasas. Give up bad association and associate with that sac-cid-ananda object and constantly worship Him while considering yourself an ingredient of one of the five rasas. The perfection of lust is found in conjugal affairs, less than that is found in vatsalya, less than that in sakhya, less than that in dasya, and less than that in santa. Abominable mundane perverted feelings are counted among sinful activities. Although the pastimes of Krsna's prakasa-vigraha are nondifferent from those of Krsna, Krsna, the personification of twelve rasas, is Himself the svayam-rupa (origin of all forms), svayam-guna (origin of all qualities), svayam-parikara-vaisistya (origin of all variegated associates) and svayam-lila (origin of all pastimes). His manifestation, Sri Baladeva, is prakasa-rupa (manifestation of all forms), prakasa-guna (manifestation of all qualities), prakasa-parikara-vaisistya (manifestation of all variegated associates) and prakasa-lila (manifestation of all pastimes). Therefore, by worshiping Him, one automatically worships Krsna. Yet, while considering, ye yatha

mam prapadyante—“As they surrender unto Me,” consideration should be given to svayam-rupa Krsna's statement tams tathaiva bhajamy aham—“I reward them accordingly.”

According to some, worship of the catur-vyuha forms of Krsna headed by Vasudeva is supreme; according to others, worship of Krsna's forms headed by Sita-Rama is supreme; while according to still others, worship of Krsna's forms like Revati-ramana is supreme. Although all are worship of Krsna, only those who have realized the purport of the statement “I am Krsna. Worship Me,” are qualified to obtain the darsana of Sri Krsnacandra's munificent form of Sri Gaurasundara. Knowing themselves as nondifferent from participants in Krsna's pastimes, Sri Baladeva-Nityananda Prabhu, the original source of the visnu-tattvas and the chief of all devotees, and Namacarya Adi-guru Brahma, the chief of all devotees, vigorously concealed this fact from unfortunate persons while revealing real knowledge during the manifested pastimes of the covered incarnation. Krsna is the embodiment of rasa, therefore He is the only shelter of all rasas or the only visaya-vigraha, or object of worship, for all devotees. Sri Krsna is svayam-rupa, not the partial formless manifestation of Paramatma nor the formless all-pervading object; He is the cause of all causes headed by Brahman and Paramatma. Baladeva is the full manifestation of svayam-rupa Krsna, Karanodakasayi Visnu is His plenary portion, Garbhodakasayi Visnu is the portion of His plenary portion, and Ksirodakasayi Visnu is the portion of the portion of His plenary portion. They are all visaya-vigrahas of svayam-rupa Krsna. The subordinate living entities are specific manifestations of the visaya-vigrahas. Therefore Krsna and the “attracted” devotees of Krsna are not separate, as seen through material vision. The ultimate conclusion is that He is the complete person. The partial manifestation of that complete whole is the source of the material creation and the origin of the portions and plenary portions. Attracted living entities have no propensity other than the worship of that Krsna.

The moment the attracted souls are distracted, they glance towards maya from Vaikuntha. At that time the universe is created and material enjoyment overcomes the constitutional duties of the living entities belonging to the marginal potency of the Lord and makes them averse to Krsna. This aversion to Krsna induces the conditioned souls to become bewildered with incomplete thoughts of Brahman and Paramatma, and in

their incomplete conceptions of Brahman and Paramatma they are covered by their individual material sentiments. Since Krsna Himself is the shelter of all rasas, Baladeva, His principle manifestation, is also the shelter of all rasas. This Baladeva Prabhu simply engages in the worship of Krsna. If one accepts the principle of yatha taror mula-nisecanena —“as pouring water on the root of a tree,” then there will not be any deviation in the subject of discrimination in the worship of Krsna. Then, taking shelter of the lotus feet of Sri Caitanya in different rasas, some remain properly situated under the shelter of conjugal attraction, while some announce their good fortune by remaining situated under the shelter of parental attraction. The attracted rasika devotees of two and half rasas engage in the hemispherical Vaikuntha service rather than the most complete Goloka Vrndavana service. They then obtain less munificence and respect the path of opulence. The deviation of the conditioned souls and the deviation of the liberated worshipers of the Lord is completely different. The deviation in Vaikuntha is the absence of completeness, while the deviation in the material world is sinful activities and is totally fit for rejection. For the conditioned souls the energy of Rama-Vaikuntha is preferable to the energy of Maha-Vaikuntha. Therefore the rasa cherished by the rasika worshipers of Sita-Rama and Hanuman-Rama establishes from an impartial consideration a special feature distinct from the rasa cherished by the devotees of Laksmi-Narayana and Visvaksena-Narayana in Vaikuntha. In consideration of the variegatedness of the energetic devoid of energy, the worship of the catur-vyuha headed by Vasudeva is superior to knowledge of the impersonal Brahman, for there is no possibility of attributing mundane abomination in such worship. The worshipable object is not under the control of maya. He is fully independent and unimpeded. Therefore Vrajendra-nandana in His most munificent combined form of Radha-Krsna shows that in the worship of Krsna the topmost worship of Sri Radha-Govinda surpasses the progressively superior worship of Vasudeva-Krsna, Laksmi-Govinda-Krsna, and Sita-Rama-Krsna. Such compassion is immeasurable and unlimited. That is why svayam-rupa Mahaprabhu began to teach the service of Hari to everyone through His prakasa-vigraha and jagad-vidhata.

Text 85

daka suni' matha tuli' cahe dui-jana

mahakrodhe dui jana aruna-locana//CB, Madhya 13.085//

TRANSLATION

On hearing their call, the two turned their heads and their eyes became red with anger.

Text 86

sannyasi-akara dekhi' matha tuli' caya

`dhara dhara' bali' donhe dharibare yaya//CB, Madhya 13.086//

TRANSLATION

After lifting their heads and seeing the forms of the sannyasis, the two ran towards them shouting, “Catch them! Catch them!”

Text 87

athevyathe nityananda-haridasa dhaya

`raha raha' bali' dui dasyu pache yaya//CB, Madhya 13.087//

TRANSLATION

Nityananda and Haridasa quickly ran away as the two rogues chased them, shouting, “Stop! Stop!”

Text 88

dhaiya aise pache, tarjjagarjja kare

mahabhaya pai' dui prabhu dhaya dare//CB, Madhya 13.088//

TRANSLATION

Abusing them with harsh words, they chased behind the two Prabhus, who ran away out of fear.

COMMENTARY

The phrase dui prabhu refers to Nityananda Prabhu and Haridasa Thakura. Nityananda Svarupa and Haridasa Thakura were both Vaisnava sannyasis.

Text 89

loka bale,—“takhanai ye nisedha karila

dui sannyasira aji sankata padila”//CB, Madhya 13.089//

TRANSLATION

People said, “We warned them before. Now those two sannyasis are in danger.”

Text 90

yateka pasandi saba hase mane mane//CB, Madhya 13.090//

TRANSLATION

“bhandera ucita sasti kaila narayane”

COMMENTARY

All the atheists smiled and thought, “Lord Narayana has given proper punishment to those imposters.”

People who are averse to devotional service maintain enmity towards those who are engaged in unalloyed devotional service to Visnu. According to these hostile people, the unalloyed devotees of the Lord are imposters. Since they are opposed to devotional service and the devotees are situated beyond their conceptions, they desire inauspiciousness for the devotees. In spite of admitting that they are envious of the devotees, they consider themselves servants of Narayana.

But since they are actually averse to the Lord, they are envious and fall from the truth.

Text 91

“raksa krsna, raksa krsna”subrahmane bale

se sthana chadiya bhaye calila sakale//CB, Madhya 13.091//

TRANSLATION

The pious brahmanas said, “Save them Krsna! Save them Krsna!” They then left that place in fear.

COMMENTARY

The conceptions of pious brahmanas are not like those of immoral persons. They appealed to Krsna with a desire to protect the Lord's devotees. The duty of pious brahmanas is to meditate on the well-being of the devotees. Persons who are averse to this principle fall from their brahminical position, attain abominable nature, and inevitably engage in activities hostile to devotional service.

Text 92

dui dasyu dhaya, dui thakura palaya

dharilun, dharilun bali' laga nahi paya//CB, Madhya 13.092//

TRANSLATION

The two rogues chased behind as the two Lords ran away. Although the rogues declared that they caught them, they were unable.

Text 93

nityananda bale,—“bhala haila vaisnava

aji yadi prana vance—tabe pai saba"//CB, Madhya 13.093//

TRANSLATION

Nityananda said, "We thought it would be good to turn them into Vaisnavas, but we will be lucky if we survive today."

COMMENTARY

Nityananda said, "Leave far aside any idea that by giving Krsna's instructions to Jagai and Madhai they will become Vaisnavas, it will be good if we can protect ourselves from their invincible attack."

Text 94

haridasa bale,—"thakura ara kene bala?

tomara buddhite apamrtye prana gela//CB, Madhya 13.094//

TRANSLATION

Haridasa said, "O Lord, what can I say? Today I will die prematurely because of Your ideas.

COMMENTARY

Haridasa said, "O Nityananda Prabhu, since by the order of Sri Caitanyadeva You have desired auspiciousness for the living entities, they are able to finish our lives with premature death. Now what is the use of discussing these topics?"

Text 95

madyapere kaile yena krsna-upadesa

ucita tahara sasti—prana avasesa"//CB, Madhya 13.095//

TRANSLATION

"Because You have tried to give Krsna's instructions to drunkards, we have received proper punishment—almost losing our lives."

COMMENTARY

Haridasa said, “It is an offense to instruct faithless persons in the chanting of the name of Hari. Since we have come forward to instruct unqualified offenders, the proper punishment for our offense has been written on our foreheads.”

Text 96

eta bali' dhaya prabhu hasiya hasiyadui

dasyu pache dhaya tarjjiya garjjiya//CB, Madhya 13.096//

TRANSLATION

Speaking in this way the two Lords laughed as they ran away. The two rogues chased after them while shouting abusive words.

Text 97

donhara sarira sthula,—na pare calite

tathapiha dhaya dui madyapa tvarite//CB, Madhya 13.097//

TRANSLATION

The two drunkards had fat bodies, so they could hardly walk, yet somehow they ran swiftly.

Text 98

dui dasyu bale,—“bhai, kothare yaibajaga-

madhara thani aji kemate edaiba?//CB, Madhya 13.098//

TRANSLATION

The two rogues said, “O brothers, where will you go? How will you escape Jagai and Madhai today?

Text 99

tomara na jana, etha jaga-madha ache

khani raha' ulatiya hera dekha pache"//CB, Madhya 13.099//

TRANSLATION

"You do not know that Jagai and Madhai live here. Wait a moment and see who's behind you."

COMMENTARY

Jagai and Madhai said to Nityananda and Haridasa, "You should have known that the two rogues, Jagai and Madhai, stay here, and no one goes home safely without being harassed by us. Wait a moment and see us come after you."

Text 100

trase dhaya dui prabhu vacana suniya

`raksa krsna, raksa krsna, govinda' baliya//CB, Madhya 13.100//

TRANSLATION

Hearing their words, the two Lords ran in fear as they called out, "Save us Krsna! Save us Krsna! Hey Govinda!"

Text 101

haridasa bale,—"ami na pari calite

janiya o asi ami cancala-sahite//CB, Madhya 13.101//

TRANSLATION

Haridasa said, "I cannot go further. Why did I knowingly come with this restless person?"

COMMENTARY

Haridasa Thakura said to Nityananda Prabhu, “Even though I cannot run, I have come with a restless person like You, who can run fast and who is always getting involved in anything and everything.”

Text 102

rakhilena krsna kala-yavanera thani

cancalera buddhye aji parana harai”//CB, Madhya 13.102//

TRANSLATION

“Krsna just saved me from the wrath of the Yavanas, and now today I will lose my life due to Your mischievous nature.”

COMMENTARY

Haridasa said, “Just a few days ago Krsna saved me from the hands of a Yavana who was a Kazi in the province of Ambuya, but today I am almost certain to lose my life due to the fault of the restless intelligence of the person known as Nityananda.”

Text 103

nityananda bale,—“ami nahi ye cancala

mane bhavi' dekha, tomara prabhu se vihvala//CB, Madhya 13.103//

TRANSLATION

Nityananda said, “I am not a restless person. Think carefully, it is your Lord who is agitated.

COMMENTARY

In protest of Haridasa's statement, Nityananda said, “I have become restless by seeing how the Lord is agitated, but personally I am not restless. Mahaprabhu is a poor brahmana. Like a king He has ordered Me to preach the names of Hari at each and every house, and I am simply following His order.”

Text 104

brahmana haiya yena raja-ajna kare

tana-bole buli saba prati ghare ghare//CB, Madhya 13.104//

TRANSLATION

“Although He is a brahmana, He gives orders like a king. On His instruction we preach door to door.

Text 105

kothao ye nahi suni,—sei ajna tana

`cora, dhanga' bai loka nahi bale ana//CB, Madhya 13.105//

TRANSLATION

“He gives orders that we have never heard before and as a result people call us thieves and hypocrites.

COMMENTARY

Nityananda said, “I have not heard anyone give instructions like Sri Gaurasundara has. While following His order, people considered us trespassing thieves or hypocrites in disguise.”

Text 106

na karile ajna tana sarva-nasa kare

karile o ajna tana ei phala dhare//CB, Madhya 13.106//

TRANSLATION

“If we disobey His order we'll be ruined, and if we follow His order this is the result.

Text 107

apana prabhura dosa na janaha tumi

dui jane balilama,—dosa-bhagiami"//CB, Madhya 13.107//

TRANSLATION

"You do not admit your Lord's fault. Although we both spoke to them, you accuse Me of being at fault."

COMMENTARY

"By the will of Mahaprabhu, both you and I are preaching the names of Hari at every house; but it is very sad that you accuse Me of being at fault. I am not alone at fault, Mahaprabhu is also involved."

Text 108

hena-mate dui-jane ananda-kandala

dui dasyu dhaya pache dekhiya vikala//CB, Madhya 13.108//

TRANSLATION

In this way the two Prabhus engaged in blissful quarrels as they watched the two rogues chasing them become confused.

Text 109

dhaiya aila nija thakurera badi

madyera viksepe dasyu pade radaradi//CB, Madhya 13.109//

TRANSLATION

They ran towards the Lord's house, while the two rogues rolled on the ground, being intoxicated by wine.

COMMENTARY

Jagai and Madhai had both drunk excessive wine before chasing Nityananda and Haridasa.

The word radaradi means “moving quickly” or “running about.”

Text 110

dekha na paiya dui madyapa rahila

sese hudahudi dui-janei bajila//CB, Madhya 13.110//

TRANSLATION

Unable to see the two Prabhus, the drunkards gave up the chase and eventually began to push and shove each other.

Text 111

madyera viksepe dui kichu na janila

achila va kon sthane, kotha va rahila?//CB, Madhya 13.111//

TRANSLATION

Being intoxicated by wine, the two could not remember a thing about where they were before and where they were now.

Text 112

kata-ksane dui prabhu ulatiya caya

kotha gela dui dasyu dekhite na paya//CB, Madhya 13.112//

TRANSLATION

After a while the two Prabhus looked back and could not see where the two rogues had gone.

Text 113

sthira hai' dui jane kolakuli kare

hasiya calila yatha prabhu visvambhare//CB, Madhya 13.113//

TRANSLATION

The two felt pacified and embraced each other. They laughed and then went to see Visvambhara.

Text 114

vasiyache mahaprabhu kamala-locana

sarvanga-sundara rupa madana-mohana//CB, Madhya 13.114//

TRANSLATION

The lotus-eyed Mahaprabhu was sitting. The limbs of His body were so beautiful that His form bewildered even Cupid.

Text 115

caturdike rahiyache vaisnava-mandala

anyo'nye krsna-katha kahena sakala//CB, Madhya 13.115//

TRANSLATION

He was surrounded by the Vaisnavas, who were discussing topics of Krsna amongst themselves.

Text 116

kahena apana-tattva sabha-madhye range

svetadvipa-pati yena sanakadi-sange//CB, Madhya 13.116//

TRANSLATION

The Lord joyfully discussed His own glories in that assembly just as the Lord of Svetadvipa did in the association of sages headed by Sanaka.

Text 117

nityananda haridasa henai samaya

divasa-vrttanta yata sammukhe kahaya//CB, Madhya 13.117//

TRANSLATION

At that time Nityananda and Haridasa came before the Lord and reported to Him what had happened that day.

Text 118

“aparupa dekhilama aji dui-jana

parama madyapa, punah balaya brahmana//CB, Madhya 13.118//

TRANSLATION

“Today we have seen two strange persons—they were great drunkards yet they called themselves brahmanas.

Text 119

bhalare balila tare—`bala krsna-nama'

khedadiya anileka, bhagye rahe prana”//CB, Madhya 13.119//

TRANSLATION

“We nicely requested them to chant the names of Krsna. In response they chased us, yet we fortunately survived.”

Text 120

prabhu bale,—“ke se dui, kiba tara nama?

brahmana haiya kene kare hena kama?”//CB, Madhya 13.120//

TRANSLATION

The Lord said, “Who are those two? What are their names? Why would brahmanas engage in such activities?”

COMMENTARY

Mahaprabhu said, “It is not proper for brahmanas to drink wine. It is not the duty of brahmanas to act like rogues and chase Vaisnavas.”

Text 121

sammukhe achila gangadasa srinivasa

kahaye yateka tara vikarma-prakasa//CB, Madhya 13.121//

TRANSLATION

Gangadasa and Srivasa, who were sitting before the Lord, began to relate the sinful activities of those two.

Texts 122-123

“se-duira nama prabhu—`jagai-madhai'

subrahmana-putra dui—janma ei thani

sanga-dose se donhara hena haila mati

ajanma madira bai ana nahi gati//CB, Madhya 13.122-123//

TRANSLATION

“O Lord, the names of those two are Jagai and Madhai. They are the sons of a pious brahmana, and they were born here. Due to bad association they have developed such mentality. They have been attached to drinking wine since their birth.

COMMENTARY

“The father of Jagai and Madhai was a brahmana who engaged in his occupational duties. Due to the influence of bad association his two sons have become engaged in sinful activities like harming others and plundering wealth.”

Text 124

se-dui'ra bhaye nadiyara loka dare

hena nahi, yara ghare curi nahi kare//CB, Madhya 13.124//

TRANSLATION

“Everyone in Nadia is afraid of these two. There is no house that has not been plundered by them.

Text 125

se-dui'ra pataka kahite nahi thani

apane sakala dekha, janaha gosani”//CB, Madhya 13.125//

TRANSLATION

“There is no limit to their sinful activities. O Lord, You know and see everything.”

Text 126

prabhu bale,—“janon janon sei dui beta

khanda khanda karimu aile mora hetha"//CB, Madhya 13.126//

TRANSLATION

The Lord said, "I know these two fellows. If they come here I will cut them to pieces."

Text 127

nityananda bale,—"khanda khanda kara tumi

se dui thakite kotha' na yaiba ami//CB, Madhya 13.127//

TRANSLATION

Nityananda said, "You may cut them to pieces, but I will not go out as long as they are there.

COMMENTARY

When Mahaprabhu said that He would cut Jagai and Madhai to pieces, Nityananda replied, "I will not be able to follow Your order as long as they are alive."

Text 128

kisera va eta tumi karaha badai

age sei dui-jane `govinda' balai//CB, Madhya 13.128//

TRANSLATION

"Why do You brag so much? First get these two to chant the name of Govinda.

Texts 129-130

svabhavei dharmike balaye `krsna' nama

e dui vikarma bai nahi jane ana

e dui uddharon yadi diya bhakti-dana

tabe jani `pataki-pavana' hena nama//CB, Madhya 13.129-130//

TRANSLATION

“A pious person naturally chants the name of Krsna, but these two do not know anything other than sinful activities. If You deliver these two by awarding them devotional service, then I will know that You are Patita-pavana, the deliverer of the fallen.

COMMENTARY

“Pious persons naturally chant the names of Krsna, but these two are not candidates for accepting any good instructions and are only interested in sinful activities. If You can induce these two to chant the name of Govinda, then the glories of Your name, Patita-pavana, will be protected and Your words will prove meaningful.”

Text 131

amare tariya yata tomara mahima

tatodhika e du'yera uddharera sima”//CB, Madhya 13.131//

TRANSLATION

“The deliverance of these two will certainly be more glorious than the deliverance of Me.”

Text 132

hasi' bale visvambhara,—“haila uddhara

yei-ksane darasana paila tomara//CB, Madhya 13.132//

TRANSLATION

Visvambhara smiled and replied, “They were delivered the moment they

got Your darsana.

Text 133

visesa cintaha tumi eteka mangala

acirate krsna tara kariba kusala"//CB, Madhya 13.133//

TRANSLATION

"You are so concerned for their benefit that Krsna will soon arrange for their well-being."

Text 134

sri-mukhera vakya suni' bhagavata-gana

`jaya jaya' hari-dhvani karila takhana//CB, Madhya 13.134//

TRANSLATION

On hearing these words from the lotus mouth of the Lord, all the devotees chanted, "Jaya! Jaya! Hari! Hari!"

Text 135

`haila uddhara',—sabe manila hrdaye

advaitera sthane haridasa katha kahe//CB, Madhya 13.135//

TRANSLATION

They were all convinced that the two were already delivered. Haridasa then went before Advaita and spoke as follows.

Text 136

“cancalera sange prabhu amare pathaya

`ami thaki kotha, se va kon dike yaya?'//CB, Madhya 13.136//

TRANSLATION

“The Lord sends me with this restless person. He leaves me behind and who knows where He goes?

Text 137

varsate jahnavi-jale kumbhira vedaya

santara ediya tare dharibare yaya//CB, Madhya 13.137//

TRANSLATION

“During the rainy season there are many crocodiles in the Ganges, and He goes swimming in the waters to catch them.

Text 138

kule thaki' daka padi' kari `haya haya'

sakala-gangara majhe bhasiya vedaya//CB, Madhya 13.138//

TRANSLATION

“In great anxiety I call Him loudly from the riverbank, but He continually floats around in the waters of the Ganges.

Text 139

yadi va kulete uthe balaka dekhiya

maribara tare sisu yaya khedadiya//CB, Madhya 13.139//

TRANSLATION

“If He sees some boys, He comes out of the water and chases them to beat them.

Text 140

tara pita-mata aise hate thenga laiyata'-

saba' pathai ami carane dhariya//CB, Madhya 13.140//

TRANSLATION

“When their parents come with sticks in their hands, I fall at their feet and send them back.

Text 141

goyalara ghrta-dadhi laiya palaya

amare dhariya tara maribare caya//CB, Madhya 13.141//

TRANSLATION

“He steals butter and yogurt from the cowherd men and flees, and they catch me and want beat me.

Text 142

sei se karaye karma—yei yukti nahe

kumari dekhiya bale,—more vivahiye//CB, Madhya 13.142//

TRANSLATION

“Whatever He does is unreasonable. When He sees an unmarried girl He tells her, `Marry Me.'

Text 143

cadiyasandera pithe `mahesa' bolaya

parera gabhira dugdha duhi' duhi' khaya//CB, Madhya 13.143//

TRANSLATION

“He rides on the back of an ox and declares that He is Mahesa. He takes milk from other's cows and drinks it.

Text 144

ami sikhaile gali padaye tomare

`ki karite pare tora advaita amare?//CB, Madhya 13.144//

TRANSLATION

“When I try to teach Him something, He abuses me and says, `What can your Advaita do to Me?

Text 145

`caitanya balis yare `thakura' kariyase

va ki karite pare amare asiya?'//CB, Madhya 13.145//

TRANSLATION

“`And Sri Caitanya, whom you consider the Lord, what can He do to Me?'

Text 146

kichui na kahi ami thakurera sthane

daiva-yoge aji raksa paila parane//CB, Madhya 13.146//

TRANSLATION

“I have not said anything about this to the Lord, but today my life has

been saved by providence.

Text 147

maha-matoyala dui pathe padi' ache

krsna-upadesa giya kahe tara kache//CB, Madhya 13.147//

TRANSLATION

“There were two great drunkards lying in the street, and He went before them to preach Krsna's instructions.

Text 148

mahakrodhe dhaiya aila maribara

jivana-raksara hetu—prasada tomara”//CB, Madhya 13.148//

TRANSLATION

“In great anger they rushed to kill us. It is Your mercy that our lives have been saved.”

Texts 149-150

hasiya advaita bale,—“kona citra nahe

madyapera ucita—madyapa-sanga haye

tina matoyala-sanga ekatra ucita

naisthika haiya kene tumi tara bhita? ”//CB, Madhya 13.149-150//

TRANSLATION

Advaita smiled and said, “This is not at all astonishing, for drunkards should associate with other drunkards. It befitting that the three drunkards were together. But, being a celibate, why were you there?

COMMENTARY

After informing Advaita Prabhu about Nityananda's various restless activities, Haridasa brought up the topics of Jagai and Madhai and said that Nityananda became an object of the two drunkards' anger when He tried to preach Krsna's instructions to them. “Today we were able to save our lives from the hands of those two rogues simply by Your mercy.” In reply to this, Advaita Prabhu said, “O Haridasa, Srila Nityananda Prabhu is intoxicated from drinking the the liquor of love for Krsna, whereas Jagai and Madhai are intoxicated from drinking ordinary wine. Therefore it is befitting that the three associate together. Since you are attached to the Supreme Lord, you should not go near them.”

Text 151

nityananda kariba sakale matoyala

uhana caritra muni jani bhale bhala//CB, Madhya 13.151//

TRANSLATION

“Nityananda will make everyone intoxicated. I know His character very well.

COMMENTARY

“I know the characteristics of Nityananda very well. Within two or three days He will bring those two rogues who are fond of drinking wine into the assembly of Vaisnavas.”

Text 152

ei dekha tumi dina dui tina vyaje

sei dui madyapa aniba gosthi-majhe”//CB, Madhya 13.152//

TRANSLATION

“Just wait and see, within two or three days He will bring those drunkards into our assembly.”

Text 153

balite advaita hailena krodavesa

digambara hai' bale asesa visesa//CB, Madhya 13.153//

TRANSLATION

While speaking in this way, Advaita became overwhelmed with anger. Without any clothing on, He spoke with great emphasis.

Text 154

“suniba sakala caitanyera krsna-bhakti

kemane nacaye gaya, dekhon tana sakti//CB, Madhya 13.154//

TRANSLATION

“Everyone will hear about Lord Caitanya's devotional service to Krsna. And they will see His potency—how He dances and chants.

Text 155

dekha kali sei dui madyapa aniya

nimai-nitai dui nacibe miliya//CB, Madhya 13.155//

TRANSLATION

“You will see tomorrow how Nimai and Nitai will bring the two drunkards and dance with them.

Text 156

ekakara karibeka ei dui jane

jati lai' tumi ami palai yatane”//CB, Madhya 13.156//

TRANSLATION

“They will make the two equal to us, and we will have to run away to save our caste.”

Text 157

advaitera krodavese hase haridasa

madyapa-uddhara citte haila prakasa//CB, Madhya 13.157//

TRANSLATION

On seeing Advaita's angry mood, Haridasa smiled. He was convinced that the drunkards would be delivered.

Text 158

advaitera vakya bujhe kahara sakati?

bujhe haridasa prabhu—yara yena mati//CB, Madhya 13.158//

TRANSLATION

Who has the power to understand Advaita's words? Only Haridasa Prabhu can understand Him.

Text 159

ebe papi-saba advaitera paksa haiya

gadadhara-ninda kare, maraye padiya//CB, Madhya 13.159//

TRANSLATION

Many sinful people take the side of Advaita and criticize Gadadhara. They will be burnt to death.

COMMENTARY

Hardly anyone can understand the loving sentiments of Advaita Prabhu. Being unable to understand the actual meaning of Vaisnavism, a few sons and nondevotee so-called disciples of Sri Advaita Prabhu introduce Advaita Prabhu as an impersonalist and support Him while disregarding Sri Gaurasundara's most dear Sri Gadadhara Pandita Gosvami. Since Sri Acyutananda Prabhu, the son of Advaita, accepted subordination of Sri Gadadhara Pandita Gosvami, a few Mayavadi descendants of Advaita dared to disregard Sri Gadadhara Pandita Gosvami Prabhu. As a result, they met with inauspiciousness. When unauthorized disciples and sons of Sri Advaita Prabhu saw that after the disappearance of Sri Advaita Prabhu His most intimate disciples began to worship Hari under the subordination of Sri Gadadhara Pandita Gosvami, they began to burn within. Considering their family prestige from the mundane viewpoint and considering Advaita Prabhu as Visnu and themselves as “Visnu's sons,” they attacked those who worshiped under the guidance of Sri Gadadhara Prabhu.

Text 160

ye papistha eka vaisnavera paksa haya

anya vaisnavere ninde, sei yaya ksaya//CB, Madhya 13.160//

TRANSLATION

Any sinful person who takes the side of one Vaisnava and blasphemes another Vaisnava is certainly ruined.

COMMENTARY

Sinful-minded persons who are averse to Hari think that there is a difference of opinion among pure Vaisnavas, and they selfishly take the side of one and blaspheme the other's process of worship. But both Vaisnavas are engaged in the service of the Lord. By imagining differences between them and taking the side of one Vaisnava, one considers him superior. Yet since the other Vaisnava prays for that Vaisnava's purification and desires his auspiciousness, the observer considers him unfavorable and censures him, thinking that there is a

possibility of differences between Vaisnavas. By preaching such a philosophy one invites one's own ruination.

Text 161

sei dui madyapa vedaya sthane sthane

aila—ye-ghate prabhu kare ganga-snane//CB, Madhya 13.161//

TRANSLATION

As the two drunkards wandered from place to place, they came to the bathing ghata where the Lord would take His bath in the Ganges.

Text 162

daiva-yoge sei sthane karileka thana

vedaiya bule sarva-thani dei' hana//CB, Madhya 13.162//

TRANSLATION

By divine arrangement they made that place their base from which they would go out to raid various places.

Text 163

sakala lokera citta haila sasanka

kiba bada, kiba dhani, kiba maharanka//CB, Madhya 13.163//

TRANSLATION

Whether influential, rich, or poor, all people's hearts became filled with fear.

COMMENTARY

All the residents of Navadvipa, including the prestigious, the aristocratic,

and the poor, became frightened by the behavior of the two rogues. The word ranka refers to the misers and the poor.

Text 164

nisa haile keha nahi yaya ganga-snane

yadi yaya—tabe dasa-visera gamane//CB, Madhya 13.164//

TRANSLATION

No one went to take bath in the Ganges at night, and if they did, they went in groups of ten or twenty.

COMMENTARY

Those who regularly took bath three times a day went to the Ganges at night in groups of ten or twenty due to fear of being attacked by Jagai and Madhai.

Texts 165-171

prabhura badira kache thake nisabhage

sarva-ratri prabhura kirtana suni' jage

mrdanga mandira baje kirtanera sange

madyera viksepe tarasuni' nace range

dure thaki' saba dhvani sunibare paya

sunilei naciya adhika madya khaya

yakhana kirtana kare, dui jana rahe

suniya kirtana punah uthiya nacaye

madyapane vihvala—kichui nahi jane

achila va kothaya, achaye kon sthane

prabhure dekhiya bale,—“nimai pandita

karaiba sampurna mangalacandira gita

gayena saba bhala, muni dekhibare cana

sakala aniya diba-yatha yei pana” //CB, Madhya 13.165-171//

TRANSLATION

They stayed near the Lord's house and listened to the Lord's kirtana as they remained awake throughout the night. Being intoxicated with wine, they joyfully danced as they listened to the sound of the karatalas and mrdangas in the kirtana. As they could hear everything from that distance, they would listen, dance, and then drink more wine. Whenever there was kirtana, the two would stay there. When they heard the kirtana, they would get up and dance. They were so overwhelmed by drinking wine that they did not remember where they had been or where they were. When they saw the Lord, they said, “O Nimai Pandita, You should sing the entire song of Mangalacandi. You have expert singers, who we wish to see. We will bring and give You whatever You need.”

COMMENTARY

After satisfying their own whims at various places throughout Nadia, the two rogues Jagai and Madhai came and set up camp near the ghata outside Mahaprabhu's house. Along with the sound of the Lord's kirtana, their habit of drinking flourished. They considered the devotees' glorification of Krsna with instruments to be glorification of Mangalacandi, so when they met Mahaprabhu they asked Him what ingredients were needed to complete the rituals, which they considered to be like their own tamo-guna rituals. The two rogues said, “We will collect and give You whatever ingredients are required to complete the glorification of Mangalacandi.”

Text 172

durjjana dekhiya prabhu dure dure yaya

ara patha diya loka sabai palaya//CB, Madhya 13.172//

TRANSLATION

Seeing those miscreants, the Lord kept a distance. Others took another path and fled away.

Text 173

eka-dina nityananda nagara bhrami

yanisaya aise, donhe dharileka giya//CB, Madhya 13.173//

TRANSLATION

After wandering throughout the city one day, Nityananda went that night before the two.

Text 174

`kere kere' bali' dake jagai madhai

nityananda balena,—“prabhura badi yai”//CB, Madhya 13.172//

TRANSLATION

Jagai and Madhai shouted, “Who are You? Who are You?” Nityananda replied, “I am going to the Lord's house.”

Text 175

madyera viksepe bale,—“kiba nama tora?

”nityananda bale,—“ `avadhuta' nama mora”//CB, Madhya 13.175//

TRANSLATION

Intoxicated by wine, they asked, “What is Your name?” Nityananda replied, “My name is Avadhuta.”

Text 176

balya-bhave mahamatta nityananda-raya

madyapera sange katha kahena lilaya//CB, Madhya 13.176//

TRANSLATION

Intoxicated in the mood of a child, Lord Nityananda spoke to the drunkards as His pastime.

Text 177

`uddhariba dui-jana'—hena ache mane

ataeva nisaya aila sei sthane//CB, Madhya 13.177//

TRANSLATION

He had already decided, “I will deliver these two.” That is why He came there that night.

Text 178

`avadhuta' nama suni' madhai kupiya

marila prabhura sire mutaki tuliya//CB, Madhya 13.178//

TRANSLATION

On hearing the name “Avadhuta,” Madhai became angry. He picked up a clay pot and hit the Lord's head.

COMMENTARY

The word mutaki means “broken clay pot.”

Text 179

phutila mutakisire,—rakta pade dhare

nityananda-mahaprabhu `govinda' sanare//CB, Madhya 13.179//

TRANSLATION

The broken clay pot cut the Lord's head and blood flowed from the wound, yet Lord Nityananda simply remembered Govinda.

Text 180

daya haila jagaira rakta dekhi' mathe

ara-bara marite dharila tara hate//CB, Madhya 13.180//

TRANSLATION

On seeing the blood, Jagai felt compassionate and grabbed the hand of Madhai when he prepared to strike the Lord again.

Text 181

“kene hena karile nirdaya tumi drdha

desantari mariya ki haiba tumi bada?//CB, Madhya 13.181//

TRANSLATION

“Why did you do that? You are very cruel. What will you gain by beating a outsider?

COMMENTARY

The word desantari means “a person from another province.”

Text 182

eda eda avadhute, na mariha ara

sannyasi mariya kon bhala va tomara?”//CB, Madhya 13.182//

TRANSLATION

“Leave Avadhuta alone. Do not beat Him again. What will you gain by beating a sannyasi?”

Texts 183-189

athevyathe loke giya prabhure kahilasan

gopange tata-ksane thakura aila

nityanandera ange saba rakta vahe dhare

hase nityananda sei du'yera bhitare

rakta dekhi' krodhe prabhu bahya nahi jane

`cakra, cakra, cakra'—prabhu dake ghane ghane

athevyathe cakra asi' upasanna haila

jagai madhai taha nayane dekhila

pramada ganila saba bhagavata-gana

athevyathe nityananda kare nivedana

“madhai marite prabhu rakhila jagai

daive se padila rakta, duhkha nahi pai

more bhiksa deha' prabhu, e dui sarira

kichu duhkha nahi mora—tumi hao sthira” ?”//CB, Madhya 13.183-189//

TRANSLATION

Some people quickly went and informed the Lord, who immediately came there with His associates. The entire body of Nityananda was covered with blood, yet Nityananda smiled as He stood there between the two. When the Lord saw the blood, He lost external consciousness out of

anger and repeatedly called out, “Cakra! Cakra! Cakra!” The Sudarsana cakra immediately appeared there and was seen by Jagai and Madhai. All the Lord's devotees became bewildered, but Nityananda immediately appealed to the Lord as follows: “When Madhai hit Me, Jagai saved Me. By providence blood came out, yet I felt no pain. O Lord, give Me these two in charity. You may be pacified, for I feel no pain.”

COMMENTARY

On hearing the news that Madhai had injured Sri Nityananda, Sri Gaurasundara came to that spot and invoked the Sudarsana cakra. The two drunkards became extremely frightened on seeing the Sudarsana cakra. Sri Nityananda then said to Mahaprabhu, “I did not feel much trouble due to bloodshed. When Madhai attacked Me, Jagai protected Me. Nevertheless, by chance blood came out. They are not at fault. There is no use to retaliate on the bodies of these two rogues. You may be peaceful, and give Me their two bodies in charity.”

Texts 190-192

`jagai rakhila',—hena vacana suniya

jagayere alingila prabhu sukhi haiya

jagayere bale,—“krsna krpa karu tore

nityananda rakhiya kinili tuni more

ye abhista citte dekha,—taha tumi maga'

aji haite hau tora prema-bhakti-labha” ?”//CB, Madhya 13.190-192//

TRANSLATION

On hearing the words, “Jagai protected Me,” the Lord became happy and embraced Jagai. He said to Jagai, “May Krsna bestow mercy on you. By protecting Nityananda, you have purchased Me. Ask Me for any benediction you desire. May you attain pure devotional service from this day on.”

COMMENTARY

After hearing from Nityananda Prabhu that He was saved by Jagai from Madhai's attack, Lord Gaurasundara, who is affectionate to His devotees, lovingly embraced Jagai and said, “By protecting Nityananda from attack, you have purchased Me. May you attain pure devotional service to Krsna by My blessings.”

Text 193

jagayere vara suni' vaisnava-mandala

`jaya jaya' hari-dhvani karila sakala//CB, Madhya 13.193//

TRANSLATION

On hearing the benediction awarded to Jagai, all the Vaisnavas chanted, “Jaya! Jaya! Hari! Hari!”

Text 194

`prema-bhakti hau' kari' yakhana balila

takhani jagai preme murcchita haila//CB, Madhya 13.194//

TRANSLATION

As soon as the Lord said, “May you attain pure devotional service,” Jagai immediately lost consciousness due to ecstatic love.

Text 195

prabhu bale,—“jagai, uthiya dekha more

satya ami prema-bhakti dana dila tore”//CB, Madhya 13.195//

TRANSLATION

The Lord said, “O Jagai, get up and see Me. I have indeed awarded you pure devotional service.”

Text 196

caturbhuja sankha-cakra-gada-padma-dhara

jagai dekhila sei prabhu visvambhara//CB, Madhya 13.196//

TRANSLATION

Jagai saw Visvambhara having four arms and holding conch, disc, club, and lotus.

Text 197

dekhiya murcchita hana padila jagai

vakse sri-carana dila caitanya-gosani//CB, Madhya 13.197//

TRANSLATION

Seeing this, Jagai fell unconscious to the ground. Lord Sri Caitanya then placed His lotus foot on Jagai's chest.

Text 198

paiya carana-dhana laksmira jivana

dharila jagai—yena amulya ratana//CB, Madhya 13.198//

TRANSLATION

Receiving the treasure of the Lord's lotus feet, which are the life and soul of Laksmi, Jagai held them tightly as if they were invaluable jewels.

Text 199

carane dhariya kande sukrti jagai

e-mata apurva kare gauranga-gosani//CB, Madhya 13.199//

TRANSLATION

The fortunate Jagai shed tears as he held the Lord's feet. Such are the wonderful pastimes of Lord Gauranga.

Text 200

eka jiva, dui deha—jagai-madhai

eka punya, eka papa, vaise eka thani//CB, Madhya 13.200//

TRANSLATION

Jagai and Madhai were like one soul with two bodies, yet here one was pious and one was sinful.

COMMENTARY

In the mutual exchange between Jagai and Madhai, sometimes on the pretext of pious activity one would caution the other from committing sinful activities, and at other times when the former would engage in sinful activities the latter would caution him. Therefore they were both rascals. On seeing Jagai's reward, the heart of Madhai was transformed.

Text 201

jagaire prabhu yabe anugraha kaila

madhaira citta tata-ksane bhala haila//CB, Madhya 13.201//

TRANSLATION

When the Lord bestowed mercy on Jagai, the heart of Madhai was immediately rectified.

Text 202

athevyathe nityananda-vasana ediya

padila carana dhari' dandavat haiya//CB, Madhya 13.202//

TRANSLATION

He quickly released Nityananda's cloth, fell flat, and held the Lord's lotus feet.

Text 203

“dui-jane eka-thani kaila prabhu papa

anugraha kene prabhu kara dui bhaga?//CB, Madhya 13.203//

TRANSLATION

“O Lord, we both committed sinful activities together. Why do You divide us while bestowing Your mercy?

COMMENTARY

Madhai said, “We have committed sinful activities together. Therefore it is not proper for You to bestow mercy on one and punish the other.”

Text 204

more anugraha kara,—lana tora nama

amare uddhara karibare nahi ana”//CB, Madhya 13.204//

TRANSLATION

“Bestow Your mercy on me, so that I can chant Your name. There is no one to deliver me other than You.”

Texts 205-209

prabhu bale,—“tora trana nahi dekhi muni

nityananda-ange rakta padili se tuni”

madhai balaye,—“iha balite na para

apanara dharma prabhu apani kene chada?

bane vindhileka toma' ye asura-gane

nija-pada ta'-sabare tabe dile kene?”

prabhu bale,—“taha haite tora aparadha

nityananda-angete karili raktapata

ama' haite ei nityananda-deha bada

tora sthane ei satya kahilama dadha” ”//CB, Madhya 13.205-209//

TRANSLATION

The Lord replied, “I do not foresee your deliverance, for you have drawn blood from the body of Nityananda.” Madhai said, “You cannot say this. Why are You forsaking Your duty? Why did You award Your lotus feet to the demons that pierced Your body with arrows?” The Lord replied, “Your offense is greater than theirs, because you have drawn blood from the body of Nityananda. The body of Nityananda is superior to Mine. I emphatically tell you this truth.”

COMMENTARY

Mahaprabhu said that since Madhai hit the body of Nityananda, he would not be delivered. In response to this, Madhai referred to topics from the pastimes of Krsna and Rama as follows: “In the past many demons have attained liberation even though they were envious of Visnu. But in this case, why a demon like me will not be delivered?” In this regard, Mahaprabhu said, “It is a greater offense to hit the body of Nityananda, who is the servant of Visnu, than to become envious of Visnu. To harm Sri Nityananda is more offensive than attacking the body of the Lord.”

Text 210

“satya yadi kahilathakura mora sthane

balaha niskrti muni paiba kemane?//CB, Madhya 13.210//

TRANSLATION

“O Lord, if You are telling me the truth, then tell me, how will I be delivered?

Text 211

sarva roga nasa', vaidya-cudamani tumi

tumi roga cikitsile sustha hai ami//CB, Madhya 13.211//

TRANSLATION

“You destroy all disease, for You are the crest jewel of all physicians. If You treat me, then I will be cured.

Text 212

na kara kapata prabhu, samsarera natha

vidita haila,—ara lukaiba ka'ta?”//CB, Madhya 13.212//

TRANSLATION

“O Lord of the universe, please do not deceive me. Now that You are known, how will You hide?”

COMMENTARY

The word ka'ta means “whom” or “to whom.”

Text 213

prabhu bale,—“aparadha kaile tumi bada

nityananda-carana dhariya giya pada”//CB, Madhya 13.213//

TRANSLATION

The Lord said, “You have committed a grave offense. Go and grab hold of Nityananda's lotus feet.”

Text 214

paiya prabhura ajna madhai takhana

dharila amulya dhana nitai-carana//CB, Madhya 13.214//

TRANSLATION

Being ordered by the Lord, Madhai then caught hold of the invaluable treasure of Nitai's lotus feet.

Text 215

ye carana dharile na yai kabhu nasa

revati janena yei carana-prakasa//CB, Madhya 13.215//

TRANSLATION

By taking refuge of those lotus feet, one is never vanquished. Revati knows well the glories of those lotus feet.

Text 216

visvambhara bale,—“suna nityananda-raya

padila carane—krpa karite yuyaya//CB, Madhya 13.216//

TRANSLATION

Visvambhara said, “Listen, Nityananda. Now that he has fallen at Your lotus feet, it is proper for You to show him mercy.

Text 217

tomara angete yena kaila raktapata

tumi se ksamite para—padila toma'ta”//CB, Madhya 13.217//

TRANSLATION

“Since he has made You bleed, only You can forgive him. And now he has fallen at Your feet.”

Text 218

nityananda bale,—“prabhu, ki baliba muni?

vrksa-dvare krpa kara—seha sakti tuni//CB, Madhya 13.218//

TRANSLATION

Nityananda replied, “O Lord, what can I say? You have the potency to bestow mercy even through a tree.

COMMENTARY

Sriman Nityananda Prabhu said to Mahaprabhu, “When the demigods face difficulties, You protect them; when living entities like human beings are put in danger, You protect them. You also possess the power to protect plants, whose consciousness is not as developed as that of living entities like human beings.”

Texts 219-220

kona janme thake yadi amara sukrta

saba dilun madhaire,—sunaha niscita

mora yata aparadha,—kichu daya nai

maya chada, krpa kara,—tomara madhai” //CB, Madhya 13.219-220//

TRANSLATION

“I declare emphatically that if I have ever accumulated piety in any

lifetime, I give it all to Madhai. He is relieved of any offense committed against Me. Do not bewilder him, bestow mercy on Your Madhai."

COMMENTARY

Sri Nityananda Prabhu said, "Madhai has not committed any offense against Me. By creating mischief, Madhai has today obtained from You the piety that I have accumulated by serving You in various ways birth after birth. Therefore You have forgiven whatever offense Madhai has committed against Me and bestowed Your mercy on him without duplicity. So give up the illusion of deceitful discrimination and bestow Your causeless mercy on Madhai."

Text 221

visvambhara bale,—"yadi ksamila sakala

madhaire kola deha', hauka saphala"//CB, Madhya 13.221//

TRANSLATION

Visvambhara said, "If You have actually forgiven Madhai, then embrace him and make his life successful."

Texts 222-223

prabhura ajnaya kaila drdha alingana

madhaira haila sarva bandhana-mocana

madhaira dehe nityananda pravesila

sarva-sakti-samanvita madhai haila"//CB, Madhya 13.222-223//

TRANSLATION

On the order of the Lord, Nityananda tightly embraced Madhai, who as a result was freed from all material bondage. Nityananda entered the body of Madhai, and Madhai became filled with all energies.

COMMENTARY

By the will of the Lord, Sri Nityananda Prabhu lovingly embraced Madhai, who had attacked Him, and invested him with His own energies. On the strength of Nityananda's energies, Madhai became filled with all good qualities. After becoming freed from the propensity for material enjoyment and empowered to engage in the Lord's service, they were now qualified to offer prayers with selected verses.

Text 224

hena-mate du'-janete paila mocana

dui jane stuti kare du'yera carana//CB, Madhya 13.224//

TRANSLATION

In this way the two were delivered, and they began to offer prayers at the lotus feet of the two Lords.

Text 225

prabhu bale,—“tora ara na karis papa”

jagai-madhai bale,—“ara nare bapa”//CB, Madhya 13.225//

TRANSLATION

The Lord said, “Do not commit further sins.” Jagai and Madhai replied, “Never again, O Lord.”

COMMENTARY

Being overcome with greed for material enjoyment, godless people commit various sinful activities. The most merciful Gaurahari forbade the two rogues from committing sinful activities in the future. Jagai and Madhai fully accepted the Lord's order and promised not to commit sinful activities again.

Texts 226-227

prabhu bale,—“suna suna tora dui jana

satya satya ami tore karilana mocana

koti koti janme yata ache papa tora

ara yadi na karis,—saba daya mora”//CB, Madhya 13.226-227//

TRANSLATION

The Lord said, “Listen, both of you. I have indeed delivered you today. I take full responsibility for whatever sinful activities you have performed in your previous millions of lifetimes, provided you do not commit sin again.

COMMENTARY

Persons who are inclined towards the service of the Lord retire from material enjoyment and dedicate all their endeavors for the pleasure of Krsna. They then no longer hanker for accumulating piety or impiety in this material world. The devotees then fully surrender themselves and enjoy spiritual happiness as they constantly engage in the service of the Lord. Since after becoming freed from material bondage self-realized living entities offer whatever activities they perform for the service of the Lord, all their activities like bathing, eating, and sleeping are counted as service to Krsna and are therefore situated on the spiritual platform. Then the conditioned souls' sinful reactions accumulated over millions of lifetimes are at once removed. All sins and resultant sufferings are thus destroyed by the mercy of the Lord. Other than influencing the weak living entities to become averse to Hari, the covering and throwing potencies of maya cannot exhibit any influence on the devotees. The fully surrendered self-realized devotees are soon nourished on the lap of liberation and then do not indulge in any form of pious or sinful activities. The declaration of Krsna in the sarva-dharman parityajya verse [sarva-dharman parityajya mam ekamsaranam vraja

aham tvam sarva-papebhyo moksayisyami masucah “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” (Bg. 18.66)] is the destroyer of the living entities' miseries.

Text 228

to'-donhara mukhe muni kariba ahara

tora dehe haibeka mora avatara"//CB, Madhya 13.228//

TRANSLATION

"I will eat through the mouths of you two, and I will incarnate in your bodies."

COMMENTARY

narayana paro vidvan yasyannam pitamana

sahasnati tad dharer asyam gatam annam na samsayah

"The Supreme Lord relishes through His lotus mouth the foods that pious people devoted to Hari eat. There is no doubt about it.

bhaktasya rasanagrena rasam asnami padmaja

"I relish the taste from the tips of the devotees' tongues." (Hari-bhakti-vilasa 10.265-266)

Text 229

prabhura suniya vakya jagai-madhai

anande murcchita hai' padila tathai//CB, Madhya 13.229//

TRANSLATION

On hearing the Lord's words, Jagai and Madhai fell unconscious in ecstasy.

Text 230

moha gela dui vipra ananda-sagare

bujhi' ajna karilena prabhu visvambhare//CB, Madhya 13.230//

TRANSLATION

The illusion of the two brahmanas was thus destroyed and they merged in an ocean of ecstasy. Knowing this, Lord Visvambhara instructed them as follows.

COMMENTARY

Despite taking birth in a pure brahmana family, Jagai and Madhai gave up the prestige of brahminical birth and took up the profession of rogues. Now, by the mercy of the Lord, they regained their lives. Since their foolish enjoying propensity was removed, they became conversant in Vedic literature, which deals with the three subjects of sambandha, the soul's relationship with the Lord; abhidheya, the regulated activities for reviving that relationship; and prayojana, the ultimate goal of life. After being established in genuine Gaudiya concepts and engaged in the service of the Lord, they became filled with spiritual ecstasy. Since Madana-mohana, Govinda, and Gopinatha became their worshipable Lords, their illusion was vanquished.

Text 231

“dui jane tuli' laha amara badite

kirtana kariba dui janera sahite//CB, Madhya 13.231//

TRANSLATION

“Pick these two up and bring them to My house. Today we will perform kirtana with these two.

Text 232

brahmara durlabha aji e donhare diba

e donhare jagatera uttama kariba//CB, Madhya 13.232//

TRANSLATION

“Today I will award them that which is rare for even Lord Brahma. I will place them in the topmost position in this world.

COMMENTARY

After forgiving the rogues' offenses, the causelessly merciful Gaurasundara awarded them the qualification to participate in hearing and chanting the glories of Lord Hari. From the material point of view, the two were antisocial atheists. They were uplifted from extreme abomination and awarded the qualification to engage in the topmost service of Lord Visnu. The good fortune that Lord Brahma, the grandfather of all living entities, is worthy of yet unable to achieve—today these two attained superior good fortune as they obtained the position of topmost Vaisnavas. The extent of Sri Gaurasundara's mercy has no limit. Through His causeless mercy He can permanently elevate the most fallen and unqualified persons to the highest platform.

Text 233

e dui-parase ye karila ganga-snana

e donhare balibe se gangara samana//CB, Madhya 13.233//

TRANSLATION

“Those who took bath in the Ganges after being touched by these two will now say that these two are equal to the Ganges.

COMMENTARY

By touching or seeing these two rogues, the sinful propensities of living entities would awaken. But after receiving the Lord's mercy, the unholy darsana of the two rogues has today become as purifying as the touch of the Ganges, which destroys all sins.

Text 234

nityananda-pratijna anyatha nahi haya

nityananda-iccha ei janiha niscaya”//CB, Madhya 13.234//

TRANSLATION

“The determination of Nityananda is never baffled. Know for certain that

this was the desire of Nityananda."

Text 235

jagai-madhai saba vaisnave dhariya

prabhura badira abhyantare gela lana//CB, Madhya 13.235//

TRANSLATION

Thereafter all the Vaisnavas caught hold of Jagai and Madhai and took them inside the Lord's house.

COMMENTARY

Considering the two rogues as part of their own group, the Vaisnavas brought them into Sri Gaurasundara's house.

Text 236

apta-gana sambhaila prabhura sahite

padila kapata, karo sakti nahi yaite//CB, Madhya 13.236//

TRANSLATION

The intimate associates entered along with the Lord. The door was then closed, and others were not allowed to enter.

COMMENTARY

The phrase apta-gana sambhaila means that the intimate associates of the Lord and the two rogues who were just delivered by the Lord entered the Lord's house. To check the entry of others, the door was closed.

Text 237

vasila asiya mahaprabhu visvambhara

dui pase sobhe nityananda-gadadhara//CB, Madhya 13.237//

TRANSLATION

Mahaprabhu Visvambhara came in and sat down. Nityananda and Gadadhara sat on either side of Him.

Text 238

sammukhe advaita vaise mahapatra-raja

caridike vaise saba-vaisnava-samaja//CB, Madhya 13.238//

TRANSLATION

Advaita, the greatest recipient of the Lord's mercy, sat in front of the Lord, and all the Vaisnavas sat around the Lord.

Texts 239-240

pundarika vidyanidhi, prabhu haridasa

garuda, ramai, srinivasa, gangadasa

vakresvara pandita, candrasekhara acarya

e saba janena caitanyera saba karya//CB, Madhya 13.239-240//

TRANSLATION

Pundarika Vidyanidhi, Haridasa Thakura, Garuda, Ramai, Srinivasa, Gangadasa, Vakresvara Pandita, and Candrasekhara Acarya all knew the pastimes of Lord Caitanya.

Text 241

aneka mahanta ara caitanya vediya

anande vasila jagai-madhai laiya//CB, Madhya 13.241//

TRANSLATION

Numerous exalted devotees happily sat with Jagai and Madhai around Lord Caitanya.

Text 242

lomaharsa, maha-asru, kampa sarva-gaya

jagai-madhai donhe gadagadi' yaya//CB, Madhya 13.242//

TRANSLATION

As Jagai and Madhai rolled on the ground, their hair stood on end, they shed tears, and their entire bodies shivered.

Text 243

kara sakti bujhite caitanya-abhimata

dui dasyu kare dui mahabhagavata//CB, Madhya 13.243//

TRANSLATION

Who has the power to understand the desire of Lord Caitanya, who transformed the two rogues into maha-bhagavatas?

COMMENTARY

The pastimes of Sri Caitanyadeva are most grave and incomprehensible to ordinary people. The qualification of maha-bhagavata that a living entity cannot achieve even after favorably serving Hari for many lifetimes was attained by the two unqualified rogues within a moment. Therefore no one is qualified to understand this power.

Text 244

tapasvi sannyasi kare parama pasanda

ei-mata lila tana amrtera khanda//CB, Madhya 13.244//

TRANSLATION

The Lord delivered many atheistic ascetics and sannyasis by such nectarean pastimes.

COMMENTARY

The atheistic demigod worshipers were delivered from their sinful activities induced by their individual material desires and were engaged in the service of Hari. These sweet pastimes are ideal examples of Sri Gaurasundara awarding portions of nectar on the living entities.

Text 245

ihate visvasa yara, sei krsna paya

ithe yara sandeha, se adhahpate yaya//CB, Madhya 13.245//

TRANSLATION

Anyone who has faith in these pastimes attains Krsna, while those who have doubts fall down.

COMMENTARY

Those who cannot understand Lord Krsna's Gaura pastimes and as a result become maddened by material enjoyment can never achieve inclination for the Lord's service. Therefore their absorption in matter is inevitable and various material miseries push them down to a lower status of life. Yet the devotees of Sri Gaura can easily engage in the service of Krsna. People in this world who are greedy and desirous of material enjoyment endeavor to become masters of material objects rather than servants of the Lord, therefore their degradation is inevitable. Unless one realizes that attainment of the inclination for Krsna's service is the only supreme aim and topmost of all goals of life, one will degrade further from his inauspicious condition. When the living entity is greedy for objects indicated in the Brahmi, Kharosti, and Sanki [Some ancient languages of India.] languages and words, he comes under the control of the covering and throwing potencies of maya and becomes attracted to

material enjoyment. At that time his faith in lavishly eating and enjoying in this world expands, which results in his downfall. By discussing spiritual literatures, a materialistic living entity day by day develops a taste in his own materialistic propensities. When one at the lotus feet of the spiritual master receives sound vibration saturated with vidvad-rudhi, or the conventional meaning of words according to enlightened persons, then his eagerness for eternal spiritual variegated pastimes that are transcendental to material nature increases. He then does not accept ingredients of enjoyment as the object indicated by avidvad-rudhi, but accepts Lord Visnu as the eternal object of his senses and thus, by receiving mercy and hearing from his spiritual master, he becomes faithful. At that time the knowledge of Sri Radha-Madana-mohana Krsna protects him from sentiments for material enjoyment. In order to award Krsna's devotional service, which is the process for achieving the goal of life, Sri Radha-Madana-mohana then appears as Sri Radha-Govinda, with Their associates, to give the eligibility to enjoy the pleasure of Their service. Then the living entity attains the ultimate goal of life in the rasa-lila arena of Sri Gopi-jana-vallabha. Such are the glories of faith in the lotus feet of Sri Gaurasundara. Attaining foolishness from the deceitful nature of those who speak enviously about Gaura and who are expert in word meanings should never be the object of one's faith.

Text 246

jagai-madhai dui jane stuti kare

sabara sahita sune gauranga-sundare//CB, Madhya 13.246//

TRANSLATION

The two, Jagai and Madhai, then began to offer prayers that were heard by Sri Gaurasundara and His associates.

Text 247

suddha sarasvati dui janera jihvaya

vasila caitanyacandra-prabhura ajnaya//CB, Madhya 13.247//

TRANSLATION

By the order of Lord Caitanyacandra, Suddha Sarasvati, the goddess of transcendental knowledge, appeared on the tongues of those two.

COMMENTARY

The phrase suddha sarasvati refers to the appearance of the personification of service in the vidvad-rudhi of the living entities' object of speech. Viddha Sarasvati, the goddess of mixed or contaminated knowledge, creates a difference between the words of the Puskarasadi, Sanki, Kharosti, and Brahmi languages and the objects indicated by those words, so living entities who desire to become the husband of Sarasvati attempt to worship Sarasvati-devi with material ingredients. But they cannot realize that Narayana is the husband of Suddha Sarasvati. Therefore their attempts to become the husband of Viddha Sarasvati result in their becoming followers of Ravana.

Text 248

nityananda-caitanyera prakasa ekatra

dekhilena dui jane—yara yei tattva//CB, Madhya 13.248//

TRANSLATION

Seeing Lord Nityananda and Lord Caitanya together there, the two could understand Their actual identity.

Text 249

ei-mate stuti kare dui mahasaya

ye stuti sunile krsna-bhakti labhya haya//CB, Madhya 13.249//

TRANSLATION

In this way the two great personalities began to recite prayers. Anyone who hears these prayers attains devotional service to Krsna.

Text 250

“jaya jaya mahaprabhu jaya visvambhara

jaya jaya nityananda—visvambhara-dhara//CB, Madhya 13.250//

TRANSLATION

“All glories to Mahaprabhu! All glories to Visvambhara! All glories to Nityananda, who is the support of Visvambhara!

COMMENTARY

Sri Nityananda Prabhu serves Visvambhara in ten different ways. That is why His name is “Visvambhara-dhara.” Without taking shelter of the lotus feet of Sri Nityananda, a living entity cannot have any concept of Visvambhara.

Text 251

jaya jaya nija-nama-vinoda acarya

jaya nityananda caitanyera sarva-karya//CB, Madhya 13.251//

TRANSLATION

“All glories to the Acaryas who take pleasure in chanting Their own names! All glories to Nityananda, who does everything for the pleasure of Lord Caitanya!

COMMENTARY

acaryam mam vijaniyan navanmanyeta karhicit

na martya-buddhyasuyeta sarva-deva-mayo guruh

“One should know the acarya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

apani acari dharma jivere sikhaya

“One should teach religious principles to the living entities by personally following them.” Sri Gaurasundara, Sri Nityananda Prabhu, and Sri Advaita Prabhu are all visnu-tattva. Sri Caitanyadeva is the most Supreme Absolute Truth, Sri Nityananda Prabhu is the Supreme Absolute Truth, and Sri Advaita Prabhu is the Absolute Truth. In the pastimes of Sri Gaura, They enacted and preached pastimes of relishing the holy names by Their personal example. Only those whose own behavior is favorable to the teachings of Sri Caitanya take shelter of the lotus feet of Sri Nityananda in order to become qualified followers of Sri Nityananda. All the activities of Sri Nityananda and Sri Caitanya were meant to establish the principle of relishing the chanting of Their holy names. All the activities of Sri Nityananda and Sri Caitanya were corroborated by the behavior of Acarya Sri Advaita Prabhu. Since from the impersonal point of view the words of Sri Advaita Prabhu were not in accordance with the practice of relishing the holy names, all aspects of acintya-bhedabheda have been glorified in the teachings of Sri Caitanya. The activities unfavorable to sad-acara, or proper behavior, engaged in by Jagadisa, Balarama, and Svarupa, who gave up behavior favorable to such preaching while identifying themselves as Advaita Acarya's sons, are totally unfavorable to the activities of Caitanya and Nityananda. The behavior of Krsna and Gopala was simply contemporary imitation of the Acarya's relishment of the holy names. Since Srimad Acyutacarya followed the behavior of Sri Gadadhara Pandita, his position as an acarya is fully respected. When forgetfulness of the behavior of Sri Advaita Prabhu, who was the acarya in relishing His own holy names, became prominent among persons who identified themselves as His followers, Srinivasa Acarya was established as the acarya of the Sri Gaudiya Vaisnavas. The manifestations and incarnations of the acaryas belonging to the category of worshipable objects have entrusted all of Sri Gaura-Nityananda's activities in the acaryas belonging to the category of worshipers. Although the preaching of kirtana mixed with the mood of opulence in the areas surrounding Mumbai by Namadeva Acarya, who followed the principles of Laksmidhara, the author of Nama-kaumudi, was not fully accepted by Viththalacarya, the world of Gaudiya Vaisnavas achieved the pastimes of relishing the holy names with the nama-kirtana propagated by Acarya Srinivasa. The pastimes of preaching the chanting of the holy names in the footsteps of the acaryas who relished the chanting of Their own names by acaryas who relish the chanting of the Lord's names are proper examples of accepting without attack the

philosophy of acintya-bhedabheda. The pastimes of relishing the Lord's holy names are established in the current of pure devotional service found in those who are fully prepared to act for the pleasure of Nityananda and Caitanya.

The phrase nija-nama refers to the holy names of Krsna. Those names of Krsna, nondifferent from the person Krsna; that preacher of krsna-nama-sankirtana, Sri Krsna Caitanyadeva, who in the form of a congregational chanter of the holy names revealed the all-attractiveness of Krsna's worship; that Nityananda, who as Gaudiya Namacarya preached the teachings of Sri Caitanya in Navadvipa door to door with Sri Haridasa, who relished the chanting of nija-nama—let these acaryas who relished the chanting of Their own names be eternally glorified. Let us repeatedly glorify the acaryas who relished the chanting of Their own names and who displayed expertise in proper behavior by the establishment of Sri Nityananda's Nama-hatta in Sri Godrumadvipa, a particular village of ancient Navadvipa.

nadiya-godrume nityananda mahajana

patiyache nama-hatta jivera karana

“In the land of Nadia, on the island of Godruma, the magnanimous Lord Nityananda has opened up a marketplace of the holy names, meant for the deliverance of all fallen souls.” As a result of the preaching of Nityananda's Nama-hatta in Sri Godruma, the topics of offenseless chanting of the Lord's holy names have been preached in the current world of so-called Gaudiyas; and by the vibration of that nija-nama, the indirect names (gauna-nama) are rejected and the avidvad-rudhi of sounds is totally checked. By the influence of Sri Nityananda's establishment of Nama-hatta, the devotees headed by Sri Advaita distributed the ecstatic holy names at the ghatas of Nadia—let those persons who properly follow this process of chanting the holy names, which is the purport of acintya-bhedabheda Vedanta, be glorified.

Text 252

jaya jaya jagannatha misrera nandana

jaya jaya nityananda caitanya-sarana//CB, Madhya 13.252//

TRANSLATION

“All glories to Jagannatha Misra's son! All glories to Nityananda, who is fully surrendered to Lord Caitanya!

Text 253

jaya jaya saci-putra karunara sindhu

jaya jaya nityananda caitanyera bandhu//CB, Madhya 13.253//

TRANSLATION

“All glories to Saci's son, who is an ocean of mercy! All glories to Nityananda, who is Lord Caitanya's friend!

Text 254

jaya raja-pandita-duhita-pranesvara

jaya nityananda krpamaya kalevara//CB, Madhya 13.254//

TRANSLATION

“All glories to the beloved Lord of the Raja-pandita's daughter! All glories to Nityananda, whose body is filled with compassion!

COMMENTARY

Sri Sanatana Misra took birth in the family of Raja-panditas. Poets headed by Jayadeva, the author of Sri Gita-govinda, were renowned as Raja-panditas. Laksmidevi, the daughter in the family of Raja-panditas, incarnated to serve Sri Sri Gaura-Narayana. On seeing Sri Gaura-Narayana's display of vipralambha rather than opulence, Sri Laksmi could not remain steady. In order to serve the Lord's vipralambha pastimes, she abandoned all the opulence of Vaikuntha and manifested a mood of subordination to Lord Caitanya's feelings of separation in the pastimes of Sri Caitanya. In order to demonstrate that the feelings of

separation, which enhance the concept of conjugal pastimes, that Lord Krsna exhibited in His Gaura pastimes are supremely relevant for unfortunate people, Gaurasundara became the life and soul of the Raja-pandita's daughter. May those pastimes be glorified. The knowledge manifested from the words of various languages derived from base languages like Brahmi, Kharosti, Sanki, and Puskarasadi fades in the presence of vidvad-rudhi. Thirst for material enjoyment entraps the living entities in nescience and turns them away from the Lord's service. But transcendental poets, like Sri Jayadeva in the beginning of his Gita-govinda, which deals with eight subjects, have revealed unfolding considerations regarding the relationship between the energies born in their families with the energetic.

Text 255

sei jaya prabhu—tumi yata kara kaja

jaya nityanandacandra vaisnavadhiraja//CB, Madhya 13.255//

TRANSLATION

“All glories to all the activities of the Lord! All glories to Nityananda Candra, the emperor of the Vaisnavas!

COMMENTARY

Sri Nityananda Prabhu is the emperor of the Vaisnavas. Pure Vaisnavas are always eager to serve the Lord in the mood of separation. By displaying the ideal example of serving Krsna in His pastimes of searching for Krsna, Sri Nityananda Prabhu has achieved domination over Lord Gaurasundara. No one has ever distributed such mercy on the Gaudiyas as Sri Nityananda has in His pastimes of awarding the ecstatic love for Krsna that was distributed by the munificence of Sri Caitanya. By His mercy there is a ray of hope that the living entities of this material world may become qualified for the service of Lord Gaurasundara's intimate associates like Sri Gadadhara, Sri Rupa, Sri Sanatana, Sri Svarupa, and Sri Raghunatha. The activities of relishing the holy names by Vaisnavadhiraja Nityananda, who patiyache nama-hatta jivera karana—“has set up a marketplace for distributing the holy names to the living

entities," distinguish Him as the Acarya. Let Him be repeatedly glorified.

Text 256

jaya jaya sankha-cakra-gada-padma-dhara

prabhura vigraha—jaya avadhuta-vara//CB, Madhya 13.256//

TRANSLATION

"All glories to the Lord, who holds the conch, disc, club, and lotus! All glories to the best of the Avadhutas, who is nondifferent from the Lord!

Text 257

jaya jaya advaita-jivana gauracandra

jaya jaya sahasra-vadana nityananda//CB, Madhya 13.257//

TRANSLATION

"All glories to Gauracandra, the life of Advaita! All glories to the thousand-headed Nityananda!

Text 258

jaya gadadhara-prana, murari-isvara

jaya haridasa-vasudeva-priyankara//CB, Madhya 13.258//

TRANSLATION

"All glories to the life and soul of Gadadhara and the Lord of Murari! All glories to the benefactor of Haridasa and Vasudeva!

Text 259

papi uddharile yata nana avatare

parama adbhuta—taha ghosaye samsare//CB, Madhya 13.259//

TRANSLATION

“You have delivered numerous sinful persons in Your various incarnations. This is glorified throughout the world as most wonderful.

Text 260

ama'-dui patakira dekhiya uddhara

alpatva paila purva mahima tomara//CB, Madhya 13.260//

TRANSLATION

“By delivering us two, however, Your past glories have become minimized.

Text 261

ajamila-uddharera yateka mahattva

amara uddhare seho paila alpatva//CB, Madhya 13.261//

TRANSLATION

“Even the glories of delivering Ajamila have been minimized by delivering us.

Text 262

satya kahi,—ami kichu stuti nahi kari

ucitei ajamila mukti-adhikari//CB, Madhya 13.262//

TRANSLATION

“We are not flattering You, we are speaking the truth. Ajamila was actually fit for liberation.

Text 263

koti brahma vadhi' yadi tava nama laya

sadya moksa-pada tara—vede satya kaya//CB, Madhya 13.263//

TRANSLATION

“It is stated in the Vedas that a person who has killed millions of brahmanas immediately attains liberation if he chants Your name.

COMMENTARY

In the Srimad Bhagavatam (6.13.8) it is stated:

brahma-ha pitr-ha go-ghno matr-hacarya-haghavan

svadah pulkasako vapi suddhyeran yasya kirtanat

“One who has killed a brahmana, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Narayana. Other sinful persons, such as dog-eaters and candalas, who are less than sudras, can also be freed in this way.” In the Padma Purana, Uttara-khanda, Chapter Fifty-one, it is stated:

brahma-ha hema-dhari va bala-ha go-ghna eva ca

mucyate nama-matrena prasadat kesavasya tu

“One who kills a brahmana, one who steals gold, one who kills a child, one who kills a cow, and one commits other heinous sins can immediately become freed from all sinful reactions by simply chanting the names of Kesava.”

Among all offenses in this world, there is no offense comparable to becoming envious of the Vaisnavas and brahmanas and killing their brahminical qualities by inducing them to give up their devotion to Visnu. The knower of Brahman is supreme within the fourteen worlds. Among

the knowers of Brahman, perfection lies in achieving devotional service to Visnu; and by the influence of devotional service to Visnu, love of God, the ultimate goal of life, is achieved. If a living entity becomes envious of devotional service, he cannot develop a taste for chanting the holy names of the Lord. Then attachment for accepting a path other than devotional service is seen. This is brahma-vadha, or killing of a brahmana; but even after engaging in this kind of brahma-vadha, if by the mercy of a devotee the living entity awakens a propensity for chanting the holy names, he becomes freed from the offense of killing millions of brahmanas and realizes that the Lord and His name are nondifferent. At that time the avidvad-rudhi of the living entity's words is checked. Krsna's name is Krsna, and until other words that are separated from Krsna manifest through vidvad-rudhi, the living entities invite inauspiciousness due to imagining such differences. In this way the living entity attains aversion to Krsna and becomes busy awarding different meanings to words. The philosophy of acintya-bhedabheda removes the differences between the avidvad-rudhi and the vidvad-rudhi of words and destroys the dualities in the conceivable world of material enjoyment.

Text 264

hena nama ajamila kaila uccarana

teni citra nahe ajamilera mocana//CB, Madhya 13.264//

TRANSLATION

“Such a name was vibrated by Ajamila, so his deliverance was not very wonderful.

COMMENTARY

Ajamila was engaged in various sinful activities. He became freed from them by the influence of chanting the Lord's holy name. Sinful activities such as killing brahmanas are not destroyed by chanting the transcendental names in the misconceptions that arise in ordinary thought by considering the transcendental names as mundane sound vibration. But those who are acquainted with knowledge of sambandha, abhidheya, and prayojana can certainly understand that it is not at all

wonderful for Ajamila to attain liberation as a result of chanting the transcendental holy names.

Text 265

veda-satya sthapite tomara avatara

mithya haya veda tabe, na kaile uddhara//CB, Madhya 13.265//

TRANSLATION

“You incarnate to establish the truth of the Vedas. If You do not deliver the living entities, then the words of the Vedas become false.

COMMENTARY

“We are sinful living entities. The topics of our deliverance by the chanting of the transcendental holy names are described in the Vedic literatures. You incarnate to establish this truth. If You do not deliver us, then Buddhist, Jain, and other communities opposed to the Vedas will think that the knowledge of sambandha, abhidheya, and prayojana is `false.'”

Text 266

mora droha kailun priya sarire tomara

tathapiha ama'-dui karile uddhara//CB, Madhya 13.266//

TRANSLATION

“Yet we have harmed the body of Your associate, and still You have delivered both of us.

COMMENTARY

“The conception of the mental speculators who are opposed to the Vedas is to predominately depend on the fruits of their worldly fruitive activities. We attacked You due to our miscreant nature, therefore You should have naturally awarded appropriate punishment to us. But on the contrary, You

have delivered us. This transcendental knowledge is the purport of the Vedas.”

Text 267

ebe bujhi' dekha prabhu, apanara mane

kata koti antara amara dui jane//CB, Madhya 13.267//

TRANSLATION

“O Lord, now just see how much difference there is between You and us two.

COMMENTARY

“If one carefully considers the two—our attack and Your mercy—one will understand how many millions of miles difference there is between You and us.”

Text 268

`narayana' nama suni' ajamila-mukhe

cari mahajana aila, sei jana dekhe//CB, Madhya 13.268//

TRANSLATION

“On hearing the name `Narayana' from the mouth of Ajamila, four mahajanas came and appeared before him.

COMMENTARY

The moment Ajamila uttered the name “Narayana,” four Visnudutas came before him. Ajamila saw that.

Text 269

ami dekhilama toma'—rakta padi' ange

sangopanga, astra, parisada saba sange//CB, Madhya 13.269//

TRANSLATION

“We saw You along with Your associates, servants, weapons, and confidential companions after we drew blood from Nityananda.

COMMENTARY

“Out of envy we attacked Your anga, or limb, and drew blood. As a result we were able to see Your anga, upanga, astra, and parisada.” The word anga refers to Nityananda and Advaita, the word upanga refers to the devotees headed by Srivasa, the word astra refers to the name of Hari, and the word parisada refers to Gadadhara, Damodara Svarupa, and others. By another consideration anga refers to Krsna's supreme attractiveness, the word upanga refers to ornaments, the specialty of mahabhava is the astra, and constant companions are the parisada.

Text 270

gopya kari' rakhichila e saba mahima

ebe vyakta haila prabhu, mahimara sima//CB, Madhya 13.270//

TRANSLATION

“Till now You have kept Your glories concealed, but, O Lord, the limit of Your glories is now revealed.

Text 271

ebe se haila veda—maha-balavanta

ebe se badani kari' gaiba ananta//CB, Madhya 13.271//

TRANSLATION

“Now the Vedas have become most authoritative, and now Lord Ananta will proudly sing Your glories.

COMMENTARY

“By Your influence and behavior the science of sambandha, abhidheya, and prayojana has fully blossomed. Therefore Ananta can now loudly sing the Vedic truths.”

Text 272

ebe se vidita haila gopya guna-grama

`nirlaksya-uddhara'—prabhu, ihara se nama//CB, Madhya 13.272//

TRANSLATION

“Now Your hidden quality has become manifest. O Lord, the name of this quality is `causeless deliverance.'

COMMENTARY

“Now Your hidden quality is known to all. Delivering unqualified fallen souls by Your causeless mercy is the shining example of this.”

Texts 273-276

yadi bala—kamsa-adi yata daitya-gana

tahara o droha kari' paila mocana

kata laksya ache tathi, dekha nija-mane

nirantara dekhileka se narendra-gane

toma'-sane yujhileka ksatriyera dharme

bhaye toma' niravadhi cintileka marme

tathapi narila droha-papa edaite

padila narendra-saba vamsera sahite//CB, Madhya 13.272//

TRANSLATION

“If You say that despite their attack, demons like Kamsa were also

delivered, then consider what qualities they had. Those kings constantly saw You. They fought with You according to ksatriya principles and constantly thought of You in fear. Yet they could not avoid the sin of attacking You, and as a result they and their dynasties were destroyed.

COMMENTARY

"During the svayamvara, the opposing kings could see Your various hidden intentions." (See Srimad Bhagavatam, Tenth Canto, Chapters Fifty-three and Fifty-four.)

Text 277

tomare dekhiya nija-jivana chadila

tabe kon mahajane tare parasila//CB, Madhya 13.277//

TRANSLATION

"They left their bodies while seeing You, yet which great soul cared to touch them?

Text 278

amare parase ebe bhagavata-gane

chaya chuni' yei jana kaila ganga-snane//CB, Madhya 13.278//

TRANSLATION

"The pure devotees who once took bath in the Ganges after touching our shadow are now touching us.

COMMENTARY

"Those pure devotees who used to take bath in the Ganges to free themselves from the sinful reaction of touching our shadow are now touching us."

Text 279

sarva-mate prabhu, tora e mahima bada

kahare bhandiba? sabe janileka dadha//CB, Madhya 13.279//

TRANSLATION

“O Lord, this is certainly due to Your extraordinary glories. Who can be deceived now? Everyone is convinced.

Text 280

mahabhakta gajaraja karila stavana

ekanta sarana dekhi' karila mocana//CB, Madhya 13.280//

TRANSLATION

“The great devotee Gajendra offered You prayers, and You delivered him because he was fully surrendered.

COMMENTARY

In the valley of Trikuta Mountain there is an attractive lake in Varuna's Rtumat garden. Once when Gajendra came there with some female elephants and became maddened by sporting in the water, a powerful crocodile attacked his feet. Gajendra fought with that crocodile for one thousand years, yet he could not get free from his grip. When Gajendra's strength gradually diminished and he could not find any other means, he began to offer the Indradumna-stotra to Sri Hari, who then appeared there and, after cutting the head of that crocodile with His disc, He delivered Gajendra. (Srimad Bhagavatam, Eighth Canto, Chapters Two and Three)

Text 281

daive se upama nahe asura putana

agha-baka-adi yata keha nahe sima//CB, Madhya 13.281//

TRANSLATION

“That example cannot be applied to demons like Putana, Agha, and Baka.

Text 282

chadiya se deha tara gela divyagati

veda vine taha dekhe kahara sakati?//CB, Madhya 13.282//

TRANSLATION

“Although they attained the spiritual world when they left their bodies, who had the power to see that without Vedic knowledge?

Text 283

ye karila ei dui pataki-sarire

saksate dekhila iha sakala samsare//CB, Madhya 13.283//

TRANSLATION

“What You have done to us two sinners, however, has been directly seen by people of the entire world.

Text 284

yateka karila tumi pataki-uddhara

karo kona-rupa laksya ache sabakara//CB, Madhya 13.284//

TRANSLATION

“The sinners that You have previously delivered all had some qualification or another.

Text 285

nirlaksye tarila brahma-daitya dui-jana

tomara karunya sabe ihara karana"//CB, Madhya 13.285//

TRANSLATION

"But now You have causelessly delivered two persons who were brahmana demons. This is only due to Your mercy."

Text 286

baliya baliya kande jagai-madhai

e-mata apurva kare caitanya-gosani//CB, Madhya 13.286//

TRANSLATION

Jagai and Madhai cried as they offered these prayers. Such are the matchless pastimes of Lord Caitanya.

Text 287

yateka vaisnava-gana apurva dekhiya

yoda-hate stuti kare sabe dandaiya//CB, Madhya 13.287//

TRANSLATION

On seeing this matchless pastime, all the Vaisnavas stood up and offered prayers with folded hands.

Text 288

"ye stuti karila prabhu e dui madyape

tora krpa vina iha jane kara bape//CB, Madhya 13.288//

TRANSLATION

“O Lord, without Your mercy not even one's father will understand the prayers offered by these two drunkards.

Text 289

tomara acintya sakti ke bujhite pare?

yakhana ye-rupe krpa karaha yahare”//CB, Madhya 13.289//

TRANSLATION

“Who can understand Your inconceivable energies or when, how, and on whom You bestow Your mercy?”

Text 290

prabhu bale,—“e dui madyapa nahe ara

aji haite ei dui sevaka amara//CB, Madhya 13.290//

TRANSLATION

The Lord said, “These two are no longer drunkards. From today on, these two are My servants.

Text 291

sabe mile anugraha kara e du'yere

janme janme ara yena ama' na pasare//CB, Madhya 13.291//

TRANSLATION

“All of you bestow your mercy on these two, so that birth after birth they do not forget Me.

Text 292

ye-rupe yahara thani ache aparadha

ksamiya e dui-prati karaha prasada"//CB, Madhya 13.292//

TRANSLATION

"Forgive whatever offenses they have committed against you and show compassion on them."

Text 293

suniya prabhura vakya jagai-madhai

sabara carana dhari' padila tathai//CB, Madhya 13.293//

TRANSLATION

Hearing the Lord's words, Jagai and Madhai fell down at everyone's feet.

Text 294

sarva-mahabhagavata kaila asirvada

jagai-madhai haila niraparadha//CB, Madhya 13.294//

TRANSLATION

All the devotees blessed Jagai and Madhai, who were then freed from all their offenses.

Text 295

prabhu bale,—"utha utha jagai-madhai

haila amara dasa—ara cinta nai//CB, Madhya 13.295//

TRANSLATION

The Lord said, “Get up. Get up, Jagai and Madhai. Do not worry, for you are My servants.

Text 296

tumi-dui yata kichu karile stavana

parama-susatya—kichu na haya khandana//CB, Madhya 13.296//

TRANSLATION

“The prayers that you have offered are certainly true. No one can refute them.

Text 297

e sarire kabhu karo hena nahi haya

nityananda-prasade se janiha niscaya//CB, Madhya 13.297//

TRANSLATION

“What you have experienced is not possible in these bodies. Know for certain that this was simply due to Nityananda's mercy.

Text 298

to'-sabara yata papa muni nilun saba

saksate dekhaha bhai, ei anubhava”//CB, Madhya 13.298//

TRANSLATION

“I have personally taken charge of your sinful reactions. O brothers, see for yourselves.”

COMMENTARY

Mahaprabhu said, “O brothers, I have accepted the sinful reactions of

Jagai and Madhai. You will all see for yourselves.”

Text 299

dui-jana-sarire pataka nahi ara

iha bujhaite haila kaliya-akara//CB, Madhya 13.299//

TRANSLATION

In order to demonstrate that there were no more sins remaining in the bodies of those two, the Lord's body turned blackish.

COMMENTARY

Since all the sinful reactions of Jagai and Madhai took shelter in the body of Mahaprabhu, His body turned black. Advaita Prabhu said, “Gaurasundara is looking exactly like Sri Gokulacandra.”

Text 300

prabhu bale,—“tomara amare dekha kena?”

advaita balaye,—“sri-gokulacandra yena”//CB, Madhya 13.300//

TRANSLATION

“The Lord said, “How do I look?” Advaita replied, “You look just like Sri Gokulacandra.”

COMMENTARY

Here the word kena means “how.”

Text 301

advaita-pratibhasuni' hase visvambhara

`hari' bali' dhvani kare saba-anucara//CB, Madhya 13.301//

TRANSLATION

On hearing Advaita's comment, Visvambhara smiled and all the devotees chanted the name of Hari.

Text 302

prabhu bale,—“kala dekha duira patake

kirtana karaha—saba yauka nindake”//CB, Madhya 13.302//

TRANSLATION

The Lord said, “See how these two sinners are black. Perform kirtana so that their sins take shelter in those who blaspheme.”

COMMENTARY

Mahaprabhu said, “The forms of Jagai's and Madhai's sinful reactions are black. All of you perform kirtana, then these black sinful reactions will take shelter in those who blaspheme the devotees, and Jagai and Madhai will be delivered from their sins.”

Text 303

suniya prabhura vakya sabara ullasa

mahanande haila kirtana-parakasa//CB, Madhya 13.303//

TRANSLATION

Hearing the Lord's words, everyone became jubilant. They then began to perform kirtana in ecstasy.

Text 304

nace prabhu visvambhara nityananda-sange

vediya vaisnava saba yasah gaya range//CB, Madhya 13.304//

TRANSLATION

Lord Visvambhara danced with Nityananda, and all the Vaisnavas surrounded Them and sang the glories of the Lord.

Text 305

nacaye advaita—yara lagi' avatara

yahara karane haila jagata-uddhara//CB, Madhya 13.305//

TRANSLATION

Advaita also danced. He had induced the Lord to incarnate and thus delivered the entire world.

Text 306

kirtana karaye sabe diya karatali

sabai karena nrtya haye kutuhali//CB, Madhya 13.306//

TRANSLATION

As they performed kirtana, everyone clapped their hands and danced jubilantly.

Text 307

prabhu-prati mahanande karo nahi bhaya

prabhu-sange kata laksa thelatheli haya//CB, Madhya 13.307//

TRANSLATION

They felt no fear as they bumped into the Lord thousands of times in their ecstasy.

Text 308

vadhu-sange dekhe ai gharera bhitare

vasiya bhasaye ai ananda-sagare//CB, Madhya 13.308//

TRANSLATION

Mother Saci and her daughter-in-law floated in an ocean of ecstasy as they watched everything from within the house.

COMMENTARY

From within the house, mother Saci and Sri Visnupriya saw the Lord's pastimes of delivering Jagai and Madhai. As a result they became absorbed in ecstasy.

Text 309

sabei paramananda dekhiya prakasa

kaharo na ghuce krsnavesera ullasa//CB, Madhya 13.309//

TRANSLATION

Everyone was filled with ecstasy after seeing this pastime. Their ecstatic love for Krsna was uninterrupted.

Text 310

yara anga parasite rama bhaya paya

se prabhura anga-sange madyapa nacaya//CB, Madhya 13.310//

TRANSLATION

The two drunkards danced in the association of He whose body the goddess of fortune is afraid to touch.

Text 311

madyapere uddharila caitanya-gosani

vaisnava-nindake kumbhipake dilathani//CB, Madhya 13.311//

TRANSLATION

In this way Lord Caitanya delivered the two drunkards and sent the blasphemers of the Vaisnavas to the hell known as Kumbhipaka.

Text 312

nindaya na bade dharma—sabe papa labha

eteke na kare ninda saba mahabhaga//CB, Madhya 13.312//

TRANSLATION

Blasphemy does not enhance one's religious principles, it only results in sin. That is why fortunate souls do not engage in blasphemy.

COMMENTARY

The devotees of the Lord do not blaspheme anyone in this world. One who blasphemes others is known as “sinful” or “irreligious.” To attribute on someone faults that are not present is called blasphemy. Being induced by irrelevant goals, those who are unable to tolerate the glorification of others and with a desire to attack them unfairly attribute faults on them continually meet with inauspiciousness day after day. A person who out of envy attributes faults on an irreproachable Vaisnava must go to the hell known as Kumbhipaka and suffer severe miseries. Those sinful persons who cannot understand that sarva-mahaguna-gana vaisnava-sarire—“all good qualities are present in the body of a Vaisnava,” and who consider that non-Vaisnavas are equal to Vaisnavas can never achieve any benefit. To criticize the behavior of nondevotees is called sad-upadesa, or good instruction. Other than devotional service to Visnu, all activities of the living entities are condemnable. Sinful people often engage in abominable activities on the pretext of devotional service to Visnu. Instructions to give up these activities should not be called ninda, or blasphemy.

Text 313

dui dasyu dui mahabhagavata kari'

ganera sahita nace gauranga-sri-hari//CB, Madhya 13.313//

TRANSLATION

After transforming the two rogues into maha-bhagavatas, Sri Gaurahari danced along with His associates.

Text 314

nrtyavese vasilathakura visvambhara

vasila caudike vedi' vaisnava-mandala//CB, Madhya 13.314//

TRANSLATION

Overwhelmed from dancing, Lord Visvambhara sat down, and all the Vaisnavas sat around Him.

Texts 315-316

sarva-ange dhula cari-anguli-pramana

tathapi sabara anga `nirmala' geyana

purvavat haila prabhu gauranga-sundara

hasiya sabare bale prabhu visvambhara//CB, Madhya 13.315-316//

TRANSLATION

Their bodies were covered with two inches of dust, yet they were all filled with pure knowledge. Lord Gaurasundara regained His former state, smiled, and spoke to everyone there.

COMMENTARY

Although those Vaisnavas who sat around Sriman Mahaprabhu were covered with two inches of dust and externally appeared dirty, all of them were all-knowing and topmost scholars without contamination.

Text 317

“e du'yere papi-hena na kariha mane

e du'yera papa muni dahilunapane//CB, Madhya 13.317//

TRANSLATION

“Do not consider these two as sinners, for I have personally burned their sinful reactions to ashes.

Text 318

sarva-dehe muni karon, bolon, calon khana

tabe dehapata, yabe muni cali' yana//CB, Madhya 13.318//

TRANSLATION

“In the bodies of all living entities, it is I who makes them act, speak, move, and eat. When I leave a body, it dies.

COMMENTARY

When the living entity attains spiritual knowledge he no longer maintains the three types of false ego. The living entity then surrenders at the lotus feet of the Lord and becomes liberated. In the Caitanya-caritamrta (Antya 4.192-193) it is stated:

diksa-kale bhakta kare atma-samarpana

sei-kale krsna tare kare atma-sama

sei deha kare tara cid-ananda-maya

aprakrta-dehe tanra carana bhajaya

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Krsna accepts him to be as good as Himself. When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.” After Sri Gaurasundara accepted the bodies of Jagai and Madhai to be as good as His own, whatever He had them do, whatever He had them speak, however He had them behave, and whatever He had them eat was favorable for the service of Visnu. In this way, after turning one towards the Lord's service, the worshipable Lord takes His worshiper servant, who leaves a body made of the five gross elements within the material world, and departs.

Text 319

yei dehe alpa duhkhe jiva daka chade

muni vina sei deha padile na nade//CB, Madhya 13.319//

TRANSLATION

“The living entity cries out if he feels a little distress, but if I am not present in that body it will not even move when burned.

COMMENTARY

When a conditioned soul feels a little distress, he shouts loudly because of impatience. When the Lord and the devotee leave a body, it does not react even if it is burned with fire. The Lord is transcendental and has supreme consciousness, while the living entity is a fragmental spiritual particle. As long as one does not have the propensity for transcendental service due to the absence of Krsna consciousness, one becomes controlled by three types of false ego and continues to display independence. The proper use of independence is to become inclined towards the service of the Lord, but the senses of persons who are averse to the Lord's service are induced by three types of false ego to engage in pious and impious activities and more or less identify with material nature.

Text 320

tabe ye jivera duhkha—kare ahankara

`muni karon, balon' bali' paya maha-mara//CB, Madhya 13.320//

TRANSLATION

“But the living entity's distress is due to false ego. He suffers miseries because he claims, `I am the doer. I am the speaker.'

COMMENTARY

Since the living entity who has become averse to the Lord considers himself a product of and belonging to material nature, the three types of false ego immerse him in an ocean of distress. He then becomes afflicted with the threefold material miseries and proudly considers, “I am the doer. I am the enjoyer.”

Text 321

eteke yateka kaila ei dui jane

karilana ami, ghucailama apane//CB, Madhya 13.321//

TRANSLATION

“Therefore the activities done by these two were actually done by Me, and I have released them from the reactions.

COMMENTARY

“Jagai and Madhai were intoxicated with false prestige, and they misused their independence. I have personally destroyed their misfortune; in other words, I have delivered them from the misconceptions of `I have done, I have said,' which were produced from the misuse of their independence.”

Text 320

iha jani' e du'yere sakala vaisnava

dekhiba abheda-drstye yena tumi-saba//CB, Madhya 13.320//

TRANSLATION

“Knowing this fact, all of you Vaisnavas should see them as one of you and not discriminate against them.

Texts 323-324

suna ei ajna mora, ye hau amara

e du'yere sraddha kari' ye diba ahara

ananta brahmanda-majhe yata madhu vaise

se haya krsnera mukhe dile prema-rase//CB, Madhya 13.323-324//

TRANSLATION

“If you really belong to Me, then listen to My order. Whatever you faithfully give these two to eat will be equal to offering with love to Krsna's mouth all the honey available in innumerable universes.

Text 325

e du'yera vata matra dibe yei jana

tara se krsnera mukhe madhu-samarpana//CB, Madhya 13.325//

TRANSLATION

“Anyone who gives these two a small portion of food gives honey to the mouth of Krsna.

COMMENTARY

The Lord relishes foodstuffs through the mouths of His devotees. The devotees do not enjoy any material object like nondevotees do. Since the devotees offer everything to the Lord and constantly remain engaged in the service of accepting His remnants, if someone gives a small portion of food to a devotee of the Lord, then it amounts to offering sweetmeats to Sri Krsna. In this regard one should discuss the commentary on verse

228 of this chapter.

Text 326

e dui-janere ye kariba parihasa

e du'yera aparadhe tara sarva-nasa"//CB, Madhya 13.326//

TRANSLATION

"If anyone ridicules these two, he will be ruined as a result of that offense."

COMMENTARY

Considering their previous sinful activities according to nagna-matrka-nyaya [This logic states that because one's mother was naked in her childhood, she should continue to remain naked, even though she has become the mother of so many children.], those who in the future consider Jagai and Madhai sinful commit offenses at their feet and bring about their own ruination. In this regard one should discuss the two verses: na prakrtatvam iha bhakta janasya pasyet and api cet su-duracaro [See page 172 for a translation of the first verse and page 338 for a translation of the second.]

Text 327

suniya vaisnava-gana kande mahapreme

jagai-madhai-prati kare paraname//CB, Madhya 13.327//

TRANSLATION

On hearing the Lord's words, the Vaisnavas cried in ecstatic love. Then they all offered obeisances to Jagai and Madhai.

Text 328

prabhu bale,—“suna saba bhagavata-gana

cala sabe yai bhagirathira carana”//CB, Madhya 13.328//

TRANSLATION

The Lord then said, “Listen, devotees. Let us all go to the Ganges.”

Text 329

sarva-gana-sahita thakura visvambhara

padila jahnavi-jale vana-mala-dhara//CB, Madhya 13.329//

TRANSLATION

Accompanied by His associates and wearing a garland of forest flowers, Lord Visvambhara entered the waters of the Ganges.

COMMENTARY

The phrase vana-mala-dhara refers to Sri Krsna or Sriman Mahaprabhu.

Text 330

kirtana-anande yata bhagavata-gana

sisu-praya cancala-caritra sarva-ksana//CB, Madhya 13.330//

TRANSLATION

Due to the ecstasy of kirtana, all the devotees constantly behaved like restless young boys.

Text 331

mahabhavya vrddha saba—seha sisu-mati

ei-mata haya visnu-bhaktira sakati//CB, Madhya 13.331//

TRANSLATION

Although they were all greatly learned and mature, they behaved like young boys. This is the potency of devotional service to Visnu.

COMMENTARY

The word mahabhavya means “endowed with the finest etiquette,” “having the qualities required to live in a society of cultured persons,” or “civilized or sober.”

Text 332

ganga-snana-mahotsave kirtanera sese

prabhu-bhrtya-buddhi gela ananda-avese//CB, Madhya 13.332//

TRANSLATION

In the festival of taking bath in the Ganges after kirtana, everyone was so overwhelmed with ecstasy that they forgot who was the Lord and who were the servants.

Text 333

jala deya prabhu sarva-vaisnavera gaya

keha nahi pare—sabe hariya palaya//CB, Madhya 13.333//

TRANSLATION

When the Lord splashed water on the Vaisnavas, no one could compete with Him. They all retreated in defeat.

Text 334

jala-yuddha kare prabhu yara yara sange

kata-ksana yuddha kari' sabe deya bhange//CB, Madhya 13.334//

TRANSLATION

Everyone who engaged in water fights with the Lord retreated after fighting for some time.

Text 335

ksane keli advaita-gauranga-nityanande

ksane keli haridasa-srivasa-mukunde//CB, Madhya 13.335//

TRANSLATION

Sometimes Advaita, Gauranga, and Nityananda sported together, and sometimes Haridasa, Srivasa, and Mukunda sported.

Texts 336-339

srigarbha, sri-sadasiva, murari, sriman

purusottama, mukunda, sanjaya, buddhimanta-khan

vidyanidhi, gangadasa, jagadisa nama

gopinatha, haridasa, garuda, srirama

govinda, sridhara, krsnananda, kasisvara

jagadananda, govindananda, sri-suklambara

ananta caitanya-bhrtya—kata jani nama

vedavyasa haite vyakta haiba purana//CB, Madhya 13.336-339//

TRANSLATION

Among the innumerable servants of Lord Caitanya present there were Srigarbha, Sri Sadasiva, Murari Gupta, Sriman, Purusottama, Mukunda, Sanjaya, Buddhimanta Khan, Pundarika Vidyanidhi, Gangadasa, Jagadisa, Gopinatha, Haridasa, Garuda, Srirama, Govinda, Sridhara, Krsnananda, Kasisvara, Jagadananda, Govindananda, and

SriSuklambara. Many others whose names I do not know will in the future be revealed in the Puranas by Vedavyasa.

COMMENTARY

The number of Sri Caitanyadeva's servants is innumerable. Sri Krsna Dvaipayana-vyasadeva will record the names of Lord Caitanya's servants in traditional literatures like the Puranas.

Text 340

anyo'nye sarva-jana jala-keli kare

parananda-rase keha jine, keha hare//CB, Madhya 13.340//

TRANSLATION

They all sported in the waters with one another. In the mellows of ecstatic love, some conquered and some were defeated.

Text 341

gadadhara-gaurange miliya jala-keli

nityananda-advaite khelaye donhe mili'//CB, Madhya 13.341//

TRANSLATION

Gadadhara and Gauranga engaged in water sports together. Nityananda and Advaita also sported in the water together.

Text 342

advaita-nayane nityananda kutuhali

nirghate mariya jala dila mahabali//CB, Madhya 13.342//

TRANSLATION

The powerful Nityananda sportingly splashed water with great force into the eyes of Advaita.

Text 343

dui caksu advaita melite nahi pare

maha-krodhavese prabhu galagali pade//CB, Madhya 13.343//

TRANSLATION

Advaita could not open His eyes, so in great anger He abused Nityananda.

Text 344

“nityananda-madyape karila caksu kana

kotha haite madyapera haila upasthana//CB, Madhya 13.344//

TRANSLATION

“This drunken Nityananda has made Me blind and deaf. From where has this drunkard come?

COMMENTARY

Since Sri Nityananda Prabhu splashed water in the eyes of Sri Advaita Prabhu, Sri Advaita Prabhu addressed Nityananda as “drunkard” and on the pretext of a loving quarrel said, “From where has this drunkard come? This fellow has obstructed My power of vision and made Me blind.”

Text 345

srinivasa panditera mule jati nai

kothakara avadhute ani' dila thani//CB, Madhya 13.345//

TRANSLATION

“Srivasa Pandita does not belong to any caste. He brought this Avadhuta from somewhere and gave Him a place to stay.

COMMENTARY

“Srinivasa Pandita has brought Avadhuta Sri Nityananda and awarded Him the qualification to freely mix with us. But we do not know His previous identity. One should not allow this whimsical avadhuta, who is devoid of family prestige and aristocracy, to constantly remain with Mahaprabhu.”

Text 346

sacira nandana cora eta karma kare

niravadhi avadhuta-samhati vihare”//CB, Madhya 13.346//

TRANSLATION

“The stealthy son of Saci can do so much, yet He constantly enjoys the company of this avadhuta.”

Text 347

nityananda bale,—“mukhe nahi vasa laja

harile apane—ara kandale ki kaja?”//CB, Madhya 13.347//

TRANSLATION

Nityananda replied, “Don't You feel embarrassed to speak like this? You have been defeated, so what is the use of quarreling?”

COMMENTARY

Sri Nityananda Prabhu said to Sri Advaita, “You have been defeated in the water fight, yet You do not feel ashamed. Moreover You approach Me to quarrel with Your head held high.”

Text 348

gauracandra bale,—“eka-bare nahi jani

tina-bara haile se hara-jita mani”//CB, Madhya 13.348//

TRANSLATION

Gauracandra said, “One time doesn't count. Winning and losing is decided after three fights.”

Text 349

ara-bara jala-yuddha advaita-nitai

kautuka lagiya eka-deha—dui thani//CB, Madhya 13.349//

TRANSLATION

Advaita and Nitai again engaged in water fighting. They are one, but for the purpose of sporting They have become two.

Text 350

dui-jane jala-yuddha—keha nahi pare

eka-bara jine keha, ara bara hare//CB, Madhya 13.350//

TRANSLATION

In Their water fight, neither could defeat the other. One time one conquered, and the next time He was defeated.

Text 351

ara-bara nityananda sambhrama paiya

dilena nayane jala nirghata kariya//CB, Madhya 13.351//

TRANSLATION

With renewed enthusiasm Nityananda forcefully splashed water in Advaita's eyes.

Text 352

advaita paiya duhkha bale,—“mataliya

sannyasi na haya kabhu brahmana vadhiya//CB, Madhya 13.352//

TRANSLATION

Advaita became distressed and said, “You are intoxicated. You can never become a sannyasi by killing a brahmana.

COMMENTARY

When Nityananda forcefully splashed water, Advaita Prabhu was hurt and said, “You certainly cannot become a sannyasi by killing a brahmana out of intoxication.”

Text 353

pascimara ghare ghare khaiyache bhata

kula, janma, jati keha na jane kotha'ta//CB, Madhya 13.353//

TRANSLATION

“You have eaten in the houses of people from the west. No one knows about Your family, birth, or caste.

COMMENTARY

Those who are particularly proud of their country certainly speak harshly about foreigners. People of the east condemn the people of the west as pascima, or westerners. They criticize them by calling them low-born. No one knew what family, what class, or what place Nityananda hailed from. He would wander about, eating in the houses of westerners.

Text 350

pita, mata, guru,—nahi jani ye ki-rupa?

khaya, pare sakala, balaya `avadhuta'"//CB, Madhya 13.350//

TRANSLATION

“No one knows about Your father, mother, or spiritual master. You eat everything, wear everything, and advertise Yourself as an avadhuta.”

COMMENTARY

“We have no information about Your father, mother, or what kind of spiritual master You have accepted. You are passing as an avadhuta and accepting food and charity from anyone and everyone.”

Text 355

nityananda-prati stava kare vyapadese

suni' nityananda-prabhu gana-saha hase//CB, Madhya 13.355//

TRANSLATION

As Advaita indirectly glorified Nityananda on the pretext of criticizing Him, Nityananda Prabhu and His associates laughed.

COMMENTARY

The statements of Advaita are deceiving. They are indicative of Sri Nityananda's glories. On hearing the words of Sri Advaita, Nityananda Prabhu and His followers began to laugh.

Text 356

“samharimu sakala, mohara dosa nai”

eta bali' krodhe jvale acarya-gosani//CB, Madhya 13.356//

TRANSLATION

Acarya Gosani burned with anger as He exlaimed, “It will not be My fault when I destroy everyone.”

Text 357

acaryera krodhe hase bhagavata-gana

krodhe tattva kahe—yena suni' kuvacana//CB, Madhya 13.357//

TRANSLATION

Seeing Advaita Acarya's anger, all the devotees laughed. In anger He actually spoke the truth, which appeared as harsh words.

Text 358

hena rasa-kalahera marma na bujhiya

bhinna-jnane ninde, vande, se mare pudiya//CB, Madhya 13.358//

TRANSLATION

Without understanding the purport of such loving quarrels, if someone considering Them different from each other criticizes one and glorifies the other, he will be burned to death.

COMMENTARY

Those foolish people who cannot enter into the loving quarrels of Advaita and Nityananda criticize one and glorify the other, and as a result they are burned to death in the forest fire of offense.

Text 359

nityananda-gauracanda yare krpa kare

sei se vaisnava-vakya bujhibare pare//CB, Madhya 13.359//

TRANSLATION

Only one who is favored by Nityananda and Gauracandra can understand the words of the Vaisnavas.

Text 360

sei kata-ksane dui mahakutuhali

nityananda-advaite haila kolakuli//CB, Madhya 13.360//

TRANSLATION

After Nityananda and Advaita engaged in ecstatic pastimes for some time, They embraced each other.

Text 361

maha-matta dui prabhu gauracandra-rase

sakala gangara majhe nityananda bhase//CB, Madhya 13.361//

TRANSLATION

The two Prabhus were greatly intoxicated with the mellows of love for Gauracandra. Thereafter Nityananda floated around in the waters of the Ganges.

Text 362

hena-mate jala-keli kirtanera sese

pratiratri saba lana kare prabhu rase//CB, Madhya 13.362//

TRANSLATION

In this way the Lord and His associates engaged every night in water sports after kirtana.

Text 363

e lila dekhite manusyera sakti nai

sabe dekhe deva-gana sangope tathai//CB, Madhya 13.363//

TRANSLATION

Human beings have no power to see such pastimes, but the demigods secretly watched them.

Text 364

sarva-gane gauracandra ganga-snana kari'

kule uthi' ucca kari' bale `hari hari'//CB, Madhya 13.364//

TRANSLATION

After taking bath in the Ganges, Gauracandra and His associates came out of the water and loudly chant the names of Hari.

Text 365

sabare dilena mala-prasada-candana

vidaya haila sabe karite bhojana//CB, Madhya 13.365//

TRANSLATION

Thereafter the Lord gave everyone garlands and sandalwood paste that had been offered, and then they took leave and went to eat.

Text 366

jagai-madhai samarpila saba'-sthane

apana galara mala dila dui-jane//CB, Madhya 13.366//

TRANSLATION

The Lord entrusted Jagai and Madhai to the devotees and then offered His own garlands to the two.

Text 367

e saba lilara kabhu avadhi na haya

`avirbhava', `tirobhava' matra vede kaya//CB, Madhya 13.367//

TRANSLATION

Although the Vedas describe their “appearance” and “disappearance,” these pastimes have no beginning and no end.

Text 368

grhe asi' prabhu dhuilena sri-carana

tulasira karilena carana-vandana//CB, Madhya 13.368//

TRANSLATION

After returning home, the Lord washed His feet and offered obeisances to tulasi.

Text 369

bhojana karite vasilena visvambhara

naivedyanna ani' maye karila gocara//CB, Madhya 13.369//

TRANSLATION

Thereafter Visvambhara sat down to eat, and mother Saci brought the offered foods before Him.

Text 370

sarva-bhagavatere kariya nivedana

ananta brahmanda-natha karena bhojana//CB, Madhya 13.370//

TRANSLATION

The Lord of unlimited universes offered prayers to all the devotees and then began to eat.

Text 371

parama santose mahaprasada paiya

mukha-suddhi kari' dvare vasila asiya//CB, Madhya 13.371//

TRANSLATION

After honoring the maha-prasada with great satisfaction, the Lord purified His mouth and sat down in the doorway.

Text 372

vadhu-sange dekhe ai nayana bhariya

mahananda-sagare sarira dubaiya//CB, Madhya 13.372//

TRANSLATION

As mother Saci and her daughter-in-law saw these pastimes of the Lord to the full satisfaction of their eyes, they floated in an ocean of bliss.

Text 373

aira bhagyera sima ke balite pare?

sahasra-vadana-prabhu, yadi sakti dhare//CB, Madhya 13.373//

TRANSLATION

Who can describe the limit of mother Saci's good fortune? Only the thousand-headed Lord is able, if He is empowered.

Text 374

prakrta-sabde o yeba balibeka `ai'

`ai' sabda-prabhave o tara duhkha nai//CB, Madhya 13.374//

TRANSLATION

Even if one utters the word ai as a mundane word, by the influence of the word ai one will be freed from all suffering.

COMMENTARY

The word ai is derived from the Sanskrit word Arya. Those who call Sri Gaurasundara's mother “Ai” will be freed from all miseries.

Text 375

putrera sri-mukha dekhi' ai jagan-mata

nija-deha ai nahi jane ache kotha//CB, Madhya 13.375//

TRANSLATION

On seeing the lotus face of her son, Saci, the mother of the universe, forgot where she was.

COMMENTARY

While seeing the lotus face of Sri Gaurasundara, mother Saci forgot herself. Being bewildered by the beauty of the Lord's face, she even forgot her motherly sentiments and her parental affection for her son.

Text 376

visvambhara calilena karite sayana

takhana vidaya haya gupte deva-gana//CB, Madhya 13.376//

TRANSLATION

When Visvambhara went to sleep, the demigods would secretly take leave.

Text 377

caturmukha, pancamukha-adi deva-gana

niti asi' caitanyera karaye sevana//CB, Madhya 13.377//

TRANSLATION

The demigods headed by the four-headed Brahma and the five-headed Siva would daily come to serve Lord Caitanya.

Text 378

dekhite na paya iha keha ajna vine

sei prabhu-anugrahe bale karo sthane//CB, Madhya 13.378//

TRANSLATION

Without the Lord's sanction, no one could see them. Only one who is favored by the Lord can speak to others about this.

Text 379

kona dina vasiya thakaye visvambhara

sammukhe aila matra kona anucara//CB, Madhya 13.379//

TRANSLATION

One day, as Visvambhara was sitting there, some of His associates came before Him.

Text 380

`oikhane thaka'—prabhu balaye apane

cari-panca-mukha-gula lotaya angane//CB, Madhya 13.380//

TRANSLATION

The Lord told them, “Wait there,” while four-headed and five-headed personalities rolled on the ground in the courtyard.

Text 381

padiya achaye yata—nahi lekhajokha//CB, Madhya 13.381//

TRANSLATION

“tomara sabere ki e-gula na deya dekha?”

COMMENTARY

No one could estimate how many personalities were there. “Don't you recognize these persons?”

The word lekhajokha means “number and quantity.”

Text 382

kara-yoda kari' bale saba bhakta-gana//CB, Madhya 13.382//

TRANSLATION

“tribhuvane kare prabhu tomara sevana

COMMENTARY

All the devotees replied to the Lord with folded hands, “O Lord, the inhabitants of the three worlds serve You.

Text 383

amara-sabara kon sakti dekhibara?

vine prabhu, tumi dile drsti adhikara”//CB, Madhya 13.383//

TRANSLATION

“What power do we have to see? Only You can give us the ability to see.”

Text 384

e saba adbhuta caitanyera gupta-katha

sarva siddhi haya,—ihasunile sarvatha//CB, Madhya 13.384//

TRANSLATION

These confidential pastimes of Lord Caitanya are most wonderful. If one hears them, he achieves all perfection.

Text 385

ihate sandeha kichu na bhaviha mane

aja-bhava niti aise gaurangera sthane//CB, Madhya 13.385//

TRANSLATION

Do not maintain any doubts. Lord Brahma and Lord Siva would daily come to see Gauranga.

Text 386

hena-mate jagai-madhai-paritrana

karilasri-gauracandra jagatera prana//CB, Madhya 13.386//

TRANSLATION

In this way Sri Gauracandra, the life and soul of the universe, delivered Jagai and Madhai.

Text 387

sabara kariba gauracandra se uddhara

vyatirikta vaisnava-nindaka duracara//CB, Madhya 13.387//

TRANSLATION

Gauracandra will deliver everyone except those sinful persons who blaspheme Vaisnavas.

Text 388

sulapani-sama yadi bhakta-ninda kare

bhagavata-pramana—tathapiha sighra mare//CB, Madhya 13.388//

TRANSLATION

According to the Srimad Bhagavatam (5.10.25), even if someone on the level of Lord Siva blasphemes a devotee, he will soon be destroyed.

Text 389

mahad-vimanat sva-krtad dhi

madrnnanksyaty adurad api sulapanih//CB, Madhya 13.389//

TRANSLATION

“Because of this, even though I may be as strong as Lord Siva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaisnava.”

Text 390

hena vaisnava ninde yadi sarvajna hai

se janera adhahpata—sarva sastre kai//CB, Madhya 13.390//

TRANSLATION

In all scriptures it is stated that if an all-knowing person blasphemes a Vaisnava, he will certainly fall down.

COMMENTARY

Even after achieving all perfection, a person who criticizes a Vaisnava certainly falls down. This is the verdict of all scriptures.

Text 391

sarva-maha-prayascita ye krsnera nama

vaisnavaparadhe seha na milaye trana//CB, Madhya 13.391//

TRANSLATION

Krsna's name, which is the ultimate atonement, does not deliver one who offends a Vaisnava.

COMMENTARY

The holy names of the Lord have more power for destroying sinful reactions than all other kinds of atonement mentioned in the smrtis. But if a person commits an offense against a devotee of Hari who is engaged in chanting those holy names, then he can never be delivered. Among the offenses against the chanting of the holy names, blasphemy of

sadhus is the first. If one commits offenses against the holy names, he cannot possibly attain namabhasa (a glimpse of offenseless chanting) or the fruits of chanting the holy names.

Text 392

padma-puranera ei parama vacana

prema-bhakti haya iha karile palana//CB, Madhya 13.392//

TRANSLATION

One who honors the following confidential words of the Padma Purana will attain ecstatic love of God.

Text 393

satam ninda namnah paramam aparadham vitanute

yatah khyatim yatam katham u sahate tad-vigarham//CB, Madhya 13.393//

TRANSLATION

“To blaspheme the great saintly persons who are preaching the glories of the Hare Krsna maha-mantra is the worst offense at the lotus feet of the holy name. The Nama-prabhu, who is identical with Krsna, will never tolerate such blasphemous activities, even from one who passes as a great devotee.”

Text 394

yei sune ei maha-dasyura uddhara

tare uddhariba gauracandra-avatara//CB, Madhya 13.394//

TRANSLATION

One who hears this narration regarding the deliverance of the two rogues will be delivered by Sri Gauracandra.

Text 395

brahma-daitya-tarana gauranga jaya jaya

karuna-sagara prabhu parama sadaya//CB, Madhya 13.395//

TRANSLATION

All glories to Gauranga, who delivered the two brahmana demons! O Lord, You are an ocean of mercy and the most compassionate.

COMMENTARY

Since Sriman Mahaprabhu delivered Jagai and Madhai, He became known as Brahma-daitya-tarana, the deliverer of the brahmana demons. Although Jagai and Madhai were born in a brahmana family, they were addressed as “demons” due to their aversion to the Lord.

Text 396

sahasra karuna-sindhu maha-krpamaya

dosa nahi dekhe prabhu—guna-matra laya//CB, Madhya 13.396//

TRANSLATION

The Lord's supreme mercy is as vast as a thousand oceans. He sees the good qualities of others and never finds fault in them.

Text 397

hena-prabhu-virahe ye papi-prana rahe

sabe paramayu-guna,—ara kichu nahe//CB, Madhya 13.397//

TRANSLATION

A sinful life devoid of the association of such a Lord has no benefit other than its long duration.

COMMENTARY

Mahaprabhu is most merciful and sees no faults in others. He is not even slightly offended by one's offenses. The life of a sinful person who maintains his life devoid of the service of that Mahaprabhu is useless; he continues his life simply due to his past karma. But such an existence is never praiseworthy.

Text 398

tathapiha ei krpa kara mahasaya

sravane vadane yena tora yasa laya//CB, Madhya 13.398//

TRANSLATION

O Lord, please bestow Your mercy on me so that I may hear and chant Your glories.

Text 399

amara prabhura prabhu gauranga-sundara

yatha vaise tatha yena hana anucara//CB, Madhya 13.399//

TRANSLATION

May I reside as the servant of Sri Gaurasundara, the Lord of my Lord, wherever He may be.

COMMENTARY

Sriman Mahaprabhu is the worshipable Lord of my spiritual master. It is my desire that I may become Their servant, birth after birth.

Text 400

caitanya-kathara adi antya nahi jani

ye-te-mate caitanyera yasah se vakhani//CB, Madhya 13.400//

TRANSLATION

There is neither a beginning or end to the topics regarding Lord Caitanya, yet somehow or other I am narrating His glories.

Text 401

gana-saha prabhu-pada-padme namaskara

ithe aparadha kichu nahuka amara//CB, Madhya 13.401//

TRANSLATION

I offer my obeisances at the feet of the Lord and His associates, so that I may not offend them.

Text 402

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 13.402//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Thirteen, entitled “The Deliverance of Jagai and Madhai.”

Chapter 14 Yamaraja's Sankirtana

This chapter describes the daily service rendered to Sri Caitanya by the demigods headed by Brahma and Siva, their astonishment on seeing the deliverance of Jagai and Madhai, Yamaraja's inquiry from Citragupta about the extent of Jagai and Madhai's sins and the means of deliverance from those sins, Yamaraja's astonishment and falling unconscious, the chanting of Krsna's glories in his ear by Brahma, Siva, and other demigods, Yamaraja's return to external consciousness, and the ecstatic chanting and dancing by the demigods with Yamaraja.

The demigods headed by Brahma and Siva would daily come to Mahaprabhu's house and after secretly performing various services and observing the Lord's daily pastimes would return home. On seeing the deliverance of the two great sinners, the demigods were astonished as they realized the unlimited glories of Mahaprabhu. They felt particularly joyful by maintaining in their hearts the hope that by the mercy of Gaurasundara they would also be delivered. When Yamaraja inquired from Citragupta about the extent of Jagai and Madhai's sins and how those sins were totally destroyed, Citragupta said that the two had performed so many sinful activities that if a hundred thousand scribes narrated them for one month and if Yamaraja heard them with a hundred thousand ears, they would not reach the end. His scribes were incapable of recording their sinful activities, which they continually heard from the mouths of the Yamadutas. They were particularly unhappy to think about how the two would tolerate the painful punishment resulting from their unlimited sinful activities. But by the boundless mercy of Mahaprabhu, all their sinful reactions were destroyed within a moment.

After hearing the description of the deliverance of Jagai and Madhai from the mouth of Citragupta, Yamaraja fell unconscious in his chariot due to love of Krsna and his subordinates headed by Citragupta began to cry out. As the demigods and sages headed by Brahma, Siva, and Narada passed by singing the glories of Mahaprabhu's unlimited mercy and the topics of the two demon's deliverance, they saw Yamaraja lying unconscious in his chariot. When they inquired about the reason for this, Citragupta related the entire incident to them. On realizing that Yamaraja was absorbed in love for Krsna, the demigods chanted Krsna's names in

his ear and the son of Surya regained his external consciousness. Thereafter, in ecstatic love, Yamaraja and the demigods danced and sang the glories of Mahaprabhu's unlimited mercy and the topics of Jagai and Madhai's deliverance and prayed to Mahaprabhu that they may be delivered like Jagai and Madhai.

Text 1

gauranga-sundara-tanu prema-bhare

bhela dagamagiyanacata bhali gauranga rangiya//CB, Madhya 14.001//

TRANSLATION

Gauranga's beautiful body was filled with ecstatic love as He sweetly danced.

Text 2

caturmukha pancamukha adi deva-gana

niti asi' caitanyera karaye sevana//CB, Madhya 14.002//

TRANSLATION

The demigods headed by the four-headed Brahma and the five-headed Siva daily came and

COMMENTARY

served Lord Caitanya.

The word caturmukha refers to Lord Brahma. The word pancamukha refers to Lord Siva. The word niti means “regularly” or “always.”

Text 3

ajna vina keha iha dekhite na pare

tanra puni thakurera sabe seva kare//CB, Madhya 14.003//

TRANSLATION

Without the Lord's order, no one could see them as they repeatedly offered service to the Lord.

COMMENTARY

Sri Caitanyadeva is adhoksaja, or beyond the perception of the material senses. The demigods headed by Brahma and Siva served Sri Caitanyadeva in their adhoksaja bodies in such a way that without the mercy of Sri Caitanyadeva, no one was able to see them.

The word puni (derived from the word punah) means “again” or “often.”

Text 4

sarva dina dekhe prabhu yata lila kare

sayana karile prabhu sabe cale ghare//CB, Madhya 14.004//

TRANSLATION

They watched the Lord's pastimes throughout the day, and when the Lord went to bed they would return home.

Text 5

brahma-daitya-du'yera se dekhiya uddhara

anande calila tai kariya vicara//CB, Madhya 14.005//

TRANSLATION

After seeing the deliverance of the two brahmana demons, they contemplated that pastime as they joyfully departed.

Text 6

“e-mata karunya ache caitanyera ghare

e-mata janere prabhu karaye uddhare//CB, Madhya 14.006//

TRANSLATION

“Such compassion is found in Lord Caitanya's house that He delivered even such type of persons.

Text 7

aji bada citte prabhu dilena bharasa

`avasya paiba para', dharilama asa”//CB, Madhya 14.007//

TRANSLATION

“Today the Lord has given us the hope that we will also certainly be delivered.”

Text 8

ei-mata anyo'nye kari' samkathana

mahanande calila sakala deva-gana//CB, Madhya 14.008//

TRANSLATION

The demigods spoke amongst themselves in this way as they departed in great ecstasy.

Text 9

prabhu-sthane nitya aise yama dharmaraja

apane dekhila prabhu caitanyera kaja//CB, Madhya 14.009//

TRANSLATION

Yamaraja would regularly come to see the activities of Lord Caitanya.

Text 10

citragupta-sthane jijnasaye prabhu yama//CB, Madhya 14.010//

TRANSLATION

“kiba e du'yera papa, kiba upasama”

COMMENTARY

Lord Yamaraja asked Citragupta, “How many sins did those two commit, and what was the remedy for those sins?”

Text 11

citragupta bale,—“suna dharma yamaraja

e viphala parisrame ara kiba kaja?//CB, Madhya 14.011//

TRANSLATION

Citragupta replied, “O Yamaraja, listen. What is the use of such a futile endeavor?

Text 12

lakseka kayastha yadi eka masa padi

tathapi paite anta sighra nahe vadi//CB, Madhya 14.012//

TRANSLATION

“If a hundred thousand scribes continually recited for one month, they would not easily complete such a task.

COMMENTARY

Dharmaraja, or Yamaraja, gives award and punishment for one's pious and sinful activities. He has fourteen associates. Among them, Citragupta is his principle secretary. Since the kayasthas (scribes) are descendants of Citragupta, they calculate and record the piety and impiety of human beings. If one hundred thousand kayasthas continually recorded the sinful activities of those two for one month, they would not be able to record all their sins.

Text 13

tumi yadi suna laksa kariyasravana

tathapiha sunibare tumi se bhajana//CB, Madhya 14.013//

TRANSLATION

“If you heard them with one hundred thousand ears, you would not hear the complete account.

Text 14

e-du'yera papa nirantara dute kahe

likhite kayastha-saba utpata ganaye//CB, Madhya 14.014//

TRANSLATION

“Your servants constantly narrate the sins of these two, and the scribes are frustrated in their attempts to record them.

Text 15

e-du'yera papa yata kahe anuksana

taha lagi' duta kata khaila marana//CB, Madhya 14.015//

TRANSLATION

“Your servants would always talk about the sins of these two, and they would be chastised as a result.

Text 16

duta bale,—`papa kare sei dui jane

lekhaite bhara mora, more mara kene//CB, Madhya 14.016//

TRANSLATION

“The servants would say, `These two are committing the sins. Our responsibility is to get them recorded, why should you beat us?

Text 17

na likhile haya sasti, hena lagi' likhi

parvata-pramana gada ache tara saksi//CB, Madhya 14.017//

TRANSLATION

“`If you don't record them, we will be punished. That is why this mountain of records is there for evidence.

Text 18

amara o kandiyachi o-dui lagiyake-

mate va e yatana sahiba asiya//CB, Madhya 14.018//

TRANSLATION

“`We even shed tears for these two. How will they tolerate the reactions?

Text 19

tila-matre mahaprabhu saba kaila dura

ebe ajna kara gadadubai pracura'”//CB, Madhya 14.019//

TRANSLATION

“`Within a moment Mahaprabhu has freed them from all reactions. Now if we are ordered we can immerse all these records.'”

COMMENTARY

There was a mountain of evidence testifying to the sins of the two sinners. The servants said, “As Mahaprabhu has destroyed all their sinful reactions within such a short time, if Citragupta orders us we can immerse this mountain of records in deep water.”

Text 20

kabhu nahi dekhe yama e-mata mahima

pataki-uddhara yata ei tara sima//CB, Madhya 14.020//

TRANSLATION

Yamaraja had never before seen such glorious deliverance of fallen souls; they were the ultimate.

COMMENTARY

Among all fallen souls delivered so far by Sri Krsna Caitanya, these two were the ultimate. In other words, Sri Gaurasundara had never before displayed such compassion while delivering someone.

Text 21

svabhava vaisnava yama—murtimanta dharma

bhagavata-dharmera janaye saba marma//CB, Madhya 14.021//

TRANSLATION

Yamaraja was by nature a Vaisnava and the personification of religious principles. He knows the confidential purports of bhagavata-dharma.

COMMENTARY

As one of the twelve mahajanas, Yamaraja knows the religious principles known as bhagavata-dharma. In the Srimad Bhagavatam (6.3.20-21) it is stated:

svayambhur naradah sambhuh

kumarah kapilo manuh

prahlado janako bhismo

balir vaiyasakir vayam

dvadasaite vijanimo

dharmam bhagavatam bhatah

guhyam visuddham durbodham

yam jnatvamrtam asnute

“My dear servants, Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami and I myself—we twelve know the real religious principles.”

Text 22

yakhana sunila citraguptera vacana

krsnavese deha pasarila tata-ksana//CB, Madhya 14.022//

TRANSLATION

As soon as Yamaraja heard the words of Citragupta, he forgot himself due to love of Krsna.

Text 23

padila murcchita haiya rathera upare

kothao nahika dhatu sakala sarire//CB, Madhya 14.023//

TRANSLATION

He fell unconscious in his chariot, and his body lost all sign of life.

Text 24

athevyathe citragupta adi yata gana

dhariya lagila sabe karite krandana//CB, Madhya 14.024//

TRANSLATION

His associates headed by Citragupta quickly grabbed hold of him and began to cry.

Text 25

sarva-deva rathe yana kirtana kariya

rahila yamera ratha sokakula haiya//CB, Madhya 14.025//

TRANSLATION

All the demigods were traveling in their chariots and singing the glories of the Lord. Yamaraja's chariot was not moving, however, for its occupants were filled with lamentation.

Text 26

dui brahma-asurera mocana dekhi

yasei guna-karma sabe calila gaiya//CB, Madhya 14.026//

TRANSLATION

After seeing the deliverance of the two brahmana demons, everyone was glorifying the nature of that pastime.

COMMENTARY

Demigods and demons are ascertained according to their qualities and activities. The demigods proceeded while singing the glories of how the good qualities and service attitude of the Lord's devotees free demoniac people from bondage and engage them in the service of the Supreme Lord, who is the reservoir of all good qualities. Mundane qualities and activities are all temporary. The soul's qualities and activities, however, are spiritual. If the qualities and activities of liberated souls are glorified, then living entities are freed from the conditioned state.

Text 27

sankara, virinci, sesa-adi deva-gana

naradadi gaya sei du'yera mocana//CB, Madhya 14.027//

TRANSLATION

The demigods headed by Siva, Brahma, Sesa, and Narada were all glorifying the deliverance of the two.

Text 28

keha keha na janaye ananda-kirtana

karunya dekhiya keha karaye krandana//CB, Madhya 14.028//

TRANSLATION

Some of them had never experienced such ecstatic kirtana, and some cried after seeing such compassion.

Text 29

rahiyache yama rathe, dekhe deva-gane

rahila sakala ratha yama-ratha-sthane//CB, Madhya 14.029//

TRANSLATION

The demigods saw Yamaraja lying in his chariot, which had stopped, so they all stopped their chariots nearby.

Text 30

sesa, aja, bhava, naradadi rsi-gane

dekhe padi' ache yamadeva acetane//CB, Madhya 14.030//

TRANSLATION

Sesa, Brahma, Siva, and various sages headed by Narada saw that Yamaraja was lying there unconscious.

Text 31

vismita haila sabe na jani' karana

citragupta kahilena saba vivarana//CB, Madhya 14.031//

TRANSLATION

They were all astonished because they did not know what had happened. Then Citragupta explained everything to them.

Text 32

`krsnavesa' hena jani' aja-pancanana

karna-mule sabe mili' karaye kirtana//CB, Madhya 14.032//

TRANSLATION

Brahma and Siva realized that he was absorbed in love of Krsna, so they all chanted in his ear.

Text 33

uthilena yamadeva kirtana suniya

caitanya paiya nace mahamatta haiya//CB, Madhya 14.033//

TRANSLATION

On hearing the kirtana, Yamaraja got up. As he regained his consciousness, he danced like an intoxicated person.

Text 34

uthila paramananda deva-sankirtana

krsnera avese nace suryera nandana//CB, Madhya 14.034//

TRANSLATION

As the ecstasy of the demigods' kirtana intensified, the son of Surya danced in ecstatic love for Krsna.

COMMENTARY

The phrase suryera nandana refers to Yamaraja, the son of the sun-god. From the material point of view, he gives reward and punishment to the uncontrolled and materialistic persons. As he heard the ecstatic kirtana, he had the opportunity to forget his mundane position as a demigod. He thus became intoxicated with love of God and began to dance emotionally in the loving mellows of sankirtana.

Text 35

yama-nrtya dekhi nace sarva-deva-gana

naradadi-sange nace aja-pancanana//CB, Madhya 14.035//

TRANSLATION

On seeing Yamaraja dance, all the other demigods began to dance. Brahma and Siva also danced with personalities like Narada.

Text 36

deva-gana-nrtya suna savadhana haiya

ati guhya—vede vyakta karibena iha//CB, Madhya 14.036//

TRANSLATION

Hear attentively about the dancing of the demigods. It is most confidential, but it will be revealed by the Vedas.

Text 37

nacai dharmaraja, chadiya sakala laja

krsnavese na jane apanasan

ariyasri-caitanya, bale,—“ati dhanya dhanya,

patita-pavana dhanyavana”//CB, Madhya 14.037//

TRANSLATION

Dharmaraja gave up all shyness and danced. He forgot himself in love for Krsna. Remembering Sri Caitanya, he exclaimed, “All glories to the munificent deliverer of the fallen souls!”

Text 38

hunkara garajana, maha-pulakita prema,

yamera bhavera anta nai

vihvala haiya yama, kare bahu krandana

sanariya gauranga-gosani//CB, Madhya 14.038//

TRANSLATION

He roared loudly and the hairs of his body stood on end in love of God. There was no end to Yamaraja's ecstasy. He became overwhelmed and cried profusely as He remembered Lord Gauranga.

Text 39

yamera yateka gana, dekhiya yamera prema,

anande padiya gadi' yaya

citragupta mahabhaga, krsne bada anuraga,

malasata puri' puri' dhaya//CB, Madhya 14.039//

TRANSLATION

On seeing Yamaraja's exhibition of ecstatic love, his associates rolled about in ecstasy. The most fortunate Citragupta, who had great attachment for Krsna, expressed exultation as he wandered around.

Text 40

nace prabhu sankara, haiya digambara,

krsnavese vasana na jane

vaisnavera agraganya, jagata karaye dhanya

kahiya taraka `rama' name//CB, Madhya 14.040//

TRANSLATION

Lord Siva danced without clothing, which he forgot in his ecstatic love for

Krsna. He is the foremost Vaisnava; he makes the entire universe glorious by chanting the name of Rama, which delivers one from material bondage.

Text 41

anande mahesa nace, jata o nahika bandhe,

dekhi' nija-prabhura mahima

kartika-ganesa nace, mahesera pache pache

sanariya karunyera sima//CB, Madhya 14.041//

TRANSLATION

Realizing the glories of his worshipable Lord, Mahesa danced in ecstasy and his matted locks scattered. Karttikeya and Ganesa remembered the Lord's unlimited mercy as they danced on either side of Siva.

Text 42

nacaye caturanana, bhakti yanra prana-dhana,

laiya sakala parivara

kasyapa, kardama, daksa, manu, bhrgu maha-mukhya,

pache nace sakala brahmara//CB, Madhya 14.042//

TRANSLATION

The four-headed Brahma, whose life and wealth is devotional service, danced with his associates such as Kasyapa, Kardama, Daksa, Manu, and Bhrgu, who all danced behind Brahma.

COMMENTARY

Kasyapa (kasya refers to a beverage derived from soma-rasa, and pa refers to one who drinks this beverage) was born from the womb of Kala, the daughter of Kardama, from the semen of Marici, who was born from

the mind of Brahma. According to the Vedic samhitas such as the Sukla-yajur Veda, he was born from the golden complexioned Brahma. In the Taittiriya-samhita (5.6.1.1) it is stated: hiranya-varnahsucayah yavaka yasu jatah kasyapo yasvindrah—“Kasyapa was born from the golden-complexioned Suci and his wife Yavaka. He is the father of Indra, the King of heaven.” He was one of the Prajapatis. According to the Sama, Yajur, and Atharva samhitas he was the father of Candra and other demigods. According to the Srimad Bhagavatam he married seventeen daughters of Daksa. Seventeen races were born from the wombs of those seventeen daughters as follows: (1) from Aditi came the demigods, (2) from Diti came the Daityas, (3) from Danu came the Danavas, (4) from Kastha came the horses and others, (5) from Arista came the Gandharvas, (6) from Surasa came the Raksasas, (7) from Ila came the trees, (8) from Muni came the Apsaras, (9) from Krodhavasa came the snakes, (10) from Tamra came the hawks and foxes, (11) from Surabhi came the cows and buffalos, (12) from Sarama came the carnivorous animals, (13) from Timi came the aquatics, (14) from Vinata came Garuda and Aruna, (15) from Kadru came different varieties of serpents, (16) from Patangi came many varieties of birds, and (17) from Yamini came the locusts. But in the Mahabharata and other Puranas, Kasyapa's thirteen wives are mentioned as follows: (1) Aditi, (2) Diti, (3) Danu, (4) Vinata, (5) Yasa, (6) Kadru, (7) Muni, (8) Krodha, (9) Arista, (10) Ira, (11) Tamra, (12) Ila, and (13) Pradha.

Kardama is the son of Brahma. He is one of the Prajapatis during the reign of Svayambhuva Manu. In order to create progeny under the order of Lord Brahma, he performed austerities for ten thousand years at the holy place known as Bindu-sarovara on the bank of the Sarasvati River. Thereafter he married the daughter of Svayambhuva Manu and begot by his semen nine daughters headed by Kala as well as Lord Kapiladeva.

Daksa is one of the Prajapatis. According to the Mahabharata and the Puranas he was born from the right thumb of Lord Brahma. Before him, creation took place from the mind. When Daksa saw that progeny could not be expanded through the mind, he initiated the creation of progeny through sexual intercourse. Since then human beings, animals, and birds are created through sexual intercourse.

According to the opinion of Srimad Bhagavatam, Daksa was married to Prasuti, the daughter of Svayambhuva Manu. In the womb of Prasuti, he

begot sixteen daughters. Of them, thirteen were offered to Dharma, one was offered to Agni, one was offered to the forefathers, and one was offered to Mahadeva. Once upon a time all the demigods were present in a sacrificial arena conducted by the creators of the universe. When Daksa arrived there, everyone except Brahma and Siva stood up. But since Mahadeva did not display any respect to him, Daksa became angry and began to blaspheme Siva. He also cheated him from his share of the sacrificial offering. Thereafter, while inaugurating the sacrifice, Brhaspati personally invited all the inhabitants of the three worlds, with the exception of Siva. When Sati expressed her desire to participate in the sacrifice arranged by her father, Mahadeva did not approve. Sati then went to the sacrificial arena without approval, and after hearing blasphemy of Siva, she gave up her body. On hearing from Narada the news that Sati gave up her body, Mahadeva angrily dashed one of his matted hairs to the ground and thereby created Virabhadra, who then went to the sacrificial arena. After destroying the sacrifice, Virabhadra killed Daksa with the instrument meant for killing animals. Later on, by the mercy of Mahadeva, who was pleased by the prayers of Brahma, Daksa was revived with the head of a goat. Sati was also reborn from the womb of Menaka in the abode of the Himalayas and attained Siva. From the womb of his wife Asikni, Daksa begot sixty daughters. Of them, ten were given to Dharma, seventeen to Kasyapa, twenty-seven to Candra, and two each to Bhuta, Angira, and Krsasva.

Daksa begot ten thousand sons from the womb of his wife named Pancajani. After he instructed them to expand progeny, all those ten thousand sons, who were known as the Haryasvas, became attached to the path of the paramahamsas under the instructions of Narada. After lamenting for those sons, he again begot one thousand sons who were known as the Savalasvas, and after he instructed them to expand progeny, they also attained the destination of the Haryasvas under the instructions of Devarsi Narada. As a result of this, Daksa became angry and cursed Narada that he would have to travel throughout the planets with no fixed residence.

Bhrgu, according to the Visnu Purana, was born from the mind of Brahma and is one of the ten Prajapatis. He was married to Khyati, the daughter of Daksa. Laksmi, the wife of Visnu, and the two sons, Dhata and Vidhata, were born from the womb of Khyati. These two sons were

married to Mahatma Meru's two daughters, Ayati and Niyati. Their dynasty gradually expanded and became known as Bhargava.

According to the Mahabharata, when Brahma saw the daughters of the demigods as he offered oblations to the sacrificial fire, he discharged semen. At that time Suryadeva caught that semen in his hands, and as he threw it into the fire, Bhrgu took birth from those flames. He is one of the seven great sages.

In the Srimad Bhagavatam it is stated that Bhrgu, the son of Brahma, was sent by the sages to ascertain which of the three personalities—Brahma, Visnu, or Mahesvara—was supreme, and for this purpose he went to the assembly of Brahma. In order to test Brahma's greatness, Bhrgu did not offer him respect, and as a result, Brahma became angry. Bhrgu then went to Rudra. When Mahadeva was about to embrace him, Bhrgu rebuked him by calling him “misbehaved.” As a result, Rudra became angry, and as he was about to kill Bhrgu with his trident, Bhrgu went to Vaikuntha and kicked the chest of Narayana, who was lying on the lap of Laksmi. Thereafter Lord Hari stood up with Laksmi, offered Bhrgu respect, and begged forgiveness for not properly greeting him due to his unexpected arrival. Bhrgu then returned to the assembly of sages, and after giving them a full account of what had transpired, everyone concluded that Visnu was supreme.

There are fourteen Manus in one day of Brahma. Their names are Svayambhuva, Svarocisa, Uttama, Tamasa, Raivata, Caksusa, Vaivasvata, Savarni, Daksasavarni, Brahma-savarni, Dharma-savarni, Rudra-savarni, Deva-savarni, and Indra-savarni. The present Manu is Vaivasvata. The reign of each Manu is seventy-one catur-yugas, maha-yugas, or divya-yugas. The dynasties of the Manus are described in the Srimad Bhagavatam.

Text 43

sabe mahabhagavata, krsna-rase mahamatta,

sabe kare bhakti adhyapana

vediya brahmara pase, kande chadi' dirgha-svase

sanariya prabhura karuna//CB, Madhya 14.043//

TRANSLATION

All of those maha-bhagavatas taught the science of devotional service by becoming intoxicated in the mellows of Krsna consciousness. Surrounding Brahma, they cried and sighed deeply as they remembered the Lord's compassion.

Text 44

devarsi narada nace, rahiya brahmara pache

nayane vahaye prema-jala

paiya yasera sima, kotha va rahila vina,

na janaye anande vihvala//CB, Madhya 14.044//

TRANSLATION

As Devarsi Narada danced by the side of Brahma, tears of love flowed from his eyes. After realizing the Lord's unlimited glories, he became so overwhelmed in ecstasy that he forgot his vina.

Text 45

caitanyera priya bhrtya, sukadeva kare nrtya,

bhaktira mahimasuka jane

lotaiya pade dhuli, `jagai-madhai' bali',

kare bahu danda-paraname//CB, Madhya 14.045//

TRANSLATION

Sukadeva Gosvami, the beloved servant of Lord Caitanya, knew the glories of devotional service. He danced, rolled in the dust, and offered repeated obeisances while chanting the names of Jagai and Madhai.

Text 46

nace indra suresvara, mahavira vajradhara,

apanare kare anutapa

sahasra-nayane dhara, avirata vahe yanra,

saphala haila brahma-sapa//CB, Madhya 14.046//

TRANSLATION

The powerful Indra, who carries the thunderbolt and rules the demigods, reproached himself as he danced. Tears continually flowed from his one thousand eyes, making the brahmana's curse fruitful.

COMMENTARY

The phrase saphala haila brahma-sapa is explained as follows: Indra, the King of heaven, received one thousand vaginas due to the curse of Gautama Muni. Later on, when he pleased Gautama Muni with prayers, those vaginas were transformed into eyes by his mercy. Today those thousand eyes that he received due to the curse of that brahmana became fruitful by seeing the pastimes of Gaurasundara.

Text 47

prabhura mahima dekhi', indradeva bada sukhi,

gadagadi' yaya paravasa

kotha gela vajrasara, kothaya kiriti-hara

ihare se bali krsna-rasa//CB, Madhya 14.047//

TRANSLATION

Realizing the Lord's glories, Indra became most happy as he rolled about without restraint. Where was his thunderbolt, and where were his crown and necklace? This is called ecstatic love for Krsna.

COMMENTARY

The word vajrasara is explained as follows: The name of Indra's weapon is vajra, or thunderbolt. In this context the word vajrasara should not be understood as vajravat sara, “as powerful as a thunderbolt,” but should rather be understood as sara-yukta astra vajra, “the thunderbolt weapon with immense power.” Such a powerful thunderbolt has now become impotent.

Text 48

candra, surya, pavana, kuvera, vahni, varuna,

nace saba yata lokapala

sabei krsnera bhrtya, krsna-rase kare nrtya,

dekhiya krsnera thakurala//CB, Madhya 14.048//

TRANSLATION

After seeing the display of Krsna's glories, predominating deities of the universe like Candra, Surya, Pavana, Kuvera, Vahni (Agni), and Varuna—all servants of Krsna—danced in the ecstasy of love for Krsna.

COMMENTARY

The phrase krsnera thakurala means “the opulence of the Lord” or “the influence of the Lord.”

Text 49

nace saba deva-gana, sabe ullasita-mana,

chota-bada na jane harise

kata haya thelatheli, tabu sabe kutuhali,

nrtya-sukha krsnera avese//CB, Madhya 14.049//

TRANSLATION

All the demigods danced in ecstasy and forgot who was inferior and who was superior. Although they jostled each other, they were all jubilant as

they danced in the ecstasy of Krsna consciousness.

Text 50

nace prabhu bhagavan, `ananta' yanhara nama,

vinata-nandana kari' sange

sakala vaisnava-raja, palana yanhara kaja

adideva, seha nace range//CB, Madhya 14.050//

TRANSLATION

Lord Ananta danced in the company of Garuda, the son of Vinata. Thus Adideva, the best of the Vaisnavas and maintainer of all, also danced in ecstasy.

COMMENTARY

The phrase vinata-nandana refers to Garuda.

Text 51

aja, bhava, narada, suka-adi yata deva,

ananta vediya sabe nace

gauracandra avatara, brahma-daitya-uddhara,

sahasra-vadane gaya majhe//CB, Madhya 14.051//

TRANSLATION

The demigods headed by Brahma, Siva, Narada, and Sukadeva all danced around Ananta, as He sang with His thousand mouths the glories of Gauracandra, who had just delivered the two brahmana demons.

Text 52

keha kande, keha hase, dekhi' maha-parakase,

keha murccha paya sei thani

keha bale,—“bhala bhala, gauracandra thakurala,

dhanya dhanya jagai-madhai”//CB, Madhya 14.052//

TRANSLATION

Some cried, some laughed, and some fell unconscious due to seeing the wonderful exhibition of the Lord. Others said, “How wonderful are the glories of Gauracandra! How fortunate are Jagai and Madhai!”

Text 53

nrtya-gita-kolahale, krsna-yasah-sumangale,

purna haila sakala akasa

maha-jaya-jaya-dhvani, ananta brahmande suni,

amangala saba gela nasa//CB, Madhya 14.053//

TRANSLATION

The entire atmosphere was filled with the auspicious sounds of dancing and chanting in glorification of Krsna. The sound of “Jaya! Jaya!” was heard throughout innumerable universes, thus vanquishing all inauspiciousness.

Text 54

satyaloka-adi jini', uthila mangala-dhvani,

svarga, martya, purila patala

brahma-daitya-uddhara, bai nahi suni ara,

prakata gauranga-thakurala//CB, Madhya 14.054//

TRANSLATION

The auspicious sounds were heard in the planetary systems of Patala, Martya, and Svarga and surpassed even the topmost planet of Satyaloka. As nothing other than the pastime of delivering the brahmana demons could be heard, the glories of Gauranga were clearly revealed.

Text 55

hena-maha-bhagavata, saba deva-gana yata,

krsnavese calilena pure

gauranga-candera yasah, vine ara kona rasa,

kahara vadane nahi sphure//CB, Madhya 14.055//

TRANSLATION

All the maha-bhagavata demigods were filled with love for Krsna as they returned to their respective abodes. They did not speak about anything other than the glories of Lord Gauranga.

Text 56

jaya jagata-mangala, prabhu gauracandara,

jaya sarva-jiva-lokanatha

uddharila karunate, brahma-daitya yena-mate

saba'-prati kara drstipata//CB, Madhya 14.056//

TRANSLATION

All glories to Lord Gauracandra, the benefactor of the entire universe! All glories to the Lord of all planets and living entities! Please glance mercifully on everyone in the same way that You delivered the brahmana demons.

Text 57

jaya jaya sri-caitanya, samsara-taraka dhanya,

patita-pavana dhanya

vanasri-krsna-caitanya, nityananda-canda prabhu

vrndavana-dasa guna-gana//CB, Madhya 14.057//

TRANSLATION

All glories to Sri Caitanya, who as the glorious savior of the fallen souls delivered the entire world. I, Vrndavana dasa, sing the glories of Sri Krsna Caitanya and Sri Nityananda Prabhu.

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Fourteen, entitled “Yamaraja's Sankirtana.”

Chapter 15 Descriptions of Madhavananda's Realization

This chapter describes Jagai and Madhai's remorse and steady cultivation of devotional service, the solacing of Jagai and Madhai by Visvambhara, Madhai's repentance for striking the body of Nityananda, his offering of prayers, his crying at the feet of Nityananda, Nityananda's assurance and merciful embrace for Madhai, Madhai's prayer to Nityananda for instructions meant to deliver him from the sin of causing pain to other living entities, Srila Nityananda's instruction, and Madhai's performance of austerities.

By the mercy of Mahaprabhu, Jagai and Madhai would every morning take bath in the Ganges and then chant two hundred thousand holy names of Krsna. While remembering their previous sinful activities, they would repent and chant the names of Gaura as they cried loudly. Even though Mahaprabhu and His associates constantly bestowed mercy and

solaced Jagai and Madhai, they could not become peaceful. Remembering his grave offense of drawing blood from the body of Nityananda, Madhai especially always condemned himself and lamented. One day, taking a straw between his teeth, Madhai grabbed Nityananda's lotus feet in a solitary place and with tears in his eyes begged forgiveness for his offenses by offering Him various meaningful prayers. After hearing Madhai's heartrending prayers, Nityananda solaced and embraced him.

When Madhai then expressed to Nityananda his desire to become free from the offense of causing trouble to numerous living entities, Sriman Nityananda Prabhu instructed Madhai to build a bathing ghata on the bank of the Ganges and offer respectful obeisances to those who came to take bath in the Ganges. Following the order of Nityananda, Madhai daily cleansed the bathing ghata while chanting the names of Krsna with tears in his eyes. He would offer obeisances to those who came there for bath and beg forgiveness for his offenses. Upon seeing this behavior of Madhai, people were astonished. On seeing Jagai and Madhai's drastic change of heart, even those who previously blasphemed and ridiculed Mahaprabhu, because of not understanding His position, now also realized Mahaprabhu's unlimited mercy and glories. Due to the performance of severe austerities, Madhai became renowned as Brahmacari. The evidence that Madhai built a bathing ghata on the bank of the Ganges is that even today the name madhaira ghata is heard.

Text 1

dekha goracandera kata bhati

siva, suka, narada, dheyane na paoyata,

so-pahun akincana-sange dina-rati//CB, Madhya 15.001//

TRANSLATION

See the characteristics of Gauracandra! The Lord, who is not attained by the meditation of Siva, Sukadeva, and Narada, is spending His days and nights with those who have no material possessions.

COMMENTARY

See the manifestation of Sri Gauracandra's opulence! That Lord who Siva, Sukadeva, and Narada do not attain through meditation is constantly giving His association to those who are devoid of karma, jnana, and bhakti.

The word akincana refers to those who have no material possessions.

Text 2

hena-mate navadvipe visvambhara raya

ananta acintya lila karaye sadaya//CB, Madhya 15.002//

TRANSLATION

In this way Lord Visvambhara continually performed unlimited inconceivable pastimes in Navadvipa.

Text 3

eta saba prakase o keha nahi cine

sindhu-majhe candra yena na janila mine//CB, Madhya 15.003//

TRANSLATION

In spite of such manifestations, some persons could not recognize Him, just as the fish in the ocean cannot see the moon.

COMMENTARY

The authors of ancient literature have described the birth of the moon from the ocean. But as the fish, who inhabit the ocean, do not know about the existence of the moon in the ocean, persons who are blinded by ignorance are unable to understand the inconceivable pastimes of Sri Caitanyadeva, who has incarnated in the material world. (Another meaning)—The ocean is the residence of the fish. While seeing the moon from there, their realization of the actual form of the moon is obstructed by the reflection of the moon rays falling on the water; similarly, mortal living entities who are floating in the ocean of material existence cannot

see the pastimes of Sri Caitanyadeva because their eyes are covered by Sri Caitanyadeva's illusory energy.

Text 4

jagai-madhai dui caitanya-krpaya

parama dharmika-rupe vase nadiyaya//CB, Madhya 15.004//

TRANSLATION

By the mercy of Lord Caitanya, Jagai and Madhai lived in Nadia as highly religious persons.

Text 5

usah-kale ganga-snana kariya nirjane

dui laksa krsna-nama laya prati-dine//CB, Madhya 15.005//

TRANSLATION

Everyday in the early morning they would take bath in the Ganges and then sit in a solitary place to chant two hundred thousand names of Krsna.

COMMENTARY

It is said that Sri Haridasa Thakura would daily chant three hundred thousand names of Krsna. Jagai and Madhai also daily chanted two hundred thousand names. Sri Caitanyadeva does not accept anything offered by those who do not daily chant one hundred thousand names. The followers of the lotus feet of Sri Caitanya must daily chant a minimum of one hundred thousand names, otherwise Lord Krsna will not accept their offerings and they will face obstacles in obtaining the Lord's remnants.

Text 6

apanare dikkara karaye anuksana

niravadhi `krsna' bali' karaye krandana//CB, Madhya 15.006//

TRANSLATION

They continually condemned themselves and cried as they constantly chanted the name of Krsna.

Text 7

paiya krsnera rasa parama udara

krsnera dayita dekhe sakala samsara//CB, Madhya 15.007//

TRANSLATION

Having achieved a taste of Krsna's boundless mercy, they saw the entire world as intimately related to Krsna.

COMMENTARY

The worshipable Lord Krsna is the shelter of twelve rasas, or transcendental mellows. Those who are unable to see everything in relation to Krsna are “attached.” They have no realization that the most magnanimous Krsna is the embodiment of all rasas. Having received the mercy of Sriman Mahaprabhu, Sri Jagai and Madhai began to see all material objects in relationship with Krsna. Now they do not find the material world unfavorable. People consider material objects as the source of enjoyment due to their inability to see everything in relationship with Krsna. The state of being devoid of rasa is nothing other than the consideration of impersonal Brahman. On the awakening of the mellows of Krsna consciousness all material activities become surcharged with God consciousness. Then, rather than considering material objects the source of enjoyment, one considers them worshipable, for they are meant for satisfying the senses of Krsna. As a result, the mood of enjoyment no longer remains. If the mood of enjoyment does not remain, then the propensity of envying others does not arise.

Harmony is inevitable when everything is considered enjoyable to Krsna.

Text 8

purve ye karila himsa, taha sanariya

kandiya bhumite pade murcchita haiya//CB, Madhya 15.008//

TRANSLATION

They cried and fell to the ground unconscious as they remembered the violence that they previously committed.

Text 9

“gauracandra, are bapa patita-pavana”

sanariya punah punah karaye krandana//CB, Madhya 15.009//

TRANSLATION

Remembering the Lord, they repeatedly cried and exclaimed, “O Gauracandra, O dear deliverer of the fallen souls!”

Text 10

aharera cinta gela krsnera anande

sanari' caitanya-krpa dui jane kande//CB, Madhya 15.010//

TRANSLATION

Due to love of Krsna they forgot to eat, and they would cry as they remembered the mercy of Lord Caitanya.

Text 11

sarva-gana-sahita thakura visvambhara

anugraha, asvasa karaye nirantara//CB, Madhya 15.011//

TRANSLATION

Visvambhara and His associates continually solaced and bestowed mercy on the two.

Text 12

apane asiya prabhu bhojana karaya

tathapiha donhe citte soyasti na paya//CB, Madhya 15.012//

TRANSLATION

Even though the Lord personally came and fed them, they were not peaceful at heart.

Text 13

visese madhai nityanandere langhiya

punah punah kande vipra taha sanariya//CB, Madhya 15.013//

TRANSLATION

Particularly the brahmana Madhai cried repeatedly as he remembered how he attacked Nityananda.

Text 14

nityananda chadila sakala aparadha

tathapi madhai citte na paya prasada//CB, Madhya 15.014//

TRANSLATION

Even though Nityananda forgave all his offenses, Madhai's heart was not pacified.

Text 15

“nityananda-ange muni kailun raktapata”

iha bali' nirantara kare atma-ghata//CB, Madhya 15.015//

TRANSLATION

He would condemn himself while repeatedly saying, “I made the body of Nityananda bleed.

Text 16

“ye ange caitanyacandra karaye vihara

hena ange muni papi karilun prahara”//CB, Madhya 15.016//

TRANSLATION

“I am so sinful that I hit the body in which Lord Caitanya enjoys His pastimes.”

Text 17

murcchagata haya iha sanari' madhai

aharnisa kande, ara kichu cinta nai//CB, Madhya 15.017//

TRANSLATION

Madhai practically lost consciousness while remembering this. He cried day and night and could not think of anything else.

Text 18

nityananda-mahaprabhu balaka-avese

aharnisa nadiyaya bulena harise//CB, Madhya 15.018//

TRANSLATION

Day and night Lord Nityananda happily wandered about Nadia in the mood of a child.

Text 19

sahaje paramananda nityananda-raya

abhimana nahi, sarva nagare vedaya//CB, Madhya 15.019//

TRANSLATION

Lord Nityananda was by nature full of ecstasy and free of pride as He wandered throughout the city.

COMMENTARY

Sri Nityananda Prabhu was full of ecstasy and most gentle. He concealed His actual glories as He visited the houses of all classes of persons in the city. On seeing His ideal character, many persons in this world gave up their duplicity and attained the good fortune of becoming prideless.

Text 20

eka-dina nityanande nibhrte paiya

padila madhai dui carane dhariya//CB, Madhya 15.020//

TRANSLATION

Seeing Nityananda in a solitary place one day, Madhai fell down and grabbed His lotus feet.

Text 21

prema-jale dhoyaila prabhura carana

dante trna dhari' kare prabhura stavana//CB, Madhya 15.021//

TRANSLATION

He washed the Lord's feet with tears of love. Taking a straw between his teeth, he began to offer prayers to the Lord.

Text 22

“visnu-rupe tumi prabhu karaha palana

tumi se phanaya dhara ananta bhuvana//CB, Madhya 15.022//

TRANSLATION

“O Lord, You maintain everyone in Your form of Visnu. You hold innumerable universes on Your hoods.

Text 23

bhaktira svarupa prabhu tora kalevara

tomare cintaye mane parvati-sankara//CB, Madhya 15.023//

TRANSLATION

“O Lord, You are the embodiment of pure devotional service. Parvati and Sankara meditate on You.

Text 24

tomara se bhakti-yoga, tumi kara dana

toma'-bai caitanyera priya nahi ana//CB, Madhya 15.024//

TRANSLATION

“You distribute Your devotional service. There is no one more dear to Lord Caitanya than You.

Text 25

tomara se prasade garuda mahabali

lilaya vahaye krsna hai' kutuhali//CB, Madhya 15.025//

TRANSLATION

“By Your mercy the powerful Garuda happily carries Krsna in His pastimes.

Text 26

tumi se ananta-mukhe krsna-guna gao

sarva-dharma-srestha `bhakti' tumi se bujhao//CB, Madhya 15.026//

TRANSLATION

“You sing the glories of Krsna with innumerable mouths, and You teach everyone devotional service, the topmost religious system.

Text 27

tomara se guna gaya thakura narada

tomara se yata kichu caitanya-sampad//CB, Madhya 15.027//

TRANSLATION

“Narada Muni sings Your glories, for Your only asset is Lord Caitanya.

COMMENTARY

Sri Sriman Nityananda's only asset is Sriman Mahaprabhu. He is enriched due to possessing the most opulent Sri Caitanya.

Text 28

tomara se kalindi-bhedanakari nama

toma' sevi' janaka paila divya-jnana//CB, Madhya 15.028//

TRANSLATION

“You are known as the chastiser of Kalindi. By serving You, Janaka achieved transcendental knowledge.

COMMENTARY

For a description of Janaka refer to the purport of Adi-khanda (15.195).

The phrase kalindi-bhedanakari nama is explained as follows: In order to sport in the waters of the Yamuna, Sri Baladeva Prabhu called her. When Yamuna, who considered the Lord intoxicated, disregarded His order, the Lord pulled her with the tip of His plow. That is why the author addresses Sriman Nityananda Prabhu, who is nondifferent from Sri Baladeva, as Kalindi-bhedanakari, the chastiser of Kalindi.

Text 29

sarva-dharma-maya tumi purusa purana

tomare se vede bale `adideva' nama//CB, Madhya 15.029//

TRANSLATION

“You are the primeval Lord and the personification of all religious principles. You are addressed by the Vedas as Adideva.

Text 30

tumi se jagata-pita, maha-yogesvara

tumi se laksmana-candra maha-dhanurdhara//CB, Madhya 15.030//

TRANSLATION

“You are the father of the universe and the master of mystic yoga. You are Laksmana, the great archer.

Text 31

tumi se pasanda-ksaya, rasika, acarya

tumi se janaha caitanyera sarva-karya//CB, Madhya 15.031//

TRANSLATION

“You are the destroyer of the atheists, the enjoyer of transcendental mellows, and the teacher by example. You know all of Lord Caitanya's pastimes.

Text 32

tomare seviya pujya haila mahamaya

ananta brahmande cahe toma' pada-chaya//CB, Madhya 15.032//

TRANSLATION

“Mahamaya became worshipable by serving You. Innumerable universes desire the shelter of Your lotus feet.

COMMENTARY

By the influence of worshiping Visnu, Visnu-maya (who is known by the people of the material world as Mahamaya) became worshipable by the people of the world.

Text 33

tumi caitanyera bhakta, tumi mahabhakti

yata kichu caitanyera—tumi sarva-sakti//CB, Madhya 15.033//

TRANSLATION

“You are the devotee of Lord Caitanya and the personification of pure devotional service. You possess all the potencies of Lord Caitanya.

Text 34

tumi sayya, tumi khatta, tumi se sayana

tumi caitanyera chatra, tumi prana-dhana//CB, Madhya 15.034//

TRANSLATION

“You are Lord Caitanya's bed, throne, couch, and umbrella, and You are His life and wealth.

Text 35

toma' vahi krsnera dvitiya nahi ara

tumi gauracandrera sakala avatara//CB, Madhya 15.035//

TRANSLATION

“There is no one more dear to Krsna than You. You are the source of all Gauracandra's incarnations.

COMMENTARY

In Sri Gauracandra's pastimes as Lord Krsna, Lord Baladeva constantly serves Him (Sri Krsna). Lord Baladeva is a matchless servant. In Krsnacandra's pastimes as Lord Caitanya, no one other than Sri Nityananda is able to render matchless service. He is the source of Mahaprabhu's incarnations like Matsya and Kurma.

Text 36

tumi se karaha prabhu patitera trana

tumi se samhara' sarva-pasandira prana//CB, Madhya 15.036//

TRANSLATION

“O Lord, You deliver the fallen souls and You kill all the atheists.

Text 37

tumi se karaha sarva-vaisnavera raksatumi

se vaisnava-dharma karaha ye siksa//CB, Madhya 15.037//

TRANSLATION

“You protect all Vaisnavas and You teach the principles of Vaisnava-dharma.

COMMENTARY

Sri Nityananda Prabhu is the original source of the propagation of pure Vaisnava-dharma in the world. Persons who are victims of the age of Kali attribute various immoralities to the character of Sri Nityananda Prabhu and thus traverse the road to hell and induce the foolish people of this world to fall down to the enjoyment of hellish sinful life. Sri Nityananda Prabhu protects Vaisnava-dharma by teaching that the service of the Supreme Lord is the only auspicious path for all human beings.

Text 38

tomara krpaya srsti kare aja-deve

tomare se revati, varuni, kanti seve//CB, Madhya 15.038//

TRANSLATION

“By Your mercy the demigod Brahma creates. You are served by Revati, Varuni, and Kanti.

COMMENTARY

Revati, Varuni, and Kanti are Sri Baladeva's energies. In this regard one should discuss Srimad Bhagavatam (9.3.29, 36) and Visnu Purana

(2.5.18). Another reading is revati, varuni sada seve—“Revati and Varuni constantly serve You.”

Text 39

tomara se krodhe maha-rudra-avatara

sei dvare kara sarva-srstira samhara//CB, Madhya 15.039//

TRANSLATION

“Maha-rudra incarnated from Your anger. Through Him You annihilate the entire creation.

COMMENTARY

In the Srimad Bhagavatam (12.5.1) it is stated: yasya prasada-jo brahma rudrah krodha-samudbhavah—“He from whose satisfaction Brahma is born and from whose anger Rudra takes birth.” Also in Srimad Bhagavatam (2.6.32) it is stated (by Brahma): srjami tan-niyukto 'ham haro harati tad-vasah—“By the will of Sri Hari, I create, and under His control, Lord Siva destroys.”

Text 40

sankarsanatmako rudro

niskramyati jagat-trayam//CB, Madhya 15.040//

TRANSLATION

“`Rudra, who is nondifferent from Sankarsana, appeared from the face of Sankarsana and devours the three worlds (through the fire of time).'

Text 41

sakala kariya tumi kichu nahi kara

ananta brahmanda natha tumi vakse dhara//CB, Madhya 15.041//

TRANSLATION

“Even though You do everything, You do not do anything. You hold the Lord of innumerable universes within Your heart.

Text 42

parama komala sukha-vigraha tomara

ye vigrahe kare krsna sayana-vihara//CB, Madhya 15.042//

TRANSLATION

“Krsna enjoys sleeping on Your extremely soft and pleasing form.

Text 43

se hena sri-ange muni karinu prahara

mo'-adhika daruna pataki nahi ara//CB, Madhya 15.043//

TRANSLATION

“I attacked such a transcendental body, so there is no one more sinful than me.

Text 44

parvati prabhrti navarbuda nari lana

ye anga pujaye siva jivana bhariya//CB, Madhya 15.044//

TRANSLATION

“Throughout his life, Siva worships this form with Parvati and one hundred million ladies.

COMMENTARY

See the commentary on Adi-khanda (1.20).

Text 45

ye anga smarane sarva-bandha vimocana

hena ange rakta pade amara karana//CB, Madhya 15.045//

TRANSLATION

“By remembering this form one is freed from all bondage, yet I made such a form bleed.

Text 46

citraketu-maharaja ye anga seviya

sukhe viharaye vaisnavagraganya haiya//CB, Madhya 15.046//

TRANSLATION

“Maharaja Citraketu became the topmost Vaisnava and enjoyed great happiness by serving this form.

COMMENTARY

One should discuss Srimad Bhagavatam, Sixth Canto, Chapter Sixteen.

Text 47

ananta brahmanda kare ye anga smarana

hena anga muni papi karinu langhana//CB, Madhya 15.047//

TRANSLATION

“Unlimited universes meditate on this form, yet I am so sinful that I attacked this form.

Text 48

ye anga seviyasaunakadi rsi-gana

paila naimisaranye bandha-vimocana//CB, Madhya 15.048//

TRANSLATION

“By serving this form, sages headed by Sanaka became free from bondage at Naimisaranya.

COMMENTARY

See Srimad Bhagavatam, Tenth Canto, Chapters Seventy-eight and Seventy-nine.

Text 49

ye anga langhiya indrajita gela ksaya

ye anga langhiya dvividera nasa haya//CB, Madhya 15.049//

TRANSLATION

“Indrajit and Dvivida were both vanquished because they attacked this form.

COMMENTARY

In His incarnation as Laksmana, Sriman Nityananda Prabhu killed Indrajit. (One should discuss Ramayana, Lanka-kanda, Chapters Eighty-four to Ninety-one.)

The phrase dvividera nasa is explained as follows: The monkey Dvivida was a friend of Narakasura. In order to take revenge for the killing of his friend, this monkey created various disturbances in Gokula, the residence of Lord Krsna, the killer of Naraka. At that time Sri Baladeva, who was intoxicated from drinking Varuni, was in the midst of attractive young ladies on Raivataka Mountain. When Dvivida went there, insulted Baladeva and the young ladies, and created various disturbances,

Baladeva killed him. (See Srimad Bhagavatam, Tenth Canto, Chapter Sixty-seven.)

Text 50

ye anga langhiya jarasandha nasa gela

ara mora kusala nahi, se anga langhila//CB, Madhya 15.050//

TRANSLATION

“Jarasandha was destroyed because he attacked this form. How can I have any auspiciousness after attacking such a form?

COMMENTARY

One should discuss Srimad Bhagavatam, Tenth Canto, Chapters Fifty, Fifty-two, and Seventy-two.

Text 51

langhanera ki daya, yahara apamane

krsnera syalaka rukmi tyajila jivane//CB, Madhya 15.051//

TRANSLATION

“What to speak of attacking this form, simply by insulting it, Rukmi, the brother of Krsna's wife, lost his life.

COMMENTARY

Rukmi married his granddaughter to Aniruddha. When Rukmi was playing chess with Baladeva after the marriage, he repeatedly denied his defeats. Even though a divine voice from the sky declared Baladeva victorious, Rukmi disregarded it; and when he then ridiculed Baladeva as “a protector of cows who wanders in the forest,” Sri Baladeva killed him with a club. (Srimad Bhagavatam, Tenth Canto, Chapter Sixty-one.)

Text 52

dirgha ayu brahmasama paiya o suta

toma' dekhi' na uthila, haila bhasmibhuta//CB, Madhya 15.052//

TRANSLATION

“Even though Romaharsana Suta received a duration of life as long as that of Lord Brahma, he was burned to ashes because he did not rise on seeing You.

COMMENTARY

During the sacrificial performance by the Naimisaranya sages headed by Saunaka, Romaharsana Suta, who by the mercy of the sages was endowed with a long duration of life, was sitting on the vyasasana. When after visiting various holy places Sri Baladeva arrived there, all the sages engaged in the sacrificial performance stood up with awe and reverence, and after properly worshiping Baladeva they offered Him obeisances. But Romaharsana, who was seated on the vyasasana, did not exhibit any respect for Baladeva. As a result, Sri Baladeva became angry and, considering his vast knowledge useless, killed him with a blade of kusa grass. (Srimad Bhagavatam, Tenth Canto, Chapter Seventy-eight.)

Texts 53-55

yanra apamana kari' raja duryodhana

savamsete prana gela, nahila raksana

daiva-yoge chila tatha maha-bhakta-gana

tan'ra saba janilena tomara karana

kunti, bhisma, yudhisthira, vidura, arjuna

tan'-sabara vakye pura pailena punah//CB, Madhya 15.052//

TRANSLATION

“King Duryodhana and his dynasty were almost destroyed for insulting You. By the arrangement of providence great devotees like Kunti, Bhisma, Yudhisthira, Vidura, and Arjuna, who all understood Your desire,

were present there. The city of Hastinapura was saved by their words of solace.

COMMENTARY

During the svayamvara of Laksmana, the daughter of Duryodhana, Samba, the son of Jambavati, kidnapped Laksmana from the svayamvara. As a result, King Duryodhana felt insulted, so after consulting with the elderly Kauravas he chased and fought with Samba. After defeating Samba, he arrested him and brought him to Hastinapura. When the Yadus heard this news from Narada Muni and prepared to fight the Kauravas, Lord Baladeva, who wanted to avoid unnecessary fighting, personally went to Hastinapura surrounded by family elders and brahmanas and sent Uddhava ahead to find out Dhrtarastra's intention. On hearing about the arrival of Sri Balarama, they came before Him with various ingredients, and after properly worshiping Him, Baladeva ordered them to return Samba. Since the Kauravas rejected the order of Baladeva and disrespected the Yadavas, in order to properly teach them a lesson Sri Baladeva pulled Hastinapura with the tip of His plow for the purpose of immersing it in the Ganges. Having no alternative, the Kauravas surrendered to Baladeva. When they returned Samba with Laksmana and various gifts, Baladeva gave them assurance that no harm would be done and returned to Dvaraka. (Srimad Bhagavatam, Tenth Canto, Chapter Sixty-eight, and Visnu Purana, Part Five, Chapter Thirty-five)

Text 56

yanra apamana matra jivanera nasa

muni darunera kon loke habe vasa”//CB, Madhya 15.056//

TRANSLATION

“By insulting You one's life is finished, so where will a most sinful person like me go?”

COMMENTARY

The word daruna refers to a most proud merciless atheist.

Text 57

balite balite preme bhasaye madhai

vakse diyasri-carana padila tathai//CB, Madhya 15.057//

TRANSLATION

While offering prayers in this way, Madhai floated in an ocean of love. He fell down and took the Lord's feet to his chest.

Text 58

“ye carana dharile na yai kabhu nasa

patitera trana lagi' yahara prakasa//CB, Madhya 15.058//

TRANSLATION

“One will never be destroyed if he takes shelter of these lotus feet, which manifest to deliver the fallen souls.

Text 59

saranagatere bapa, kara paritrana

madhaira tumi se jivana, dhana, prana//CB, Madhya 15.059//

TRANSLATION

“Dear Lord, please deliver this surrendered soul. You are Madhai's life, wealth, and soul.

Text 60

jaya jaya jaya padmavatira nandana

jaya nityananda sarva-vaisnavera dhana//CB, Madhya 15.060//

TRANSLATION

“All glories to the son of Padmavati! All glories to Nityananda, the wealth of all Vaisnavas!

Text 61

jaya jaya akrodha paramananda raya

saranagatera dosa ksamite yuyaya//CB, Madhya 15.061//

TRANSLATION

“All glories to the blissful Lord, who is free from anger. It is proper for You to forgive the offenses of the surrendered souls.

Text 62

daruna candala muni krtaghna go-khara

saba aparadha prabhu more ksama kara”//CB, Madhya 15.062//

TRANSLATION

“I am the most sinful candala, like an ungrateful ass or cow. O Lord, please excuse all my offenses.”

Text 63

madhaira kaku-prema suniya stavana

hasi' nityananda-raya balila vacana//CB, Madhya 15.063//

TRANSLATION

After hearing Madhai's sincere prayers of love, Lord Nityananda smiled and spoke as follows.

Text 64

“utha utha madhai, amara tumi dasa

tomara sarire haila amara prakasa//CB, Madhya 15.064//

TRANSLATION

“Get up, Madhai! You are My servant. I have now manifested in your body.

Text 65

sisu-putra marile ki bape duhkha paya?

ei-mata tomara prahara mora gaya//CB, Madhya 15.065//

TRANSLATION

“Does a father feel unhappy if his little child hits him? I accepted your hitting My body in the same way.

Text 66

tumi ye karila stuti, iha yei sune

seho bhakta haibeka amara carane//CB, Madhya 15.066//

TRANSLATION

“Anyone who hears your prayers will certainly become devoted to My lotus feet.

Text 67

amara prabhura tumi anugraha-patra

amate tomara dosa nahi tilamatra//CB, Madhya 15.067//

TRANSLATION

“Since you are the recipient of My Lord's mercy, there is not a trace of fault in you.

COMMENTARY

Since Madhai was a recipient of Mahaprabhu's mercy, Nityananda Prabhu did not find any fault in him.

Text 68

ye jana caitanya bhaje, se amara prana

yuge yuge tara ami kari paritrana//CB, Madhya 15.068//

TRANSLATION

“One who worships Lord Caitanya is My life and soul. I protect such a person forever.

Text 69

na bhaje caitanya yabe, more bhaje, gaya

mora duhkhe seho janme janme duhkha paya”//CB, Madhya 15.069//

TRANSLATION

“I am never pleased with one who sings My glories and worships Me but does not worship Lord Caitanya. Such a person suffers birth after birth.”

COMMENTARY

Nityananda is unhappy with one who proudly pretends to worship Nityananda without serving Lord Caitanya. That person attains miseries birth after birth.

Text 70

eta bali' tusta haiya kaila alingana

sarva-duhkha madhaira haila vimocana//CB, Madhya 15.070//

TRANSLATION

After speaking in this way, the Lord happily embraced Madhai, who thus became freed from all distress.

Text 71

punah bale madhai dhariyasri-carana//CB, Madhya 15.071//

TRANSLATION

“ara eka prabhu mora ache nivedana

COMMENTARY

Grabbing the Lord's lotus feet, Madhai again spoke. “O Lord,” he said, “I have one more appeal.

Text 72

sarva-jiva-hrdaye vasaha prabhu tumi

hena bahu jiva-himsa kariyachi ami//CB, Madhya 15.072//

TRANSLATION

“O Lord, You reside in the hearts of all living entities and I have committed violence against many of them.

Text 73

kara va karilun himsa, taha nahi cini

cinile va aparadha magiye apani//CB, Madhya 15.073//

TRANSLATION

“I do not know everyone that I have hurt. If I knew them, I could beg their forgiveness.

Text 74

ya-sabara sthane karilama aparadha

kon-rupe tara more karibe prasada?//CB, Madhya 15.074//

TRANSLATION

“How will I get the blessings of all those whom I have offended?

Text 75

yadi more prabhu tumi haila sadaya

ithe upadesa more kara mahasaya”//CB, Madhya 15.075//

TRANSLATION

“O Lord, if You are kind to me, then please instruct me in this regard.”

Text 76

prabhu bale,—“suna, kahi tomare upaya

ganga-ghata tumi sajja karaha sadaya//CB, Madhya 15.076//

TRANSLATION

The Lord said, “Listen as I tell you the means. Construct a bathing ghata on the bank of the Ganges.

COMMENTARY

The phrase ganga-ghata sajja is explained as follows: Nityananda Prabhu ordered Madhai to construct a bathing ghata on the bank of the Ganges so that the people of Nadia could comfortably take bath in the Ganges. Nowadays a few sinful people who are envious of the devotees misguide the world by saying that the village of Mahatpura, near Ekadala, is Madhai's ghata. Since these sinful people invited their own inauspiciousness by blaspheming the Vaisnavas, Madhai's ghata became lost to encourage their sinful activities. Madhai's ghata was situated near the present site of Srinathapura. But in order to enhance their accumulated sins, those inclined to sinful activities imagine the village of Matapura to be Madhai's ghata. According to geographic evidence, however, it [Matapura] is part of Modadrumadvipa; it can never be Madhai's ghata. Since for business purpose a person from Kuliya some time ago fabricated that Mahatpura was Madhai's ghata, the Ganges swept him away. Regarding the location of Madhai's ghata one should refer to Citra Navadvipa, page 52.

Text 77

sukhe loka yakhana karibe ganga-snana

takhana tomare sabe karibe kalyana//CB, Madhya 15.077//

TRANSLATION

“When people happily take bath in the Ganges, they will all bless you.

Text 78

aparadha-bhanjani gangara seva-karya

ihate adhika va tomara kon bhagya?//CB, Madhya 15.078//

TRANSLATION

“Serving the Ganges will counteract your offenses. What could be more fortunate for you than this?

Text 79

kaku kari' sabare kariha namskara

tabe saba aparadha ksamiba tomara"//CB, Madhya 15.079//

TRANSLATION

"Humbly offer your obeisances to everyone. Then all your offenses will be forgiven."

Text 80

upadesa paiya madhai tata-ksana

calila prabhure kari' bahu pradaksina//CB, Madhya 15.080//

TRANSLATION

Receiving the Lord's instructions, Madhai then circumambulated the Lord and departed.

Text 81

`krsna krsna' balite nayane pade jala

ganga-ghata sajja kare, dekhaye sakala//CB, Madhya 15.081//

TRANSLATION

Tears flowed from his eyes as he chanted the name of Krsna. Everyone watched as he built a ghata on the bank of the Ganges.

Text 82

loka dekhi' kare bada apurva geyana

sabare madhai kare danda-paranama//CB, Madhya 15.082//

TRANSLATION

People were greatly astonished on seeing this. Madhai then offered obeisances to everyone.

Text 83

“jnane va ajnane yata kailun aparadha

sakala ksamiya more karaha prasada”//CB, Madhya 15.083//

TRANSLATION

“Please bless me and forgive me for the offenses that I knowingly and unknowingly committed.”

Text 84

madhaira krandane kandaye sarva-jana

anande `govinda' sabe karaye smarana//CB, Madhya 15.084//

TRANSLATION

Seeing Madhai cry, everyone began to cry in ecstasy as they remembered Govinda.

Text 85

sunila sakala loke,—“nimai pandita

jagai-madhaira kaila uttama carita”//CB, Madhya 15.085//

TRANSLATION

Everyone heard, “Nimai Pandita transformed Jagai and Madhai into exalted personalities.”

Text 86

suniya sakala loka haila vismita

sabe bale,—“nara nahe nimani-pandita//CB, Madhya 15.086//

TRANSLATION

On hearing this, everyone was astonished and said, “Nimai Pandita is not a human being.

Text 87

na bujhi' nindaye yata sakala durjana

nimai-pandita satya karena kirtana//CB, Madhya 15.087//

TRANSLATION

“Sinful people blaspheme Him without understanding. Nimai Pandita is engaged in real glorification of the Lord.

Text 88

nimai-pandita satya sri-krsnera dasa

nasta haibe, ye tare karibe parihasa//CB, Madhya 15.088//

TRANSLATION

“Nimai Pandita is a true servant of Lord Krsna. Anyone who criticizes Him will be ruined.

Text 89

ei duira buddhi bhala ye karite pare

sei vaisvara, ki isvara-sakti dhare//CB, Madhya 15.089//

TRANSLATION

“One who can rectify the mentality of these two must be either the Supreme Lord or empowered by the Supreme Lord.

Text 90

prakrta manusya nahe nimani-pandita

ebe se mahima tana haila vidita”//CB, Madhya 15.090//

TRANSLATION

“Nimai Pandita is not a mortal being. Now His glories have become manifest.”

COMMENTARY

Those who are offenders at the feet of Mahaprabhu accumulate offenses by imagining that the Lord is an ordinary human being, by thinking that His pastimes have an end, and by thinking that His birthplace can be ascertained by human calculation but is unknown to the devotees. Those who become materialistic to cheat people and who cannot control their body, mind, and speech blaspheme the Vaisnavas and become envious of the devotees by opposing devotional service.

Text 91

ei-mata nadiyara loke kahe katha

ara loka na misaya, ninda haya yatha//CB, Madhya 15.091//

TRANSLATION

The people of Nadia discussed in this way and thereafter avoided the company of those who blasphemed the Lord.

Text 92

parama kathora tapa karaye madhai

`brahmacari' hena khyati haila tathai//CB, Madhya 15.092//

TRANSLATION

Madhai performed most severe austerities and soon became known there as “Brahmacari.”

Text 93

niravadhi ganga dekhi' thake ganga-ghate

svahaste kodali lana apanei khate//CB, Madhya 15.093//

TRANSLATION

He constantly saw the Ganges while living at that ghata on the riverbank. He took a shovel in his hand and personally worked there.

Text 94

adyapiha cinha ache caitanya-krpaya

`madhaira ghata' bali' sarva-loke gaya//CB, Madhya 15.094//

TRANSLATION

Even today everyone proclaims Madhai's ghata as the evidence of Lord Caitanya's mercy.

Text 95

ei-mata kata kirti haila donhara

caitanya-prasade dui dasyura uddhara//CB, Madhya 15.095//

TRANSLATION

In this way the two became greatly glorified as the two rogues who were delivered by the mercy of Lord Caitanya.

Text 96

madhya-khanda-katha yena amrtera khanda

yahate uddhara dui parama pasanda//CB, Madhya 15.096//

TRANSLATION

The topics of Madhya-khanda, wherein the deliverance of the two great atheists is described, are just like nectar.

Text 97

mahaprabhu gauracandra sabara karana

ihasuni' yara duhkha, khala sei jana//CB, Madhya 15.097//

TRANSLATION

Lord Gauracandra is the cause of all causes. Only a cheater becomes distressed on hearing this.

Text 98

cari-veda-gupta-dhana caitanyera katha

mana diyasuna, ye karila yatha yatha//CB, Madhya 15.098//

TRANSLATION

The topics of Lord Caitanya are the hidden treasure of the four Vedas. Listen attentively to how and where the Lord performed His pastimes.

Text 99

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 15.099//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Fifteen, entitled “Descriptions of Madhavananda's Realization.”

Chapter 16 The Lord's Acceptance of Suklambara's Rice

This chapter describes Mahaprabhu and His associates' night kirtanas at the house of Srivasa, Srivasa's mother-in-law's hiding in the kirtana hall, Advaita's mood as the servant of Caitanya, Mahaprabhu's glorification of Sri Advaita on the pretext of anger, the Vaisnavas' astonishment on seeing Mahaprabhu's great mercy on Advaita, Mahaprabhu and His associates' chanting and dancing in ecstatic love of Krsna, and topics regarding SriSuklambara Brahmacari.

Every night Mahaprabhu and His devotees performed kirtana at the house of Srivasa after closing the door from inside. With a desire to see the Lord's kirtana pastimes, the less fortunate mother-in-law of Srivasa one day hid herself in one corner of the kirtana hall. Mahaprabhu, who is the Supersoul of everyone, understood this and repeatedly declared that He was not getting any happiness in the course of dancing that night. As a result, Srivasa and the devotees became frightened and worried, so they checked whether there were any outsiders within the kirtana hall. Finding his mother-in-law hidden in one corner, Srivasa Pandita had her grabbed by the hair and thrown out. Thereafter Mahaprabhu felt blissful and again began to dance with the devotees. No one is eligible to see such pastimes without the mercy of Mahaprabhu. When Mahaprabhu

climbed on the throne of Visnu in the mood of the Supreme Lord and after placing His lotus feet on everyone's head addressed Advaita as “servant,” Advaita became extremely pleased. But in the next moment when Gaurasundara, the personification of inconceivable pastimes, concealed His mood as the Supreme Lord and tried to take dust from the feet of the Vaisnavas in the mood of a servant, all the Vaisnavas felt extremely distressed in their hearts. Advaita Acarya did not love anything other than the service of Sri Caitanya, but Mahaprabhu considered Advaita Acarya as worshipable and tried to grab His lotus feet. For this reason Advaita Acarya felt pain in His mind, and when Mahaprabhu fell unconscious due to love of God, He would approach the Lord's lotus feet and fulfill His own desires by offering obeisances at the Lord's lotus feet, washing the Lord's feet with tears, smearing the dust of the Lord's feet upon His own head, and worshiping the Lord with various ingredients. One day when Mahaprabhu fell unconscious while dancing, Advaita Acarya took the opportunity to smear the dust from Mahaprabhu's feet over His entire body. After a while the Lord regained His external consciousness and again began to dance. He then expressed His dissatisfaction to the devotees and inquired whether anyone had taken dust from His feet. When everyone remained silent out of fear of Advaita Acarya, Advaita Acarya admitted with folded hands that He stole the dust from Gaurasundara's lotus feet and begged the Lord's forgiveness for His fault.

Upon hearing the words of Advaita, Mahaprabhu externally displayed anger and on the pretext of criticizing Advaita glorified Him in various ways. The Lord then took the dust from Advaita's feet and placed Advaita's feet on His own chest. Thereafter, when Advaita Prabhu revealed the glories of Gaurasundara by glorifying how the Lord always tries to increase the prestige of His servants, Mahaprabhu also began to praise the glories of Advaita. The Vaisnavas were struck with wonder on realizing the topics of Gaurasundara's unlimited mercy on Sri Advaita. Then Mahaprabhu, Nityananda, Advaita Acarya, and the other devotees began to dance and glorify the Lord with ecstasy. Although Nityananda Prabhu would become overwhelmed in the ecstasy of kirtana, He was always alert. Whenever He saw that Sri Caitanyacandra was about to fall unconscious due to love of God, He stretched out His arms and caught Him.

In Navadvipa there lived a poor brahmana named Suklambara, who was attached to the devotional service of Visnu. He offered Krsna whatever he collected by begging and maintained his life with the remnants. Yet since he was day and night engaged in singing the glories of Krsna, he did not feel any distress due to poverty. Materialistic people considered him a beggar, because no one other than a recipient of Lord Caitanya's mercy can recognize His servant. One day as Mahaprabhu was sitting in the mood of the Supreme Lord, Suklambara came there with a begging beg on his shoulder and began to dance in ecstatic love for Krsna. When Mahaprabhu saw Suklambara, He took a handful of rice from his bag and began to chew it while revealing the qualities of Suklambara. When Suklambara expressed fear of his own ruination on seeing Mahaprabhu eat that broken, inferior quality rice, Mahaprabhu informed Suklambara that He always eats with love the foods offered by His devotees and never even looks at the food offered by nondevotees. Seeing Gaurasundara's mercy on Suklambara, all the devotees happily engaged in krsna-kirtana. After glorifying Suklambara's various qualities, Mahaprabhu awarded him the benediction of ecstatic love of God. When Suklambara received this benediction, all the Vaisnavas chanted the name of Hari in ecstasy.

In arcana-marga, the path of Deity worship, it is customary to offer foodstuffs to the Lord under certain rules and regulations. Although Suklambara did not offer food in that way to the Lord, Mahaprabhu forcibly ate Suklambara's rice and exhibited the superiority of the path of raga, spontaneous attachment, over the path of arcana. Being proud of high birth and other opulences, persons who are blinded with material pride cannot recognize the Vaisnavas. Rather, they blaspheme or tease them, considering them poor and foolish. That is why the Supreme Lord, who is affectionate to His devotees, does not accept worship, wealth, etc. from those who offend the Vaisnavas. It is confirmed in all scriptures that Krsna alone is the life and wealth of the akincanas, those who have no material assets.

Thereafter the author concludes this chapter with a glorification of the results obtained by hearing this chapter.

Text 1

jaya jaya mahamahesvara gauracandra

jaya jaya visvambhara-priya bhakta-vrnda//CB, Madhya 16.001//

TRANSLATION

All glories to Gauracandra, the Lord of all lords! All glories to Visvambhara and His beloved devotees!

Text 2

hena-mate navadvipe visvambhara-raya

bhakta-sange sankirtana karena sadaya//CB, Madhya 16.002//

TRANSLATION

In this way Lord Visvambhara constantly performed sankirtana with the devotees in Navadvipa.

Text 3

dvara diya nisabhage karena kirtana

pravesite nare kona bhinna loka-jana//CB, Madhya 16.003//

TRANSLATION

As they performed kirtana at night, the Lord closed the door from inside so that outsiders could not enter.

Text 4

eka-dina nace prabhu srivasera

badighare chila lukaiyasrivasa-sasudi//CB, Madhya 16.004//

TRANSLATION

One day as the Lord was dancing in the house of Srivasa, the mother-in-law of Srivasa was hiding within the house.

Text 5

thakura pandita adi keha nahi jane

dola mudi' diya ache ghare eka kone//CB, Madhya 16.005//

TRANSLATION

No one, including Srivasa Pandita, knew about this. She hid behind a basket of grains in a corner of the room.

COMMENTARY

The word dola refers to a large basket for storing grains. The word mudi means “covered” or “hidden.” She covered herself behind the basket of grains.

Text 6

lukaile ki haya, antare bhagya nai

alpa bhagye sei nrtya dekhite na pai//CB, Madhya 16.006//

TRANSLATION

What is the use of hiding? She did not have sufficient good fortune, and without sufficient fortune no one can see the Lord's dancing.

COMMENTARY

Not everyone is fortunate enough to see the ecstatic dancing of Sri Gaurasundara. Even if less intelligent persons see such dancing, they are unable to understand its purport. Although one may be fortunate enough to directly see the Lord's dancing, if he maintains aversion to the Lord within his heart, his mind will wander elsewhere. When there is inconsistency between the mind and speech, it is called “cheating.” Actually, cheating and following are not the same. It is seen in this world

that impersonalists try to accumulate name and fame by making a show of accepting the remnants of the poor, but even though they try to cover their opulences and pride of knowledge, they do not actually attain the coveted platform of “humility.” The platform of equality they display to enhance their self-prestige while indulging in the philosophy of impersonalism can never be accepted as “humility devoid of possessiveness.”

Text 7

nacite nacite prabhu bale ghane ghana//CB, Madhya 16.007//

TRANSLATION

“ullasa amara aji nahe ki karana?”

COMMENTARY

While dancing, the Lord repeatedly said, “Why am I not feeling happy today?”

Text 8

sarva-bhuta-antaryami janena sakala

janiya o na kahena, kare kutuhala//CB, Madhya 16.008//

TRANSLATION

As the Supersoul of all living entities, the Lord knows everything. Although He knows everything, He does not disclose this to enjoy His pastimes.

Text 9

punah punah naci' bale,—“sukha nahi pai

keha va ki lukaiya ache kon thani?”//CB, Madhya 16.009//

TRANSLATION

As He danced, He repeatedly said, “I'm not feeling any happiness. Is there anyone hiding here?”

Text 10

sarva-badi vicara karila jane jane

srivasa cahila ghara-sakala apane//CB, Madhya 16.010//

TRANSLATION

They searched the entire house, and Srivasa personally checked all the rooms.

Text 11

“bhinna keha nahi” bali' karaye kirtana

ullasa na bade prabhu sri-sacinandana//CB, Madhya 16.011//

TRANSLATION

When it was determined that no outsider was there, they continued the kirtana. Sri Sacinandana, however, did not feel any ecstasy.

Text 12

ara-bara rahi' bale,—“sukha nahi pai

aji va amare krsna-anugraha nai”//CB, Madhya 16.012//

TRANSLATION

Again the Lord stopped and said, “I'm not feeling happiness. Perhaps Krsna is not showing Me mercy today.”

Text 13

maha-trase cinte saba bhagavata-gana//CB, Madhya 16.013//

TRANSLATION

“ama'-saba' vina ara nahi kona jana

COMMENTARY

In fear, all the devotees thought, “There is no one here besides us.

Text 14

amarai kona va karila aparadha

ataeva prabhu citte na paya prasada”//CB, Madhya 16.014//

TRANSLATION

“We must have committed some offense, therefore the Lord is not feeling any pleasure.”

Text 15

ara-bara thakura-pandita ghare giya

dekhe nija sasudiachaye lukaiya//CB, Madhya 16.015//

TRANSLATION

Srivasa Pandita again went inside and found his mother-in-law hiding there.

Text 16

krsnavese maha-matta thakura pandita

yara bahya nahi, tara kisera garvita?//CB, Madhya 16.016//

TRANSLATION

Srivasa Pandita was intoxicated with love of Krsna. How can one who has no external consciousness become proud?

COMMENTARY

Intoxicated by serving Krsna through kirtana, Srivasa Pandita was completely aloof from the waves of external thought. He did not do anything under the control of false ego. His mentality was not like that of persons attached to material enjoyment, who under the influence of pride disturb others.

Text 17

visese prabhura vakye kampita sarira

ajna diya cule dhari' karila bahira//CB, Madhya 16.017//

TRANSLATION

His body was shaking because of the Lord's words. He gave instructions to grab her by the hair and throw her out.

COMMENTARY

Ordinary people shake in anger whenever there is an impediment to their sense gratification, but Srivasa was not induced by such false ego and exhibited restlessness due to anger because of Mahaprabhu's anxiety. He gave others instructions to grab his hiding, respectable mother-in-law by the hair, drag her out from behind the grain basket, and take her out unseen by others.

Text 18

keha nahi jane iha, apane se jane

ullasita visvambhara nace tata-ksane//CB, Madhya 16.018//

TRANSLATION

No one other than Srivasa knew about this. Then Visvambhara began to dance in ecstasy.

Text 19

prabhu bale,—“ebe citte vasi ye ullasa”

hasiya kirtana kare pandita srivasa//CB, Madhya 16.019//

TRANSLATION

When the Lord said, “Now I am feeling joyful at heart,” Srivasa Pandita smiled and joined the kirtana.

COMMENTARY

There is no possibility of feeling ecstatic love in the association of worldly people. Yet inclination towards Krsna's service is not much enhanced simply by driving out materialistic persons. Inclination towards the Lord's service is naturally enhanced by the influence of association with persons who are in the same line and have the same taste. Such enhancement of love of God is not found in the association of worldly people. Realizing that Mahaprabhu's anxiety had diminished, Srivasa Pandita began to perform kirtana in ecstasy. Symptoms of happiness were also seen in the faces of the Lord's devotees.

Text 20

mahanande haila kirtana-kolahala

hasiya padaye saba vaisnava-mandala//CB, Madhya 16.020//

TRANSLATION

In the ecstasy of the tumultuous kirtana the Vaisnavas laughed and fell to the ground.

Text 21

nrtya kare gaura-simha maha-kutuhali

dhariya bulena nityananda mahabali//CB, Madhya 16.021//

TRANSLATION

The lionlike Gaurasundara danced in jubilation, and the most powerful Nityananda stretched His arms out to protect the Lord from falling.

Text 22

caitanyera lila keba dekhibare pare

sei dekhe, yare prabhu dena adhikare//CB, Madhya 16.022//

TRANSLATION

Who can see the pastimes of Lord Caitanya? Only one who is favored by the Lord can see.

Text 23

ei-mata prati-dina hari-sankirtana

gauracandra kare, nahi dekhe sarva-jana//CB, Madhya 16.023//

TRANSLATION

In this way Gauracandra daily performed kirtana hidden from the view of the general public.

Text 24

ara eka-dina prabhu nacite nacite

na paya ullasa prabhu cahe cari-bhite//CB, Madhya 16.024//

TRANSLATION

On another day when the Lord did not feel happiness while dancing, He looked all around.

Text 25

prabhu bale,—“aji kene sukha nahi pai?

kiba aparadha haiyache kara thani?”//CB, Madhya 16.025//

TRANSLATION

The Lord said, “Why am I not feeling happiness today? Have I offended anyone?”

Text 26

svabhave caitanya-bhakta acarya gosani

caitanyera dasya-bai ara bhava nai//CB, Madhya 16.026//

TRANSLATION

Advaita Acarya was naturally a devotee of Lord Caitanya. He had no desire other than the service of Lord Caitanya.

Texts 27-28

yakhana khattaya uthe prabhu visvambhara

carana arpaya sarva-sirera upara

yakhana thakura nija-aisvarya prakase

takhana advaita sukha-sindhu-majhe bhase//CB, Madhya 16.027-28//

TRANSLATION

When Lord Visvambhara sat on the throne of Visnu and placed His lotus feet on everyone's head, and when the Lord manifested His opulence,

Advaita floated in an ocean of happiness.

Text 29

prabhu bale,—“are nada, tui mora dasa”

takhana advaita paya ananta ullasa//CB, Madhya 16.029//

TRANSLATION

Whenever the Lord said, “O Nada, You are My servant,” Advaita became unlimitedly blissful.

Text 30

acintya gauranga-tattva bujhana na yaya

sei-ksane dhare sarva-vaisnavera paya//CB, Madhya 16.030//

TRANSLATION

No one can understand the inconceivable truth about Gauranga, who in the next moment would grab the feet of the Vaisnavas.

Text 31

dasane dhariya trna karaye krandana//CB, Madhya 16.031//

TRANSLATION

“krsna re, bapa re, tui mohara jivana”

COMMENTARY

Taking a straw between His teeth, He would cry, “O dear Krsna, You are My life and soul.”

Text 32

emana krandana kare, pasana vidare

nirantara dasya-bhave prabhu keli kare//CB, Madhya 16.032//

TRANSLATION

He cried in such a way that even stone would melt. The Lord constantly enjoyed His pastimes in the mood of a servant.

Text 33

khandile isvara-bhava sabakara sthane

asarvajna-hena prabhu jijnase apane//CB, Madhya 16.033//

TRANSLATION

When His mood as the Supreme Lord would break, He would speak to everyone as if He did not know everything.

Text 34

“kichu ni cancalya muni upadhika

karonbaliha mohare, yena sei-ksane maron//CB, Madhya 16.034//

TRANSLATION

“If I ever engage in mischief, then please inform Me so that I can die immediately.

COMMENTARY

When Sriman Mahaprabhu's ecstatic mood would disappear, He would ask the devotees, “Have I created any mischief with My body or mind? If I have, then why didn't I die at that moment?” During Mahaprabhu's manifestation of opulence, He would often place His lotus feet on the heads of the devotees and consider Advaita His servant. The next moment, accepting the mood of a devotee, He would set an example for

the devotees by displaying His own humility. The Vaisnavas informed Him of these topics.

Text 35

krsna mora prana-dhana, krsna mora dharma

tomara mohara bhai-bandhu janma janma//CB, Madhya 16.035//

TRANSLATION

“Krsna is My life and wealth, Krsna is My religious principle. All of you are My brothers and friends birth after birth.

Text 36

krsna-dasya vahi ara nahi anya gati

bujhaha, mohara pache haya ara mati”//CB, Madhya 16.036//

TRANSLATION

“I have no other goal than the service of Krsna. Help Me understand this so that My mind does not deviate.”

Text 37

bhaye saba vaisnava karena sankocana

hena prana nahi karo, karibe kathana//CB, Madhya 16.037//

TRANSLATION

All the Vaisnavas felt hesitant out of fear. They had no courage to speak.

Text 38

ei-mata yakhana apane ajna kare

takhana se carana sparsite sabe pare//CB, Madhya 16.038//

TRANSLATION

In this way, when the Lord personally gave permission, then everyone could touch His feet.

Text 39

nirantara dasya-bhave vaisnava dekhiya

caranera renu laya sambhrame uthiya//CB, Madhya 16.039//

TRANSLATION

The Lord always remained in the mood of a servant. As soon as He would see a Vaisnava, He would respectfully stand up and take the dust from his feet.

Text 40

ihate vaisnava-saba duhkha paya mane

ataeva sabare karaye alingane//CB, Madhya 16.040//

TRANSLATION

As a result, all the Vaisnavas would feel distressed. Therefore He would embrace them.

COMMENTARY

When Mahaprabhu displayed the ideal character of a devotee by activities like taking the dust from the feet of the Vaisnavas, they became extremely distressed. In order to remove their distress, Mahaprabhu then refrained from taking dust from their feet and embraced them, and since the Lord considered Advaita Prabhu as worshipable, Advaita felt unhappy.

Text 41

`guru' buddhi advaitere kare nirantara

eteke advaita duhkha paya bahutara//CB, Madhya 16.041//

TRANSLATION

The Lord always respected Advaita as His spiritual master. This made Advaita most unhappy.

Text 42

apane o sevite saksate nahi paya

ulatiya aro prabhu dhare dui paya//CB, Madhya 16.042//

TRANSLATION

He did not get an opportunity to directly serve the Lord, rather the Lord would grab His feet.

Text 43

ye carana mane cinte, se haila saksate

advaitera icchathaki sadai tahate//CB, Madhya 16.043//

TRANSLATION

The lotus feet that Advaita constantly meditated on were now directly present, and Advaita's desire was to always remain absorbed in them.

Text 44

saksate na pare prabhu kariyache raga

tathapiha curi kare carana-paraga//CB, Madhya 16.044//

TRANSLATION

He was unable to do so directly, however, for the Lord would become angry. Yet He sometimes stole the dust from the Lord's feet.

Text 45

bhavavese prabhu ye samaye murccha paya

takhane advaita caranera pache yaya//CB, Madhya 16.044//

TRANSLATION

Whenever the Lord fell unconscious in ecstasy, Advaita approached His feet.

COMMENTARY

Mahaprabhu respected Advaita Prabhu. Therefore, since Sri Advaita Prabhu did not get the opportunity to openly touch Sri Mahaprabhu's lotus feet, He would take the opportunity to secretly touch the Lord's lotus feet when the Lord was absorbed in ecstasy. While Mahaprabhu remained unconscious, Advaita would fall at His lotus feet and shed tears in great lamentation.

Text 46

dandavat hana pade caranera tale

pakhale carana dui nayanera jale//CB, Madhya 16.046//

TRANSLATION

He would then offer obeisances by falling flat at the Lord's feet and wash those feet with tears from His eyes.

Text 47

kakhano va muchiya punchiya laya sire

kakhano vasad-anga-vihita puja kare//CB, Madhya 16.047//

TRANSLATION

Sometimes He would rub His head on the Lord's feet, and sometimes He worshiped the Lord with six ingredients.

COMMENTARY

For an explanation of the phrase sad-anga refer to the commentary on Madhya-khanda (6.33).

Text 48

eho karma advaita karite pare matra

prabhu kariyache yare maha-maha-patra//CB, Madhya 16.048//

TRANSLATION

Such activities were possible only for Advaita, because the Lord made Him a great recipient of mercy.

COMMENTARY

On seeing Sri Advaita Prabhu's loving service to the lotus feet of Sri Gaura, the devotees considered Him devoid of false ego and the master of the self-controlled. In order to advertise His supremacy over the devotees of this world, they all established Him as advaita, or He who is without a second.

Text 49

ataeva advaita—sabara agraganya

sakala vaisnava bale,—`advaita se dhanya'//CB, Madhya 16.049//

TRANSLATION

Therefore Advaita is the foremost of all. All the Vaisnavas proclaimed, “Advaita is indeed glorious.”

Text 50

advaita-simhera ei ekanta mahimae

rahasya nahi jane yata dusta jana//CB, Madhya 16.050//

TRANSLATION

Such are the extraordinary glories of the lionlike Advaita. The miscreants, however, do not know this confidential truth.

COMMENTARY

Sri Advaita Prabhu is the foremost of all Vaisnavas. Without understanding His extraordinary glories, sinful persons who are intoxicated with pride from material enjoyment often attribute outrageous activities on Him. In some places, even today, some of His descendants and followers accept Sri Advaita Prabhu as “Maha-Visnu” and Gaurasundara as His topmost subservient gopi. To establish those who are eternal servants of Sri Caitanya as “Sri Caitanya's object of worship” is an indication of polluted intelligence. After accepting a polluted philosophy, some of the descendants and followers of Advaita desire to advertise Sri Advaita Prabhu as a kevaladvaita-vadi, an impersonalist.

Text 51

eka-dina mahaprabhu visvambhara nace

anande advaita tana bule pache pache//CB, Madhya 16.051//

TRANSLATION

One day as Lord Visvambhara danced in ecstasy, Advaita danced behind Him.

Text 52

haila prabhura murccha

advaita dekhiya lepila carana-dhula ange lukaiya//CB, Madhya 16.052//

TRANSLATION

When Advaita saw the Lord lose consciousness, He secretly took dust from the Lord's feet and smeared it on His body.

Text 53

asesa kautuka jane prabhu gaura raya

nacite nacite prabhu sukha nahi paya//CB, Madhya 16.053//

TRANSLATION

Lord Gauranga knows unlimited pranks. When He continued dancing He felt no happiness.

Text 54

prabhu kahe,—“citte kena na vason prakasa?

kara aparadhe mora na haya ullasa?//CB, Madhya 16.054//

TRANSLATION

The Lord said, “Why am I unable to capture the Lord in My heart? Who did I offend so that I am not feeling happy?

Text 55

kon core amare va kariyache curi?

sei aparadhe ami nacite na pari//CB, Madhya 16.055//

TRANSLATION

“Or has some thief stolen from Me? Is it because of that offense that I am unable to dance?

Text 56

keha va ki laiyache mora pada-dhuli

sabe satya kaha, cinta nahi, ami bali”//CB, Madhya 16.056//

TRANSLATION

“Has anyone taken dust from My feet? Do not worry, tell Me the truth.”

Text 57

antaryami-vacana suniya bhakta-gana

bhaye mauna sabe, kichu na bale vacana//CB, Madhya 16.057//

TRANSLATION

When the devotees heard the words of the Lord, who is present within everyone's heart, they did not say anything but remained silent in fear.

Text 58

balile advaita-bhaya, na balile mari

bujhiya advaita bale yoda-hasta kari'//CB, Madhya 16.058//

TRANSLATION

If they spoke, they would have to face Advaita, and if they didn't, they would be finished. Understanding this, Advaita replied with folded hands.

Text 59

“suna bapa, core yadi saksate na paya

tabe tara agocare laite yuyaya//CB, Madhya 16.059//

TRANSLATION

“Listen, My dear Lord. If a thief cannot get something openly, then He should take it secretly.

COMMENTARY

If it is not possible to openly steal something from others, then a thief is competent to steal that item secretly. But if it is known that the offense committed by harming someone by such an act will not be repeated, then that knowledge brings pleasure.

Text 60

muni curi kariyachon more ksama' dosa

ara na kariba yadi tora asantosa”//CB, Madhya 16.060//

TRANSLATION

“I have committed the theft. Please forgive Me. I will not do it again if it displeases You.”

Texts 61-65

advaitera vakye maha-kruddha visvambhara

advaita-mahima krodhe balaye vistara

“sakala samsara tumi kariya samhara

tathapiha citte nahi vasa pratikara

samharera avasesa sabe achi ami

ama' samhariya tabe sukhe thaka tumi

tapasvi, sannyasi, yogi, jnani-khyati yara

kahare na kara tumi sulete samhara?

krtartha haite ye aise toma'-sthane

tahare samhara kara dhariya carane//CB, Madhya 16.061-65//

TRANSLATION

Visvambhara became greatly angry on hearing Advaita's words. In anger He began to narrate the glories of Advaita. “Even after annihilating the entire world, You are not satisfied. I alone remain after annihilation. When You annihilate Me, then You will be happy. When You kill even the ascetics, sannyasis, yogis, and renowned philosophers, who can remain safe from Your trident? If someone comes to achieve Your favor, You grab His feet and kill Him.

COMMENTARY

Since Sri Advaita Prabhu is Maha-Visnu, He annihilates the universe in His form as Rudra. Sri Sri Gaurasundara said, “I am an insignificant person. To annihilate My insignificant strength in devotional service is not going to increase Your glories. You are a powerful Vaisnava, so it is most improper for You to snatch away the spiritual advancement of persons who are neophytes in spiritual life like us. When a devotee of Mathura came before You and prayed for devotional service, You forcibly took away his devotion to destroy his advancement in devotional service.” On the pretext of offering prayers in this way, Sri Gaurasundara appropriately revealed the glories of Sri Advaita.

Text 66

mathura-nivasi eka parama vaisnava

tomara dekhite aila carana-vaibhava//CB, Madhya 16.066//

TRANSLATION

“A great Vaisnava from Mathura came to see Your glorious lotus feet.

COMMENTARY

The mathura-nivasi vaisnava referred to herein was Gaurasundara Himself. Gaurasundara, who has incarnated as a devotee, identified Himself as a Vaisnava, and since He was nondifferent from the son of Nanda, He referred to Himself as mathura-nivasi, a resident of Mathura.

Text 67

toma' dekhi' kotha se paibe visnu-bhakti

ara o samharile tara cirantana-sakti//CB, Madhya 16.067//

TRANSLATION

“He was supposed to achieve devotional service to Visnu by seeing You, but You even destroyed whatever spiritual strength He had.

Text 68

laiya carana-dhuli tare kaila ksaya

samhara karite tumi parama nirdaya//CB, Madhya 16.068//

TRANSLATION

“You destroyed Him by taking the dust from His feet. You are most merciless in the act of destruction.

Text 69

ananta brahmande yata ache bhakti-yoga

sakala tomare krsna dila upayoga//CB, Madhya 16.069//

TRANSLATION

“Krsna has rightly endowed You with the devotion found in innumerable universes.

COMMENTARY

The word upayoga means “favorable” or “utilization.”

Text 70

tathapiha tumi curi kara ksudra-sthane

ksudra samharite krpa nahi vasa mane//CB, Madhya 16.070//

TRANSLATION

“Yet You steal from an insignificant source. You have no compassion when it comes to destroying an insignificant creature.

Text 71

mahadakaite tumi, core maha-cora

tumi se karila curi prema-sukha mora”//CB, Madhya 16.071//

TRANSLATION

“You are a great bandit and the greatest of all thieves. You have stolen My ecstatic love.”

Text 72

ei-mata chale kahe susatya vacana

suniya anande bhase bhagavata-gana//CB, Madhya 16.072//

TRANSLATION

As the Lord spoke the truth under some pretence in this way, the devotees floated in ecstasy.

Text 73

“tumi se karila curi, ami ki na pari

hera, dekha, corera upare karon curi”//CB, Madhya 16.073//

TRANSLATION

“You have stolen, why can't I? Wait and see how I steal from a thief.”

Text 74

eta bali' advaitere apane dhariya

lotaye carana-dhuli hasiya hasiya//CB, Madhya 16.074//

TRANSLATION

After saying this, the Lord grabbed Advaita and laughed as He took the dust from His feet.

Texts 75-77

mahabali gaurasimhe advaita na pare

advaita-carana prabhu ghase nija-sire

carana dhariya vakse advaitere bale

“hera, dekha, cora bandhilama nija-kole

karite thakaye curi cora sata-bara

bareke grhastha saba karaye uddhara” //CB, Madhya 16.075-77//

TRANSLATION

Advaita could not compete with the powerful lionlike Gaura, who rubbed Advaita's feet on His head. Holding Advaita's feet to His chest, the Lord said, “See how I have captured the thief in My embrace. A thief may steal hundreds of times, but a householder retrieves everything in one stroke.”

COMMENTARY

A thief steals many times and gradually accumulates items. In order to take revenge for the thief's repeated thefts, the householder retrieves everything from his house. Sri Caitanya is most powerful; in comparison, Advaita is less powerful. Therefore Mahaprabhu forcibly and openly held Advaita's feet to His chest.

Texts 78-85

advaita balaye,—“satya kahila apani

tumi se grhastha, ami kichui na jani

prana, buddhi, mana, deha—sakala tomara

ke rakhibe prabhu, tumi karile samhara?

harisera data tumi, tumi deha' tapa

tumi sasti karile rakhibe kara bapa?

naradadi yaya prabhu dvaraka-nagare

tomara carana-dhana-prana dekhibare

tumi ta'-sabara lao caranera dhuli

se saba ki kare prabhu, sei ami bali

apanara sevaka apane yabe khao

ki kariba sevake, apane bhavi' cao

ki daya carana-dhuli, se rahuka pache

katite tomara ajna kon jana ache?

tabe ye e-mata kara, nahe thakurali

amara samhara haya, tumi kutuhali//CB, Madhya 16.078-85//

TRANSLATION

Advaita said, “Whatever You have said is true. But are You a householder? I don't know anything about that. My life, intelligence, mind, and body all belong to You. O Lord, if You annihilate Me, who can protect Me? You are the giver of happiness, and You are the giver of distress. If You punish someone, whose father can protect him? O Lord, when personalities like Narada visit Dvaraka to see Your lotus feet, which are their life and wealth, and You take the dust from their feet, what can they do? This is My question. When You destroy Your own servant, what can he do? Please consider. What to speak of taking dust from Your feet, who can even transgress Your order? But when You act in this way, it does not increase Your glories. As I get annihilated, You take pleasure.

COMMENTARY

Advaita said, “A thief steals from the house of a householder, but You are not a householder. Everything belongs to You. You are the destroyer of everything and You give happiness to everyone. When sages like Narada come to see Your lotus feet, You take the dust from their feet. No one is able to transgress Your order. You are so omnipotent, yet the deception You display by serving Me rather than allowing Me to serve You does not add to Your glories. You may get pleasure from this, but I get ruined.”

Text 86

tomara se deha, tumi rakha va samhara'

ye tomara iccha prabhu, tai tumi kara”//CB, Madhya 16.086//

TRANSLATION

“This body belongs to You. You may either protect or destroy it. O Lord, do whatever You wish.”

Text 87

visvambhara bale,—“tumi bhaktira bhandari

eteke tomara caranera seva kari//CB, Madhya 16.087//

TRANSLATION

Visvambhara said, “You are the storekeeper of devotional service. That is why I serve Your lotus feet.

Text 88

tomara carana-dhuli sarvange lepile

bhasaye purusa krsna-prema-rasa-jale//CB, Madhya 16.088//

TRANSLATION

“If one smears the dust of Your lotus feet over his body, he will float in the mellows of ecstatic love for Krsna.

Text 89

vina tumi dile bhakti, keha nahi paya

`tomara se ami', hena jana sarvathaya//CB, Madhya 16.089//

TRANSLATION

“If You do not distribute devotional service, no one can attain it. Know that I belong to You in all respects.

Text 90

tumi ama yatha veca', tathai vikai

ei satya kahilama tomara se thani”//CB, Madhya 16.090//

TRANSLATION

“You can sell Me wherever You like. I tell You this in truth.”

COMMENTARY

Sri Mahaprabhu said to Advaita Prabhu, “Please consider Me Your property. As a merchant, You can sell Me as a commodity wherever You like. You are the only administrator of the storehouse of devotional service. If a living entity follows Your service attitude in all respects, then it is possible for him to bathe in the nectarean mellows of ecstatic love for Krsna. I am telling You this supreme truth: If You deprive anyone of the opportunity to render service, then he can never be eligible to serve.”

Text 91

advaitera prati dekhi' krpara vaibhava

apurva cintaye mane sakala-vaisnava//CB, Madhya 16.091//

TRANSLATION

On seeing the extraordinary mercy bestowed on Advaita, all the Vaisnavas were astonished.

COMMENTARY

The phrase krpara vaibhava means “ultimate compassion” or “all-encompassing munificence.”

Text 92

“satya sevilena prabhu e mahapuruse

koti moksa-tulya nahe e krpara lese//CB, Madhya 16.092//

TRANSLATION

“This great personality has truly served the Lord, for a fraction of the mercy He received cannot be compared to millions of liberations.

COMMENTARY

If the example of liberation is multiplied by ten million, it cannot equal a particle of such munificence.

Text 93

kadacit e prasada sankare se paya

yaha kare advaitere sri-gauranga-raya//CB, Madhya 16.093//

TRANSLATION

“Siva rarely receives such mercy as Advaita received from Lord Gauranga.

Text 94

amara o bhagyavanta hena bhakta-sange

e bhaktera pada-dhuli lai sarva ange”//CB, Madhya 16.094//

TRANSLATION

“We are also fortunate to have the association of such a devotee. We take the dust from this devotee on our entire body.”

Text 95

hena bhakta advaitere balite harise

papi-saba duhkha paya nija karma-dose//CB, Madhya 16.095//

TRANSLATION

When such a devotee as Advaita Prabhu is joyfully glorified, sinful persons become distressed due to their past misdeeds.

COMMENTARY

Sri Advaita Acarya is the topmost devotee of Sri Gaurasundara. Those wicked, unfortunate, sinful people who rather than declare Advaita Prabhu as an unalloyed devotee of Sri Caitanya consider Sri Caitanyadeva as the servant of Sri Advaita become merged in unlimited

miseries due to their past misdeeds. But the pure devotees of Mahaprabhu most jubilantly consider Advaita Prabhu as the servant of Mahaprabhu. Those sinful people who do not believe these most factual incidents that occurred during the manifest pastimes of the Lord and who invite their own inauspiciousness by imagining Advaita as “the object of Caitanya's service” become ruined. A few of Sri Advaita Prabhu's sons and their descendants did not accept Advaita Prabhu as an unalloyed servant of Sri Caitanyadeva and took pride in declaring Advaita as an “impersonalist.” As a result they were completely ruined.

Text 96

se-kale ye haila katha, sei satya haya

na mane vaisnava-vakya, sei yaya ksaya//CB, Madhya 16.096//

TRANSLATION

The topics of that time have been narrated by the Vaisnavas and are all factual. One who doubts their words is ruined.

Text 97

`hari-bola' bali' uthe prabhu visvambhara

caturdike vedi' saba gaya anucara//CB, Madhya 16.097//

TRANSLATION

Lord Visvambhara stood up and chanted “Hari bol!” His followers sang on all sides.

Text 98

advaita acarya maha-anande vihvala

maha-matta hai' nace pasari' sakala//CB, Madhya 16.098//

TRANSLATION

Advaita Acarya was overwhelmed with ecstasy. He forgot everything as He danced like an intoxicated person.

Text 99

tarje garje acarya dadite diya hata

bhrukuti kariya nace santipura-natha//CB, Madhya 16.099//

TRANSLATION

Advaita Acarya, the Lord of Santipura, touched His beard and roared loudly as He furrowed His eyebrows and danced.

COMMENTARY

In accordance with scriptural injunctions, Sri Advaita Prabhu shaved His moustache, beard, and hair. Hair of any length on the chin is in ordinary language called dadi, or beard. That is why due to ignorance some people attribute on Him the symptoms like dress, beard, and hair of a foolish baula. But actually He was clean-shaven. To address Him as Nada is an indication of His shaved head [In Bengali the word nyada, which is a corruption of the word nada, refers to a person with a cleanly shaved head].

Text 100

“jaya krsna gopala govinda vanamali”

aharnisa gaya sabe hai' kutuhali//CB, Madhya 16.100//

TRANSLATION

Day and night they all happily sang, “Jaya Krsna, Gopala, Govinda, Vanamali!”

Texts 101-102

nityananda-mahaprabhu parama vihvala

tathapi caitanya-nrtye parama kusala

savadhane caturdike dui hasta tuli'

padite caitanya, dhari' rahe mahabali//CB, Madhya 16.101-102//

TRANSLATION

Although Lord Nityananda was greatly overwhelmed, He was expert in dancing with Lord Caitanya. Whenever Lord Caitanya was about to fall, the most powerful Nityananda stretched out His arms and carefully caught Him.

COMMENTARY

Since Nityananda Prabhu was always absorbed in ecstasy, from the material point of view He was greatly overwhelmed or maddened. But even while dancing for the pleasure of the Lord, He would display full expertise. Whenever Sri Caitanyadeva became maddened due to love of Krsna while dancing and was about to fall on the ground, Sri Nityananda Prabhu prevented Him from falling on the ground by stretching out His arms.

Text 103

asesa avese nace sri-gauranga raya

taha varnibara sakti ke dhare jihvaya?//CB, Madhya 16.103//

TRANSLATION

Lord Gauranga danced in unlimited ecstasy. Who has the power to describe that dancing?

Text 104

sarasvati sahita apane balarama

sei se thakura gaya puri' manaskama//CB, Madhya 16.104//

TRANSLATION

Balarama and Sarasvati sing His glories to their full satisfaction.

COMMENTARY

The sounds that are vibrated by the tongue when one is overwhelmed with ecstatic love at the time of krsna-kirtana while chanting the glories of one's worshipable Lord appear due to the combination of Baladeva and Sarasvati. Baladeva sings to His full satisfaction the glories of His Lord through the tongue of Sarasvati.

Text 105

ksane ksane murcha haya, ksane mahakampa

ksane trna laya kare, ksane maha-dambha//CB, Madhya 16.105//

TRANSLATION

Sometimes the Lord lost consciousness, sometimes His body shook, sometimes He took straw between His teeth, and sometimes He became greatly proud.

Text 106

ksane hasa, ksane svasa, ksane va virasa

ei-mata prabhura avesa-parakasa//CB, Madhya 16.106//

TRANSLATION

Sometimes He laughed, sometimes He sighed deeply, and sometimes He became morose. In this way the Lord manifest His ecstatic love.

Text 107

virasana kariyathakura ksane vaise

maha-atta-atta kari' majhe majhe hase//CB, Madhya 16.107//

TRANSLATION

Sometimes the Lord sat in the virasana posture, and sometimes He laughed loudly.

Text 108

bhagya-anurupa krpa karaye sabare

dubila vaisnava saba ananda-sagare//CB, Madhya 16.108//

TRANSLATION

As He bestowed mercy on everyone according to their good fortune, all the Vaisnavas drowned in an ocean of ecstasy.

COMMENTARY

Mahaprabhu's various pastimes are seen by His devotees according to their qualification. The impersonalists who are indifferent to the Lord are totally unqualified to achieve the Lord's mercy. People who are expert in pious activities and are engaged in fruitive work think that they have achieved their desired perfection in temporary material enjoyment by obtaining illusory benedictions. The Supreme Lord is controlled by the love of His devotee in proportion to the devotee's endeavor to engage in His service. The enjoyment of temporary happiness by the selfish fruitive workers and the cultivation of impersonal Brahman by the mental speculators cannot be called “mercy.” Due to their piety, the devotees of the Lord become free from the inauspiciousness of unrestricted sense enjoyment, fruitive activities, and mental speculation.

Text 109

sammukhe dekhaye suklambara brahmacaria

nugraha kare tare gauranga sri-hari//CB, Madhya 16.109//

TRANSLATION

Seeing Suklambara Brahmacari standing before Him, Lord Sri Gaurahari bestowed His mercy on him.

Text 110

sei suklambarera sunaha kichu kathan

avadvipe vasati, prabhura janma yatha//CB, Madhya 16.110//

TRANSLATION

Now hear the topics regarding Suklambara Brahmacari, who lived in Navadvipa, where the Lord appeared.

Text 111

parama svadharma-rata, parama susanta

cinite na pare keha parama mahanta//CB, Madhya 16.111//

TRANSLATION

He was always engaged in his occupational duties, and he was most peaceful. Although no one knew it, he was a great devotee.

Text 112

navadvipe ghare ghare jhuli lai' kandhe

bhiksa kari' aharnisa `krsna' bali' kande//CB, Madhya 16.112//

TRANSLATION

He would take a bag on his shoulder and go beg alms from house to house in Navadvipa. He would cry while chanting the names of Krsna

day and night.

Text 113

`bhikhari' kariya jnana, loke nahi cine

daridrera avadhi—karaye bhiksatane//CB, Madhya 16.113//

TRANSLATION

People thought he was a beggar and therefore could not recognize him. He was so poor that he had to beg alms to maintain himself.

COMMENTARY

Being deceived by external vision, foolish people considered that Suklambara Brahmacari was an ordinary beggar who desired sense gratification. The ideal examples of poverty or deficiency displayed in the activities of Krsna' devotees who dress as bhiksukas, or beggars, cannot be understood by persons who are maddened by three types of false ego. Persons who are puffed-up with false ego and bewildered by the illusory energy consider the Lord's devotees as afflicted by poverty and forced to enjoy the fruits of their karma, but they are incapable of understanding the poverty, deficiency, or lack of material possessions in the Vaisnavas. Although such Vaisnavas are exalted, they visit the houses of the poor householders in order to help the living entities accumulate ajnata-sukrti, or some unknown devotional service. In Caitanya-caritamrta (Madhya 8.39) it is stated:

mahanta-svabhava ei tarite pamara

nija karya nahi tabu yana tara ghara

“It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.” As a result, the giver acquires ajnata-sukrti. Only those who can understand this spiritual propensity are able to worship Hari by accepting the dress of a beggar in the temple of devotional service and by helping foolish people who are attached to material objects attain piety. Accepting pure brahminical behavior, the beggars in the temple of

devotional service do not engage in self-deceit by remaining on the platform of materialistic brahminical behavior but rather engage all their accumulated alms in the service of Krsna. Since Vaisnavas do not abide in the so-called brahmanism based on sense gratification like the brahmanism that is averse to Krsna and aimed at enjoying the fruits of karma, they engage everything in the service of Krsna and do not allow the fools of the world to understand their characteristics and exalted position.

Text 114

bhiksa kari' divase ye kichu vipra paya

krsnera naivedya kari' tabe sesa khaya//CB, Madhya 16.114//

TRANSLATION

After begging during the day, the brahmana offered whatever he received to Krsna and accepted His remnants.

Text 115

krsnananda-prasade daridrya nahi jane

baliya vedaya `krsna' sakala bhavane//CB, Madhya 16.115//

TRANSLATION

In the ecstasy of receiving Krsna's mercy, he did not know poverty. He would chant Krsna's names as he wandered from house to house.

Text 116

caitanyera krpa-patra ke cinite pare?

yakhana caitanya anugraha kare yare//CB, Madhya 16.116//

TRANSLATION

Who can recognize a recipient of Lord Caitanya's mercy? Only one who is favored by the Lord is able.

Text 117

purve yena achila daridra damodara

sei mata suklambara visnu-bhakti-dhara//CB, Madhya 16.117//

TRANSLATION

Suklambara engaged in the devotional service of Visnu just as the poor Damodara did previously.

COMMENTARY

The word damodara refers to the brahmana named Sridama or Sridama (Sudama). He was Krsna's friend and companion. (One should discuss Srimad Bhagavatam, Tenth Canto, Chapter Eighty.)

Text 118

sei mata krpa o karila visvambhara

ye rahe caitanya-nrtye badira bhitara//CB, Madhya 16.118//

TRANSLATION

Visvambhara bestowed such mercy on him that he could remain inside the house to watch the Lord dance.

Text 119

jhuli kandhe lai' vipra nace maharange

dekhi' hase prabhu saba-vaisnavera sange//CB, Madhya 16.119//

TRANSLATION

On seeing the brahmana dance in ecstasy with his bag on his shoulder, the Lord and all the Vaisnavas laughed.

Text 120

vasiya achaye prabhu isvara avese

jhuli kandhe suklambara nace kande hase//CB, Madhya 16.120//

TRANSLATION

As Visvambhara sat down in the mood of the Supreme Lord, Suklambara danced, cried, and laughed with his bag on his shoulder.

Text 121

suklambara dekhiya gauranga krpamaya

`aisa, aisa' kari' prabhu balaye sadaya//CB, Madhya 16.121//

TRANSLATION

While watching Suklambara, the most merciful Gauranga repeatedly called out to him, “Come! Come!

Texts 122-123

“daridra sevaka mora tumi janma janma

amare sakala diya tumi bhiksu-dharma

amiha tomara dravya anuksana cai

tumi na dile o ami bala kari' khai//CB, Madhya 16.121//

TRANSLATION

“You are My poor servant birth after birth. You give Me everything and remain a beggar. I always desire your foodstuffs. Even if you don't give

Me, I forcibly take and eat them.

COMMENTARY

Sri Mahaprabhu said to Suklambara, “You are My impoverished devotee birth after birth. You have no desire to enter family life and become a householder. You beg alms door to door as a brahmacari and offer Me whatever you collect. You are a naisthika-brahmacari, or lifelong celibate. You are free from even the mundane false ego of the grhasthas and vanaprasthas. Being situated in paramahamsa-dharma, you have accepted the occupational duties of a renounced akincana. Therefore you are a fully surrendered tridandi-bhiksu, or Vaisnava sannyasi. You have been able to fully offer Me all endeavors of your body, mind, and speech. I always long for your offering. You have no preoccupation in enjoying anything other than offering everything to Me. Therefore I forcibly took everything away from you, and as a result you are poor.”

Text 124

dvarakara majhe khuda kadi' khailun tora

pasarila? kamala dharila hasta mora”//CB, Madhya 16.124//

TRANSLATION

“Did you forget that I forcibly ate your broken rice in Dvaraka? Kamala, the goddess of fortune, caught hold of My hand.”

COMMENTARY

For a description of this incident, refer to Srimad Bhagavatam (10.81.10) [iti mustim sakrj jagdhva dvitiyam jagdhum adade tavac chrir jagrhe hastam tat-para paramesthinah, “After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmini took hold of His hand.”].

Text 125

eta bali' hasta diya jhulira bhitara

musti musti tandula civaya visvambhara//CB, Madhya 16.125//

TRANSLATION

After speaking in this way, Visvambhara took a handful of uncooked rice from Suklambara's begging bag and began eating it.

Text 126

suklambara bale,—“prabhu kaila sarva-nasa

e tandule khuda-kana bahuta prakasa”//CB, Madhya 16.126//

TRANSLATION

Suklambara exclaimed, “O Lord, You have ruined me! This rice is full of broken particles!”

Text 127

prabhu bale,—“tora khuda-kana muni khana

abhaktera amrta ulati' nahi cana”//CB, Madhya 16.127//

TRANSLATION

The Lord replied, “I eat your broken rice, and I turn My face away from the nectar offered by nondevotees.”

COMMENTARY

In the Srimad Bhagavatam (10.81.3) it is stated:

anv apy upahrtam bhaktaih

premna bhury eva me bhavet

bhury apy abhaktopahrtam

na me tosaya kalpate

“I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please

Me.”

Text 128

svatantra paramananda bhaktera jivana

civaya tandula, ke karibe nivarana//CB, Madhya 16.128//

TRANSLATION

The Lord, who is independent, full of ecstasy, and the life of the devotees, ate that uncooked rice. Who could stop Him?

Text 129

prabhura karunya dekhi' sarva-bhakta-gana

sire hata diya sabe karena krandana//CB, Madhya 16.129//

TRANSLATION

On seeing the Lord's compassion, all the devotees began to cry while holding their heads.

Text 130

na jani, ke kon dige padaye kandiyasa

bei vihvala haila karunya dekhiya//CB, Madhya 16.130//

TRANSLATION

No one knew who fell where as they cried. Everyone was overwhelmed on seeing such compassion.

Text 131

uthila paramananda—krsnera kirtana

sisu vrddha adi kari' kande sarva-jana//CB, Madhya 16.131//

TRANSLATION

They then began to chant the glories of Krsna in great ecstasy. Everyone cried—from the children on up to the aged.

Text 132

dante trna kare keha, keha namaskare

keha bale,—“prabhu kabhu na chadiba more”//CB, Madhya 16.132//

TRANSLATION

Someone held straw between his teeth, someone offered obeisances, and another said, “O Lord, never leave me.”

Text 133

gadagadi yayena sukrti suklambara

tandula khayena sukhe vaikuntha isvara//CB, Madhya 16.133//

TRANSLATION

The pious Suklambara rolled on the ground as the Lord of Vaikuntha happily ate that rice.

Text 134

prabhu bale,—“suna suklambara brahmacari!

tomara hrdaye ami sarvada vihari//CB, Madhya 16.134//

TRANSLATION

The Lord said, “Listen, Suklambara Brahmacari! I constantly enjoy pastimes in your heart.

Text 135

tomara bhojane haya amara bhojana

tumi bhiksaya calile amara paryatana//CB, Madhya 16.135//

TRANSLATION

“When you eat, I eat. When you walk about for begging, that is My walking.

COMMENTARY

The Lord accomplishes His mission of distributing the holy names and love of God through the Vaisnava tridandi-sannyasis, who under the shelter of Sri Caitanyadeva wander about on the pretext of begging alms.

Text 136

prema-bhakti vilaite mora avatara

janma janma tumi prema-sevaka amara//CB, Madhya 16.136//

TRANSLATION

“I have incarnated to distribute prema-bhakti. You are My beloved servant birth after birth.

Text 137

tomare dilama ami prema-bhakti dana

niscaya janiha `prema-bhakti mora prana'”//CB, Madhya 16.137//

TRANSLATION

“I now give you prema-bhakti. Know for certain that prema-bhakti is My life and soul.”

Text 138

suklambarera vara suni' vaisnava-mandala

jaya jaya hari-dhvani karila sakala//CB, Madhya 16.138//

TRANSLATION

On hearing the benediction Suklambara received, all the Vaisnavas chanted “Jaya! Jaya! Hari! Hari!”

Text 139

kamala-nathera bhrtya ghare ghare mage

e rasera marma jane kon mahabhage//CB, Madhya 16.139//

TRANSLATION

The servant of Laksmi's Lord begs from door to door. What fortunate soul can understand the mystery of such pastimes?

Text 140

dasa ghare magiya tandula vipra paya

laksmi-pati gauracandra taha kadi' khaya//CB, Madhya 16.140//

TRANSLATION

Whatever rice Suklambara collected by begging at ten houses was forcibly eaten by Gauracandra, the husband of Laksmi.

COMMENTARY

Suklambara Brahmacari, the unalloyed devotee of Sri Gaurasundara, the

Lord of unlimited opulences, was not given the opportunity to serve Hari according to his own will with the foods that he had collected from various places, rather Sriman Mahaprabhu approved the system of begging by personally taking those foods. As a result, persons who are under the shelter of Sri Caitanya came to know that Sri Caitanyadeva is the only worshipable Lord of the tridandi-bhiksus. The tridandi-bhiksus do not collect foodstuffs for the purpose of satisfying their stomachs or for sense gratification, rather they utilize those items for the service of Krsna. Remaining aloof from material enjoyment, the brahmacaris and sannyasis take to the path of begging and maintain the principle of accepting only what is required. The Vaisnava sannyasis serve the Supreme Lord with the ingredients that they collect by begging. The Vaisnava sannyasis' acceptance of various material sense objects like form and taste is not for satisfying the desires of their own senses, rather they do not remain entangled in nondevotional comforts by utilizing those objects in the service of Krsna and the Vaisnavas. Persons who are initiated in Sri Caitanya Matha or who have received transcendental knowledge simply follow the celibacy of Suklambara while living in Sri Gaudiya Matha. Since Sri Caitanyadeva snatches and eats all the food items of the Matha residents, they are able to assist Gaurahari in His act of stealing. It is certainly the duty of the residents of a devotional Matha to engage everything in the service of Sri Gaurasundara. This propensity is worthy of being called prema. If pious living entities aspire for prema, they should certainly observe the pure characteristics of the Matha residents. The equal vision that is attained by successfully understanding the futility of the fifth asrama and fifth varna for those who are established within the four asramas and four varnas is clearly visible in the transcendental character of the residents of a devotional Matha. Therefore only those residents of the devotional Mathas who are most intelligent, fortunate, and conversant in transcendental mellows understand these topics and after giving up all worldly responsibilities are always anxious to serve the fortunate householders by preaching the holy names and love of God at each and every house.

Text 141

mudrara sahita naivedyera yata vidhi

veda-rupe apane balena guna-nidhi//CB, Madhya 16.141//

TRANSLATION

The Lord, who is the reservoir of transcendental qualities, personally explained through the Vedas the rules for offering foods.

COMMENTARY

The rules for offering food to the Lord are explained as follows: One should chant the mantra astraya phat while sprinkling water on the offering and protect it by executing the cakra-mudra. Thereafter one should dip his finger into water and chant the vayu-bija (yam) ten times and sprinkle that water on the offering. After purifying the dryness of the offering by this process, one should mentally place a vahni-bija (ram) within the palm of his right hand and with his left hand below the right hand display it before the offering. With the fire arising from this, one should mentally burn the dryness of the offering. Thereafter one should mentally place an amrta-bija (tham) within his left palm. Then with the right hand below the left, display this before the offering. One should then sprinkle the nectar arising from this mudra on the offering. After that one should sprinkle the previously purified water on the offering while chanting the mula-mantra and consider that the entire offering is nectar. Then, touching the offering with one's right hand, one should chant the mula-mantra eight times. After that, while executing the dhenu-mudra, one should consider that the offering is complete, and one should worship that offering along with Sri Hari with ingredients such as water and sandalwood paste. Thereafter, taking a handful of flowers, one should worship Sri Hari and pray as follows: “O Lord, let fire emanate from Your lotus mouth to accept this offering.” Thereafter one should consider that fire is emanating from the Lord's mouth and contacting the offering. Then, touching the offering with one's left hand and taking water with sandalwood pulp and flowers in one's right hand and after chanting the mula-mantra ending in svaha, one should chant, sri-krsnaya idam naivedyam kalpayami and throw the water with sandalwood pulp and flowers from his right hand to the ground. Thereafter one should offer the foodstuffs with tulasi to the Lord with appropriate mantras. The mantra for offering foods to the Lord is nivedayami bhavate jusanedam havir hare. Then, chanting the mantra, amrtopastaranam asi svaha, one should appropriately offer water to the Lord for cleansing His hands and mouth

and execute the grasa-mudraresembling a fully blossomed lotus. Factually one should execute the five mudras beginning with the prana-mudra with one's right hand while chanting the five corresponding mantras that begin with om and end in the fourth (dative) case and svaha. Thereafter one should touch the two thumbs with the adjoining index fingers, chant the appropriate mantras for offering, and execute the offering mudra before the Lord. The mantra to be chanted while executing the offering mudra is thau namah paraya avatmane 'niruddhaya nivedyam-kalpayami. Persons who are engaged in devotional service to the Lord chant their worshipable mantra [Gayatri-mantras] and execute the grasa-mudrato offer the foodstuffs, but they do not meditate on fire emanating from the lotus mouth of Hari. The main point is that they joyfully feed Sri Hari according to Vaisnava etiquette. (See Hari-bhakti-vilasa, Eighth Vilasa)

Text 142

vine sei vidhi kichu svikara na kare

sakala pratijna curna bhaktera duyare//CB, Madhya 16.142//

TRANSLATION

He does not accept anything unless it is offered according to those rules. But He breaks all those injunctions for the sake of His devotees.

Text 143

suklambara-tandula tahara paramana

ataeva sakala-vidhira bhakti prana//CB, Madhya 16.143//

TRANSLATION

The acceptance of Suklambara's rice is the proof of this. Therefore devotion is the life of all rules.

Texts 144-145

yata vidhi-nisedha—sakali bhakti-dasa

ihate yahara duhkha, sei yaya nasa

bhakti—vidhi-mula, kahilena vedavyasa

saksate gauranga taha karila prakasa//CB, Madhya 16.143//

TRANSLATION

All rules and regulations are servants of devotional service. One who is distressed because of this is vanquished. Vedavyasa has stated that devotion is the root of all rules, and Gauranga has directly demonstrated this.

COMMENTARY

In the Padma Purana it is stated:

smartavyah satatam visnur vismartavyo na jatucit

sarve vidhi-nisedhah syur etayor eva kinkarah

“Krsna is the origin of Lord Visnu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the sastras should be the servants of these two principles.”

Sri Gaurasundara's pastime of accepting Suklambara's rice out of love without considering whether the rice was parboiled or raw and ignoring the rules for proper offering is the ultimate goal for persons who are on the path of arcana and who follow the path of regulative devotional service based on the Pancaratras. All Vedic rules and regulations are simply favorable attempts towards devotional service, therefore since the devotees on the path of anuraga (attachment) are situated thousands of miles beyond unfavorable attempts, they never transgress the path of vidhi, or regulative principles. Rather they constantly remain on the path of anuraga while following the regulative principles in the course of their service to Krsna. Those foolish materialistic persons who due to material conceptions are unable to understand service on the path of anuraga become averse to the service of Krsna. That is why the verse api cet su-duracaro [For a transalation of this verse see the footnote on page 418]

has appeared in Sri Krsna's Bhagavad-gita. This does not mean that sinful life full of selfishness and perversion can be accepted as spontaneous devotional service. But without understanding this, the prakrta-sahajiyas, who are attached to material enjoyment, revolt against the pure devotees and pure devotional service and thus traverse the path to hell.

The topics of regulative devotional service and its concomitant rules and regulations that Sri Vedavyasa has described in the smrtis and the Puranas are properly illustrated in the character of Sri Gaurasundara and His matchless servants.

Text 146

mudra nahi kare vipra, na dila apane

tathapi tandula prabhu khaila yatane//CB, Madhya 16.146//

TRANSLATION

The brahmana did not offer the rice with mudras, nor did he even offer it, yet nevertheless the Lord eagerly ate it.

Text 147

visaya-madandha saba e marma na jane

suta-dhana-kula-made vaisnava na cine//CB, Madhya 16.147//

TRANSLATION

Persons who are blinded by the pride of material enjoyment cannot understand this mystery. Intoxicated by their children, wealth, and family prestige, they cannot recognize a Vaisnava.

Text 148

dekhi' murkha daridra ye vaisnavere hase

tara puja-vitta kabhu krsnere na vase//CB, Madhya 16.148//

TRANSLATION

Krsna never accepts the offerings and worship of one who ridicules a Vaisnava, considering him foolish or poor.

COMMENTARY

By Sri Gaurasundara's ascertainment of the topmost platform of raganuga (spontaneous love) as the ultimate goal of regulative devotional service, it is understood that the glories and sweetness of anuraga is situated beyond all arrangements in the path of arcana. Those who think themselves highly advanced in sensually acquired knowledge invite their own destruction by analysing Vaisnavas from a materialistic point of view. Although such people blinded by the pride of material enjoyment may beget many children, may become greatly prosperous, and may take birth in respectable families, they cannot understand that only a Vaisnava can become a guru. Traditions like the artificial worship and the giving of initiation that are found in the families of the acaryas are simply blindness due to pride. That is why the concepts found in the philosophy of the caste Gosvamis are unable to define a Vaisnava. After prolonged study of the Vedas, learned scholars consider Vaisnavas who have already attained the fruit of Vedic studies as ignorant fools, poverty-stricken, and worthy of ridicule, but Krsna never accepts worship or the ingredients of worship from such proud persons. A poor Vaisnava's offering of everything is proof that he is freed from greed for objects not related to Krsna, therefore until one becomes an unalloyed Vaisnava, he cannot satisfy Krsna. In this regard one should discuss the two verses from Srimad Bhagavatam beginning with yesam sa esa bhagavan and yasyaham anugrhnami [yesam sa esa bhagavan dayayed anantah, sarvatmanasrita-pado yadi nirvyalikam, te dustaram atitaranti ca deva-mayamnaisam mamaham iti dhihsva-srgala-bhaksye, “But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.” (Bhag. 2.7.42) yasyaham anugrhnami harisye tad-dhanamsanaihtato 'dhanam tyajanty asya svajana duhkha-duhkhitam “If I especially favor someone, I gradually

deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.” (Bhag. 10.88.8)]. Vaisnavas always consider the concepts of attaining material objects to be as insignificant as the concepts found in the state of dream and the attainment of perishable objects to be as insignificant as the state of awakening in this material world. Therefore they are always situated far away from material enjoyers, who resemble the prakrta-sahajiyas. But on seeing the opulences of foremost devotees like Pundarika Vidyanidhi and Raya Ramananda, the materialists' observation of materialistic tendencies in such devotees' sensual activities increases their bewilderment. This is because they are blinded by the intoxication of sense enjoyment. The conviction that “Krsna is the only object of enjoyment, there is no object of enjoyment other than Him” is most desirable for the devotees of Visnu. Under the influence of such greed, those who are enthusiastic about Krsna's form, qualities, associates, characteristics, and pastimes attain auspiciousness due to having worshiped Vasudeva in hundreds of previous births; and having taken shelter of the holy names, they receive the opportunity to display their exemplary process of worship on the path of anuraga.

Text 149

That Sri Hari is controlled only by His devotees and does not even accept the worship of nondevotees is explained in the Srimad Bhagavatam (4.31.21) as follows:

na bhajati kumanisinam sa ijyamharir

adhanatma-dhana-priyo rasa-jnah

sruta-dhana-kula-karmanam madair ye

vidadhati papam akincanesu satsu//CB, Madhya 16.149//

TRANSLATION

“The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud

of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.”

Text 150

`akincana-prana krsna'—sarva vede gaya

saksate gauranga ei tahare dekhaya//CB, Madhya 16.150//

TRANSLATION

All the Vedas sing, “Krsna is the life and soul of those who have no material possessions.” Gauranga personally demonstrated this.

COMMENTARY

Krsna is like the life and soul of those akincanas who have no attachment for any object in this world. This fact is sung by all the Vedas and the literatures in pursuance of the Vedas. Gaurasundara was the acarya and preacher of that confidential Vedic truth. Through His devoted servants the Lord revealed the insignificance of material conceptions and expertise in abstracting the essence of the Vedas. Those who hear topics about the pastimes of Suklambara and Gaurasundara have undergone the samskara of piercing their spiritual ears, and while rendering loving service at the feet of Caitanyadeva, they become known as “Gaudiyas” in the form of beggars in the temple of devotional service. But while identifying themselves as Gaudiyas, they do not try to commit suicide by remaining far away from the service of Lord Caitanya's lotus feet and thereby becoming averse to the service of Govinda.

Text 151

suklambara-tandula-bhojana yei sune

sei prema-bhakti paya caitanya-carane//CB, Madhya 16.151//

TRANSLATION

One who hears about how the Lord ate Suklambara's rice attains

unalloyed devotional service at the feet of Lord Caitanya.

Text 152

sri krsna-caitanya nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 16.152//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Sixteen, entitled “The Lord's Acceptance of Suklambara's Rice.”

Chapter 17 The Lord's Wandering Throughout Navadvipa and Descriptions of the Devotees' Glories

This chapter describes the wandering of Mahaprabhu throughout the city of Navadvipa, the various statements of the atheists against Mahaprabhu and Mahaprabhu's reply, the Lord's inauguration of sankirtana to mitigate the miseries He felt due to conversing with the atheists, the absence of the Lord's ecstasy during the performance of kirtana and His inquiry about the cause, the statement of Srimad Advaita Acarya and His dancing, the Lord's exhibition of loving anger towards Advaita due to the absence of ecstasy in kirtana, the Lord's jumping into the waters of the Ganges, the act of lifting the Lord out of the Ganges by Nityananda and Haridasa, the Lord's order to Nityananda and Haridasa to keep Him concealed, the Lord's arrival at the house of Nandana Acarya, Nandana Acarya's service to the Lord, Mahaprabhu's secret stay at the house of Nandana, Advaita's distress and fasting due to not seeing the Lord,

Mahaprabhu's invitation to Srivasa through Nandana Acarya and His inquiry about Advaita from Srivasa, the Lord's arrival at the place of Advaita, the Lord's words of solace to Advaita, Advaita's prayer for the service of Gaura, and the glories of Krsna's service.

When Mahaprabhu wandered throughout Navadvipa, everyone saw Him as Cupid personified. The ordinary people saw Him as full of pride, and after seeing His strength of learning, the atheists were frightened. Although the Bhattacaryas proudly declared themselves as teachers for awarding knowledge, Mahaprabhu did not consider them as equal to the straw in the street. When Sri Gaurasundara wandered about in the city of Navadvipa with His devotees, He kept His identity covered.

Being defeated by the keen intelligence of the Lord, the atheists secretly began to conspire against Him. They complained to the local administration against Mahaprabhu. During the course of Mahaprabhu's traveling throughout the city, the atheists indirectly informed the Lord about the arrival of the local administrator. Mahaprabhu replied to them that He had studied all the scriptures at an early age, but no one challenged Him because He was only a boy. Therefore He also has a desire to meet the royal administrator in order to proclaim His self-prestige. After returning home Mahaprabhu expressed to the devotees His unhappiness due to conversing with the atheists. In order to remove that unhappiness the Lord began to dance and chant with His associates. When in the course of kirtana the Lord repeatedly declared that He was not feeling any ecstasy, Advaita Acarya Prabhu, who was intoxicated by love for Sri Caitanya, informed the Lord that since He had appointed Nityananda as the storekeeper of ecstatic love and since He had distributed love of God to even gardeners while deceiving Advaita and Srivasa, Advaita Prabhu has absorbed all His love. Being maddened with love of God, Advaita Acarya spoke in this way and then began to dance joyfully.

After hearing the words of Advaita, Gaurasundara declared that it is useless to maintain a body that is devoid of love of God. Thus, with a desire to give up His body, He jumped into the Ganges. Nityananda and Haridasa, however, pulled the Lord out of the Ganges. With a desire to remain hidden, Mahaprabhu forbade Nityananda and Haridasa from disclosing this news to anyone and personally went to stay in the house of Nandana Acarya. According to Mahaprabhu's order, Nityananda and

Haridasa did not disclose this news to anyone.

When the devotees could not find the Lord, they began to cry out of separation. Being afflicted with intense feelings of separation from Mahaprabhu, Advaita Prabhu also remained without any food or water. When Mahaprabhu arrived at the house of Nandana Acarya and sat down on the throne of Visnu, Nandana Acarya offered his respectful obeisances to Mahaprabhu and engaged with love in His service. Thereafter Mahaprabhu told Nandana Acarya to keep His arrival a secret. Nandana Acarya informed the Lord that even though He lives in the hearts of the living entities as Supersoul and hides Himself in the ocean of milk in the form of Ksirodakasayi Visnu, the devotees find Him in the innermost regions and reveal Him before the people of the world; therefore how could he keep Him concealed? In this way Nandana glorified the actual truth of Mahaprabhu. Being pleased with Nandana's words, Mahaprabhu spent that night at his house discussing topics of Krsna.

The next morning Mahaprabhu developed a desire to bestow mercy on Sri Advaita Prabhu. He ordered Nandana Acarya to bring Srivasa Pandita alone. When Nandana Acarya on the order of the Lord brought Srivasa Pandita before the Lord, Srivasa immediately began to cry out of love on seeing Mahaprabhu. The Lord then solaced Srivasa and inquired from him about Advaita. Srivasa informed Mahaprabhu about Advaita's distress due to separation and His fasting. He prayed to the Lord to give darsana to Advaita Acarya and the other devotees who were overwhelmed due to separation from the Lord. After hearing the words of Srivasa, the most merciful Gaurasundara went to see Advaita Acarya. Finding Advaita in an unconscious state, the Lord considered Himself a great offender and began to repeatedly call Advaita. When Advaita Acarya then humbly informed Gaurasundara about His own sinful mentality, pride, and anger and prayed to remain at the lotus feet of the Lord as a servant, Mahaprabhu described through a material example how the Supreme Lord always forgives the offenses committed by His servants and how a person who has been punished by Krsna for his offense is eligible to attain the service of Krsna. After hearing the Lord's solacing words, Advaita Acarya and the other devotees became jubilant.

Thereafter the author concludes the chapter by glorifying the greatness of Krsna's service.

Text 1

jaya jaya mahaprabhu sri-gaurasundara

jaya nityananda sarva-sevya-kalevara//CB, Madhya 17.001//

TRANSLATION

All glories to Mahaprabhu Sri Gaurasundara! All glories to Nityananda, whose body is the object of everyone's worship!

Text 2

madhya-khanda-katha yena amrtera khanda

ye kathasunile ghuce antara pasanda//CB, Madhya 17.002//

TRANSLATION

The topics of Madhya-khanda are like drops of nectar. By hearing these topics one's atheistic mentality is vanquished.

Text 3

hena-mate navadvipe prabhu visvambhara

gudha-rupe sankirtana kare nirantara//CB, Madhya 17.003//

TRANSLATION

In this way Lord Visvambhara kept His identity concealed while constantly performing sankirtana in Navadvipa.

COMMENTARY

The word gudha-rupe means “secretly” or “without revealing Himself.”

Text 4

yakhana karaye prabhu nagara bhramana

sarva-loka dekhe yena saksat madana//CB, Madhya 17.004//

TRANSLATION

When the Lord wandered throughout the city, everyone who saw Him thought He was Cupid himself.

Text 5

vyavahare dekhi prabhu yena dambha-maya

vidya-bala dekhi' pasandi o paya bhaya//CB, Madhya 17.005//

TRANSLATION

In ordinary dealings, the Lord appeared to be full of pride. Even atheists were frightened by seeing the strength of His knowledge.

COMMENTARY

Those who consider that the Absolute Truth and material objects are equal, or those who try to equate the origin with its byproducts, are known by common people as ignorant or atheistic. Domination over others to nourish one's false ego by persons who are expert in material considerations is called “pride.” Egoistic proud persons who try to establish their own prominence over Vaisnavas by taking advantage of their natural humility in worldly dealings become intoxicated by self-praise. Manifesting His own ingenuity over such so-called learned persons who were filled with false-ego, Sri Gaurasundara instilled fear in the atheists who were envious of Visnu. They thus realized the insignificance of their own knowledge and were defeated by the strength of Mahaprabhu's knowledge. Therefore the mundane scholars realized their own weakness and accepted Him as the conqueror of the proud.

Text 6

vyakarana-sastre sabe vidyara adana

bhattacarya prati o nahika trna-jnana//CB, Madhya 17.006//

TRANSLATION

The Lord considered the Bhattacaryas, who were supposed to be learned in grammar, as no better than a blade of grass.

COMMENTARY

The branch of the Vedas known as vyakarana, or grammar, is said to be the mouth of the personified Vedas. Grammar is the source of perfection for all kinds of knowledge. Mahaprabhu did not show much respect to those who established themselves as teachers for imparting knowledge, rather He disregarded them by manifesting His ingenuity.

Text 7

nagara bhramana kare prabhu nija range

gudha-rupe thakaye sevaka-saba-sange//CB, Madhya 17.007//

TRANSLATION

In His own ecstasy, the Lord kept His identity covered as He wandered throughout the city in the association of His devotees.

Texts 8-13

pasandi-sakala bale,—“nimai-pandita

tomare rajara ajna aise tvarita

lukaiya nisa-bhage karaha kirtana

dekhite na paya loka sape' anuksana

mithya nahe loka-vakya samprati phalila

suhrj jnane sei katha tomare kahila”

prabhu bale,—“astu astu e saba vacana

mora iccha ache, karon raja darasana

padilun sakala sastra alapa vayase

sisu jnana kari' more keha na jijnase

more khonje, hena jana kothao na pana

yeba jana more khonje, muni taha cana” //CB, Madhya 17.007//

TRANSLATION

The atheists said, “O Nimai Pandita, You will soon receive an order from the king. You secretly perform kirtana at night, and people constantly curse You because they cannot watch. The curses of the people will not prove false but will soon bear fruit. We are telling You this as well-wishers.” The Lord replied, “So be it. Let your words come true, for I have a desire to meet the King. Since I studied all the scriptures at an early age, people consider Me a child and do not challenge Me. I do not find anyone to challenge Me. I wish to meet anyone who is prepared to challenge Me.”

COMMENTARY

After being defeated by the Lord's vast knowledge, the learned scholars secretly conspired against Him and made various complaints to the royal administrator. The atheists tried to place obstacles in the propagation of Mahaprabhu's kirtana by informing Him that after an investigation resulting from the complaints there would soon be retribution. Those who opposed the Lord duplicitously told Him, “You do not have the authority to chant the names of Hari before the public during the daytime, so unknown to others, You loudly perform kirtana within the dense darkness of night. As a result, You become an object of their displeasure and curse. As friends, we are advising You to be careful. Soon the administrative officer will come to punish You.” In answer to this, Mahaprabhu said, “It is a fact that materialistic persons are opposed to Me. I also wish to defend Myself before the King. I have studied all scriptures at a tender age, and because of My young age no one challenges Me. If the King challenges Me, then I can make My scholastic prowess known to him.”

The phrase astu astu means “Let it be. Let it be.”

Text 14

pasandi balaye,—“raja cahiba kirtana

na kare panditya-carca, raja se yavana”//CB, Madhya 17.014//

TRANSLATION

The atheists said, “The King will listen to Your kirtana. Because he is a Muslim he does not care for scriptural debate.”

COMMENTARY

The opposing persons sarcastically said to Mahaprabhu, “The King is an irreligious Muslim, so he does not care for religious scriptures. He will listen to Your kirtana.”

Text 15

trna-jnana pasandire thakura na kare

ailena mahaprabhu apana mandire//CB, Madhya 17.015//

TRANSLATION

Considering the atheists as no better than a blade of grass, the Lord returned to His home.

Text 16

prabhu bale,—“haila aji pasandi-sambhasa

sankirtana kara sabe, duhkha yau nasa”//CB, Madhya 17.016//

TRANSLATION

The Lord said, “Today I have talked to some atheists. Therefore let us have kirtana so that My misery will be destroyed.”

Text 17

nrtya kare mahaprabhu vaikuntha-isvara

caturdike vedi' gaya saba-anucara//CB, Madhya 17.017//

TRANSLATION

As Mahaprabhu, the Lord of Vaikuntha, danced, all His servants surrounded Him and sang.

Text 18

rahiya rahiya bale,—“are bhai saba

aji kene nahe mora prema anubhava//CB, Madhya 17.018//

TRANSLATION

A couple of times the Lord stopped and said, “O brothers, why am I not feeling any ecstasy today?

Text 19

nagare haila kiba pasandi-sambhasa

ei va karane nahe prema-parakasa//CB, Madhya 17.019//

TRANSLATION

“Am I not feeling ecstasy because I talked to some atheists in the city today?

COMMENTARY

In the Padma Purana, Uttara-khanda, Chapters Ninety-two and Ninety-three, the word pasandi, or atheist, is described as follows:

ye 'nyam devam paratvena vadanty ajnana-mohitah

narayanaj jagan-nathat te vai pasandinas tatha

“Those who consider demigods like Brahma and Siva as the Supreme

Lord rather than Sri Narayana, the Lord of the entire universe, are certainly pasandis.

kapala-bhasmasthi-dhara ye hy avaidika-lingin

ahrte vana-sthasramac ca jata-valkala-dharinaha

vaidika-kriyopetas te vai pasandinas tatha

“Those who decorate their foreheads with ashes from the crematorium, those who carry the bones of dead bodies, those who wear non-Vedic signs, those who keep matted hair or wear tree bark although they are not vanaprasthas, and those who are attached to non-Vedic activities are certainly pasandis.

sankha-cakrordhva-pundradi cihnaih priyatamair

harehrahita ye dvija devi te vai pasandinah smrtah

“O goddess Parvati, those brahmanas who do not decorate their arms with the marks of the conch and disc and do not decorate their foreheads with the mark of tilaka, which are most dear to Sri Hari, are certainly pasandis.

sruti-smrty uditacaram yas tu nacarati

dvijahsamasta-yajna-bhoktaram

visnum brahmanya-daivatam

uddisya devata eva juhoti ca dadati ca

sa pasanditi vijneyah svatantras capi karmasu

“Brahmanas who do not act according to the injunctions of the srutis and smrtis, who offer oblations to demigods like Indra rather than to Sri Visnu, the only enjoyer of all sacrifices and the Lord of the brahmanas, and who disregard Visnu and establish fruitive activities as an independent process for attaining the goal of life are certainly pasandis.

yas tu narayanam devam brahma-rudradi-daivataih

samatvenaiva vikseta sa pasandi bhaved dhruvam

“One who considers the great demigods such as Lord Brahma and Lord Siva equal to the Supreme Personality of Godhead, Narayana is a pasandi.

avastha-tritaye yas tu mano-vak-kaya-karmabhih

vasudevam na janati sa pasandi bhaved dvijah

“Those who do not realize Vasudeva, the Supersoul of all, by their mind, body, and activities during the states of wakefulness, dreaming, and deep sleep are certainly pasandis.

avaisnavas tu yo viprah sah pasanda prakirtitah

“Any brahmana who is not a Vaisnava is declared by the sastras to be a pasandi.” In the Padma Purana, Kriya-yoga, Chapter Ten it is further stated:

yo veda-sammatam karyam tyaktvanyat karma kurvate

nijacara-vihina ye pasandas te prakirtitah

“Those who give up the worship of the Supreme Lord that is based on Vedic injunctions and indulge in nondevotional activities as well as those who are devoid of the proper behavior received through disciplic succession are called pasandis by the sastras.” In the Srimad Bhagavatam (4.2.28) it is stated:

bhava-vrata-dhara ye ca

ye ca tan samanuvratah

pasandinas te bhavantu

sac-chastra-paripanthinah

“One who takes a vow to satisfy Lord Siva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.”

Text 20

toma' saba sthane va haila apamana

aparadha ksamiya rakhaha mora prana”//CB, Madhya 17.020//

TRANSLATION

“If I have insulted you in any way, then please forgive My offenses and save My life.”

Text 21

mahapatra advaita bhrukuti kari' nace

“ke-mate haiba prema, `nada' susiyache? //CB, Madhya 17.021//

TRANSLATION

Advaita Prabhu, the great recipient of the Lord's mercy, frowned and danced as He said, “How will You feel ecstatic love when Nada has drained You?

Texts 22-25

muni nahi pana prema, na paya srivasa

tili-mali-sane kara premera vilasa

avadhuta tomara premera haila dasa

ami se bahira, ara pandita srivasa

ami saba nahilana prema-adhikari

avadhuta asi' haila premera bhandari

yadi more prema-yoga na deha' gosani

susiba sakala prema, mora dosa nai” //CB, Madhya 17.022-25//

TRANSLATION

“I do not get love of God, and neither does Srivasa. You enjoy Your

pastimes of ecstatic love with oil millers and gardeners. Avadhuta has become the servant of Your love, while Srivasa and I are left out. We are not qualified to attain Your love, while this Avadhuta has come and become the storekeeper of Your love. O Gosani, if You do not award Me Your ecstatic love, I will dry it all up. Then do not blame Me.”

COMMENTARY

“You always remain intoxicated by topics of the Lord's pastimes of ecstatic love with persons of castes other than brahmana such as the gardeners and oil millers. Rather than discussing the scriptures with learned brahmanas, You associate with people of lower castes. Srivasa and I (Advaita) are not receiving Your love. Avadhuta Nityananda has become the only beneficiary of Your love. If You do not bestow Your love on Me, then I will drain it all out.”

Text 26

caitanyera preme matta acarya gosani

ki balaye, ki karaye, kichu smrti nai//CB, Madhya 17.026//

TRANSLATION

Acarya Gosani was maddened with Lord Caitanya's love. He did not remember what He said or what He did.

Text 27

sarva-mate krsna-bhakta-mahima badaya

bhakta-gane yatha vece, tathai vikaya//CB, Madhya 17.027//

TRANSLATION

Krsna increases the glories of His devotees in all respects. They are able to sell Him wherever they want.

COMMENTARY

One should discuss Caitanya-caritamrta (Adi 3.97-109).

Text 28

ye bhakti-prabhave krsne vecibare pare

se ye vakya balibeka, ki vicitra tare//CB, Madhya 17.028//

TRANSLATION

For one who can sell Krsna by the influence of his devotional service, what is unusual about speaking in this way?

Text 29

nana-rupe bhakta badayena gauracandra

ke bujhite pare tana anugraha-danda//CB, Madhya 17.029//

TRANSLATION

Gauracandra increases the glories of His devotees in various ways. Who can understand His mercy and punishment?

Text 30

thakura visade' na paiya prema-sukha

hate tali diya nace advaita kautuka//CB, Madhya 17.030//

TRANSLATION

As the Lord lamented due to not receiving the happiness of ecstatic love, Advaita joyfully danced while clapping His hands.

Text 31

advaitera vakya suni' prabhu visvambhara

ara kichu na karila ta'ra pratyuttara//CB, Madhya 17.031//

TRANSLATION

After listening to Advaita's words, Lord Visvambhara did not make any reply.

Text 32

sei mata rada dila ghucaiya dvara

pache dhaya nityananda-haridasa tanra//CB, Madhya 17.032//

TRANSLATION

The Lord suddenly opened the door and ran out, and Nityananda and Haridasa ran after Him.

COMMENTARY

The phrase rada dila means “ran” or “rushed away.”

Text 33

prema-sunya sarira thuiya kiba kaja

cintiya padila prabhu jahnavira majha//CB, Madhya 17.033//

TRANSLATION

Thinking that there was no use in keeping a body devoid of love of God, the Lord jumped into the Ganges.

Text 34

jhanpa diyathakura padila ganga-majhe

nityananda haridasa jhanpa dila pache//CB, Madhya 17.034//

TRANSLATION

As the Lord jumped into the Ganges, Nityananda and Haridasa jumped in behind Him.

Text 35

athevyathe nityananda dharilena kese

carana capiya dhare prabhu haridase//CB, Madhya 17.035//

TRANSLATION

Nityananda quickly caught the Lord by His hair, and Haridasa grabbed the Lord's lotus feet.

Text 36

dui-jane dhariya tulila lana tire

prabhu bale,—"tomara va dharile kisere?//CB, Madhya 17.036//

TRANSLATION

The two then carried the Lord out of the water, whereupon the Lord said, "Why did you restrain Me?

Text 37

ki karye rakhiba prema-rahita jivana

kisere va tomara dharile dui-jana?"//CB, Madhya 17.037//

TRANSLATION

"For what purpose should I maintain this life, which is devoid of love of God? Why did you two hold Me back?"

COMMENTARY

In the Caitanya-caritamrta (Madhya 2.45) Sri Caitanya Mahaprabhu speaks the following words:

na prema-gandho 'sti darapi me harau

krandami saubhagya-bharam prakasitum

vamsi-vilasy-anana-lokanam vinabibharmi

yat prana-patangakan vrtha

“My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the beautiful face of Krsna playing His flute, I continue to live My life like an insect, without purpose.”

Text 38

dui-jane maha kampa—`aji kiba phale'!

nityananda dig cahi' gauracandra bale//CB, Madhya 17.038//

TRANSLATION

The two trembled as they thought, “What will happen today?” Looking at Nityananda, Gauracandra spoke.

Text 39

“tumi kene dharila amara kesa-bhare?”

nityananda bale,—“kene yaha maribare”//CB, Madhya 17.039//

TRANSLATION

“Why did You grab My hair?” Nityananda replied, “Why did You try to kill Yourself?”

Text 40

prabhu bale,—“jani tumi parama vihvala”

nityananda bale,—“prabhu, ksamaha sakala//CB, Madhya 17.040//

TRANSLATION

The Lord said, “I know You are most restless.” Nityananda then said, “O Lord, please forgive Me.

Text 41

yare sasti karibare para sarva-mate

ta'ra lagi' cala nija sarira chadite//CB, Madhya 17.041//

TRANSLATION

“Do You want to give up Your body because of someone that You can easily punish?

Text 42

abhimane sevakera balila vacana

prabhu tahe laibe ki bhrtyera jivana?”//CB, Madhya 17.042//

TRANSLATION

“If servants speak something out of pride, does their master take their lives?”

Text 43

prema-maya nityananda vahe prema-jala

yara prana, dhana, bandhu—caitanya sakala//CB, Madhya 17.043//

TRANSLATION

Filled with devotion, Nityananda shed tears of love for Lord Caitanya, who was everything for Him—His life, wealth, and friend.

Text 44

prabhu bale,—“suna nityananda, haridasa

karo sthane kara pache amara prakasa//CB, Madhya 17.044//

TRANSLATION

The Lord said, “Listen, Nityananda and Haridasa. Do not tell anyone that you have seen Me.

Text 45

`ama na dekhila' bali' baliba vacana

amara ajnaya ei kahiba kathana//CB, Madhya 17.045//

TRANSLATION

“Tell everyone that you did not see Me. You follow this order of Mine.

Text 46

muni aji sangope thakiba ei thani

ka're pache kaha yadi, mora dosa nai”//CB, Madhya 17.046//

TRANSLATION

“Today I will hide here. If you tell anyone, then do not blame Me for the consequences.”

Text 47

ei bali' prabhu nandanera ghare yaya

ei dui sangopa kaila prabhura ajnaya//CB, Madhya 17.047//

TRANSLATION

After speaking in this way, the Lord went to the house of Nandana Acarya. Following the Lord's order, the two kept this a secret.

Text 48

bhakta saba na paiya prabhura uddesa

duhkha-maya haila sabe sri-krsna-avesa//CB, Madhya 17.048//

TRANSLATION

Absorbed in love for Krsna, the devotees all became full of distress when they were unable to receive any news about the Lord.

Text 49

parama virahe sabe karena krandana

keha kichu na balaye, pode sarva-mana//CB, Madhya 17.049//

TRANSLATION

They began to cry due to feelings of intense separation. No one said anything as their hearts burned.

Text 50

sabara upara yena haila vajra-pata

maha-aparadha hailasantipura-natha//CB, Madhya 17.050//

TRANSLATION

Everyone felt like they had been struck by a thunderbolt, and Advaita, the Lord of Santipura, thought Himself a great offender.

Text 51

aparadha haiya prabhu prabhura virahe

upavasa kari' giya thakilena grhe//CB, Madhya 17.051//

TRANSLATION

Feeling that He had committed an offense, Advaita Prabhu went home and fasted due to intense separation from the Lord.

Text 52

sabei calila ghare sokakuli haiya

gauranga-carana-dhana hrdaye bandhiya//CB, Madhya 17.052//

TRANSLATION

Filled with lamentation, everyone returned to their homes with the treasure of Gauranga's lotus feet bound in their hearts.

Text 53

thakura aila nandana-acaryera ghare

vasila asiya visnu-khattara upare//CB, Madhya 17.053//

TRANSLATION

The Lord arrived at Nandana Acarya's house, where He sat down on the throne of Lord Visnu.

Text 54

nandana dekhiya grhe parama mangala

dandavat haiya padila bhumi-tala//CB, Madhya 17.054//

TRANSLATION

Seeing that the most auspicious personality has arrived in his house, Nandana Acarya offered obeisances by falling flat on the ground.

Text 55

satvare dilena ani' nutana vasana

tita-vastra edilena sri-sacinandana//CB, Madhya 17.055//

TRANSLATION

He quickly brought new clothes for Sri Sacinandana, who then changed His wet clothes.

COMMENTARY

The word tita means “wet” or “drenched.”

Text 56

prasada candana-mala, divya arghya gandha

candane bhusita kaila prabhura sri-anga//CB, Madhya 17.056//

TRANSLATION

Nandana Acarya offered arghya and fragrant oils as well as sandalwood paste and flower garland prasada. He decorated the Lord's body with the sandalwood paste.

Text 57

karpura-tambula ani' dilena sri-mukhe

bhaktera padartha prabhu khaya nija sukhe//CB, Madhya 17.057//

TRANSLATION

He then brought camphor and betel nuts and offered them to the Lord, who happily ate His devotee's offerings.

Text 58

pasarila duhkha prabhu nandana-sevaya

sukrti nandana vasi' tambula yogaya//CB, Madhya 17.058//

TRANSLATION

The Lord forgot all His distress by the service of the pious Nandana Acarya, who sat there offering betel nuts.

Text 59

prabhu bale,—“mora vakya sunaha nandana

aji tumi amare karibe sangopana”//CB, Madhya 17.059//

TRANSLATION

The Lord said, “O Nandana, listen to Me. Today you should hide Me here.”

Text 60

nandana balaye,—“prabhu, e bada duskara

kotha lukaiba tumi samsara bhitara?//CB, Madhya 17.060//

TRANSLATION

Nandana replied, “O Lord, this is very difficult. Where can You hide within this world?

Text 61

hrdaye thakiya na parila lukaite

vidita karila toma bhakta tatha haite//CB, Madhya 17.061//

TRANSLATION

“You could not hide in the hearts of the living entities. The devotees exposed You even from there.

Text 62

ye narila lukaite ksira-sindhu-majhe

se kemane lukaiba bahira-samaje?”//CB, Madhya 17.062//

TRANSLATION

“How can one who could not hide in the ocean of milk hide in an open society?”

COMMENTARY

Sri Gaurasundara is the origin of the three purusavataras—Karana, Garbha, and Ksirodakasayi. He is svayam-rupa, the origin of even Baladeva. Generally the localized Visnu independently resides in the hearts of all living entities of the material world. Because of this, some people consider Sri Gaurasundara to be Ksirodakasayi Visnu. Since the devotees considered Him to be the localized Visnu, He was unable to hide Himself. The universes, which are created and maintained by the purusavataras, are called the material creation. Therefore how is it possible for the localized Visnu to hide Himself anywhere within the universes? This fact was disclosed by the words of Nandana Acarya.

Text 63

nandana-acarya-vakya suni' prabhu hase

vancilena nisi prabhu nandana-avase//CB, Madhya 17.063//

TRANSLATION

After hearing the words of Nandana Acarya, the Lord smiled. He passed that night in Nandana's house.

Text 64

bhagyavanta nandana asesa-katha-range

sarva-ratri gonailathakurera sange//CB, Madhya 17.064//

TRANSLATION

The fortunate Nandana Acarya spent the entire night discussing the unlimited topics of Krsna with the Lord.

Text 65

ksana-praya gela nisa krsna-katha-rase

prabhu dekhe—divasa haila parakase//CB, Madhya 17.065//

TRANSLATION

As they relished topics of Krsna, the entire night passed like a moment. Then the Lord saw that dawn had broken.

Text 66

advaitera prati danda kariyathakura

sese anugraha mane badila pracura//CB, Madhya 17.066//

TRANSLATION

The Lord punished Advaita in this way, but ultimately He felt great compassion for Him.

Text 67

ajna kaila prabhu nandana-acarya cahiya//CB, Madhya 17.067//

TRANSLATION

“ekesvara srivasa pandite ana giya”

COMMENTARY

Looking at Nandana Acarya, the Lord instructed him, “Go and bring Srivasa Pandita alone.”

Text 68

satvare nandana gelasrivasera sthane

ailasrivase lana, prabhu yeikhane//CB, Madhya 17.068//

TRANSLATION

Nandana Acarya quickly went to Srivasa's house and returned to the Lord with Srivasa.

Text 69

prabhu dekhi' thakura pandita kande preme

prabhu bale,—“cinta kichu na kariha mane”//CB, Madhya 17.069//

TRANSLATION

On seeing the Lord, Srivasa Pandita began to cry out of love. The Lord said, “Do not worry.”

Text 70

sadaya haiya tanre jijnase apane//CB, Madhya 17.070//

TRANSLATION

“acaryera varta kaha achena kemane?”

COMMENTARY

In compassion, the Lord asked him, “Tell Me, how is Advaita Acarya doing?”

Text 71

“aro varta laha?” bale pandita srivasa//CB, Madhya 17.071//

TRANSLATION

“acaryera kali prabhu haila upavasa

COMMENTARY

“You are asking for more news?” Srivasa Pandita asked. “Yesterday Acarya fasted.

Text 72

achibare ache prabhu sabe deha-matra

darasana diya tare karaha krtartha//CB, Madhya 17.072//

TRANSLATION

“He is surviving only because He is destined to. Please show Yourself to Him and save Him.

COMMENTARY

The phrase achibare ache means “He is surviving because He is supposed to.”

Text 73

anya jana haile ki amarai sahi?

tomara se sabei jivana prabhu vahi//CB, Madhya 17.073//

TRANSLATION

“If someone else had punished Him, would we have tolerated it? O Lord, You alone are our life and soul.

Text 74

toma vina kali prabhu sabara jivana

mahasocya vasilama, ache ki karana?//CB, Madhya 17.074//

TRANSLATION

“Yesterday in lamentation we thought that without You, O Lord, why should we maintain our lives?

Text 75

yena danda karila vacana-anurupa

ekhane asiya hao prasada-sammukha”//CB, Madhya 17.075//

TRANSLATION

“You have given punishment like You said You would. Now please come and show Your mercy.”

Text 76

srivasera vacana suniya krpamaya

calila acarya prati haiya sadaya//CB, Madhya 17.076//

TRANSLATION

After hearing Srivasa's words, the most merciful Lord went to see Advaita Acarya.

Text 77

murchagata asi' prabhu dekhe acaryere

maha-aparadhi hena mane apanare//CB, Madhya 17.077//

TRANSLATION

When the Lord came and found Advaita Acarya was practically unconscious, He considered Himself a great offender.

Text 78

prasade haiya matta bule ahankare

paiya prabhura danda kampa deha-bhare//CB, Madhya 17.078//

TRANSLATION

After previously receiving the Lord's mercy, Advaita would wander about like He was intoxicated with pride, but after being punished by the Lord, His body trembled.

Text 79

dekhiya sadaya prabhu balaye uttara//CB, Madhya 17.079//

TRANSLATION

“uthaha acarya, hera, ami visvambhara”

COMMENTARY

On seeing His condition, the merciful Lord said, “O Acarya, get up and see. It is I, Visvambhara.”

Text 80

lajjaya advaita kichu na bale vacana

prema-yoge mane cinte prabhura carana//CB, Madhya 17.080//

TRANSLATION

Advaita was ashamed to say anything. In ecstatic love, He meditated on the Lord's lotus feet.

Text 81

ara bara bale prabhu,—“uthaha acarya

cinta nahi, uthi kara apanara karya”//CB, Madhya 17.081//

TRANSLATION

The Lord again said, “Get up, Acarya! Don't worry. Get up and perform Your duties.”

Text 82

advaita balaye,—“prabhu, karaila karya

yata kichu bala more, saba prabhu bahya//CB, Madhya 17.082//

TRANSLATION

Advaita said, “O Lord, You inspired Me to act the way I did. Whatever You are saying to Me now is all an external show.

Texts 83-87

more tumi nirantara lauyao kumati

ahankara diya more karao durgati

sabakare uttama diyacha dasya-bhava

amare diyacha prabhu yata kichu raga

laoyao apane danda karaha apane

mukhe eka bala tumi, kara ara mane

prana, dhana, deha, mana,—saba tumi mora

tabe more duhkha dao, thakurali tora

hena kara prabhu more dasya-bhava

diyacarane rakhaha dasi-nandana kariya” //CB, Madhya 17.082//

TRANSLATION

“You always treat Me in such a way that I become proud, and as a result, I suffer. O Lord, You have awarded everyone else the topmost mood of service, but You show Me reverence. You Yourself inspire Me and then You punish Me. You speak one thing and think another. You are My life, wealth, body, and mind, yet still You give Me misery. This is Your opulence. O Lord, please give Me the mood of service and keep Me at Your feet as the son of Your maidservant.”

COMMENTARY

Sri Advaita Prabhu said, “The punishment that was awarded to Me for the unauthorized activities of considering all the devotees My servants and receiving respect from the people of this world is just an indication of My misfortune. It is simply the opulence of Your mercy that You have awarded Me distress even though You have already taken everything away from Me. My only request is that You refrain from this and always see Me as Your servant. As the maidservants' sons live in the house of the opulent householders, in the same way You should always consider Me Your servant. This is My request.”

Text 88

suniya advaita-vakya sri-gaurasundara

advaitere kahe sarva-vaisnava-gocara//CB, Madhya 17.088//

TRANSLATION

On hearing the words of Advaita, Sri Gaurasundara spoke to Him in front of all the Vaisnavas.

Text 89

“suna suna acarya, tomara tattva kai

vyavahara drstanta dekhaha tumi ei//CB, Madhya 17.089//

TRANSLATION

“Listen, O Acarya, I am telling You the truth. Just consider this example that I am narrating.

Texts 90-92

raja-patra raja-sthane calaye yakhana

dvari-praharira saba kare nivedana

mahapatra yadi gocariya raja-sthane

jivya lai' dile rahe gosthira jivane

yei mahapatra-sthane kare nivedana

raja-ajna haile kate sei saba jana//CB, Madhya 17.090-92//

TRANSLATION

“When a royal administrator goes before the King, the guards place a request before him. And when the royal administrator meets the King and conveys the guards' request, he collects their wages and then distributes

them to the guards, who along with their families survive on that. If such a royal administrator, before whom the guards place their request, makes an offense, then by the order of the King those same guards do not hesitate to execute him.

COMMENTARY

The word jivya refers to the ingredients that are necessary for maintaining one's livelihood. The phrase gosthira jivane means “to maintain one's dependant family members.”

When a chief administrator goes to see the King, the guards request him to collect their wages for them. After this administrator conveys the guards' request before the King and collects the wages for their maintenance from the King, he distributes them among the guards, who maintain their family members with those wages. If such an influential person commits any offense to the King, then by the order of the King those same guards do not hesitate to take his life.

Text 93

saba rajya-bhara dei ye mahapatrere

aparadhe sabya-hate tare sasti kare//CB, Madhya 17.093//

TRANSLATION

“On one hand the royal administrator is entrusted with the responsibility of ruling the kingdom, and on the other hand he is killed for his offense.

COMMENTARY

On one hand he rewards for one's competence, and on the other hand he chastises for one's incompetence. Both occupations are present in his character.

Text 94

ei mate krsna maharaja-rajesvara

karta-harta brahma-siva yahara kinkara//CB, Madhya 17.094//

TRANSLATION

“In the same way, Krsna is the King of kings, while Brahma and Siva, the creator and annihilator, are His servants.

COMMENTARY

In the Srimad Bhagavatam (3.14.29) it is stated:

brahmadayo yat-krta-setu-pala

yat-karanam visvam idam ca maya

ajna-kari yasya pisaca-carya

aho vibhumnas caritam vidambanam

“Demigods like Brahma also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.” In his commentary on the Srimad Bhagavatam (5.10.11) Madhvacarya has stated: svamitvam tu harer eva mukhyam anyatra bhrtyata—“Lord Sri Hari is the supreme controller, and all others are His servants.” In the Srimad Bhagavatam (9.4.54) it is stated:

aham bhavo daksa-bhrgu-pradhanah

prajesa-bhutesa-suresa-mukhyah

sarve vayam yan-niyamam prapanna

murdhnyarpitam loka-hitam vahamah

“Such personalities as me and Lord Siva, as well as Daksa, Bhrgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Visnu, bowing our heads, to carry out His orders for the benefit of all living entities.” In his commentary on the Srimad Bhagavatam (1.3.6) Madhvacarya quotes the following Vedic statement: sa hi sarvadhi-patih sarva-palah sa isah sa visnuh patih visvasyatmesvarah—“That Lord Visnu is the master of everyone, including Brahma and Siva. He is the

maintainer of everyone, He is the controller of everyone, He is the protector of everyone, He is worshipable to everyone, and He is the director of everyone.” In the Caitanya-caritamrta (Adi 5.142) it is stated: ekale isvara krsna, ara saba bhrtya—“Lord Krsna alone is the supreme controller, and all others are His servants.” In his commentary on the Srimad Bhagavatam (11.2.47) Madhvacarya has stated: tad vasa itare sarve sri-brahmesapurasarah—“Krsna is the Supreme Personality of Godhead and all demigods including Brahma and Sankara are His subordinate servants.” In the Brhad-aranyaka Upanisad (2.5.15) it is stated: sa va ayam atma sarvesam bhutanam adhipatih sarvesam bhutanam raja—“The Supreme Personality of Godhead is the master and Lord of all living beings.” In the Mandukya Upanisad it is stated: esa sarvesvara esa sarva-jna eso 'ntaryamy esa yonih sarvasya prabhavapyayau hi bhutanam—“He is the Lord of all, He is omniscient, He is the Supersoul of all, He is the origin of all universes, and He is the creator and annihilator of all living entities.” In the Amrta-bindu Upanisad (4.7) Lord Vasudeva speaks as follows: sarvanugrahaka-tvena tad asmy aham vasudevas tad asmy aham vasudeva. iti—“Since I display mercy on everyone including Brahma, I am known as Vasudeva.” In the Maitrayany-upanisad it is stated: esa bhutadhi-patir esa bhuta-pala....sasta 'cyuto visnur narayanah—“He is the master of all living entities, and He is the maintainer of all living entities. Visnu alone awards punishment, and He is infallible.” In the Svetasvatara Upanisad (6.9) it is stated:

na tasya kascit patir asti loke

na cesita naiva ca tasya lingam

sa karanam karanadhipadhipo

na casya kascij janita na cadhipah

“No one is His master in this world. No one controls Him. He does not have a material body. He is the cause of all causes, and He is the master of all masters of the senses. No one is His father, and no one is His lord.”

Text 95

srsti-adi karite o diyachena sakti

sasti karile o keha na kare dvirukti//CB, Madhya 17.095//

TRANSLATION

“He gives the power to create, so if He awards punishment, no one can protest.

COMMENTARY

In the Srimad Bhagavatam (2.6.32) it is stated:

srjami tan-niyukto 'ham haro harati tad-vasah

“By His will, I create and Lord Siva destroys.” In the Visnu Purana (4.1.84) Lord Brahma speaks as follows:

yasya prasadad aham acyutasya

bhutah praja srsti karo 'ntakari

krodhac ca rudrah sthiti hetu bhuto

yasmac ca madhye purusah parasmat

“By the mercy of that infallible Lord, I create the material universe, Rudra, who appeared from the Lord's anger, annihilates the entire creation, and Visnu maintains.” In the Mahopanisad it is stated: sa brahmana srjati, sa rudrena vilapayati—“The Supreme Lord creates progeny through Brahma and annihilates them through Rudra.” In the Vamana Purana it is stated:

matsyadi rupi posayati nrsimho rudra samsthitah

vilapayed virinci-stha srjyate visnur avyayah

“The inexhaustible Lord Visnu maintains through His various forms like Matsya, annihilates through Nrsimha and Rudra, and creates through Brahma.”

Text 96

rama-adi, bhavadi o krsna-danda paya

prabhu sevakera dosa ksamaye sadaya//CB, Madhya 17.096//

TRANSLATION

“Consorts like Laksmi and personalities like Siva also receive punishment from Krsna, yet the Lord always forgives the offenses of His servants.

Text 97

aparadha dekhi' krsna yara sasti kare

janme janme dasa sei balila tomare//CB, Madhya 17.097//

TRANSLATION

“If Krsna punishes one for his offense, then I tell You that he is the servant of Krsna birth after birth.

Text 98

uthiya karaha snana, kara aradhana

nahika tomara cinta, karaha bhojana”//CB, Madhya 17.098//

TRANSLATION

“Get up, take bath, and perform Your worship. Then take Your meal without anxiety.”

Text 99

prabhura vacana suni' advaita ullasa

dasera suniya danda haila bada hasa//CB, Madhya 17.099//

TRANSLATION

On hearing the Lord's words, Advaita became joyful. Realizing that He was punished as a servant, He laughed.

Text 100

“ekhane se bali natha, tora thakurali”

nacena advaita range diya karatali//CB, Madhya 17.100//

TRANSLATION

Advaita exclaimed, “Now I can say You are My Lord!” Then He danced in ecstasy.

Text 101

prabhura asvasa suni' anande vihvala

pasarila purva yata viraha-sakala//CB, Madhya 17.101//

TRANSLATION

When Advaita Acarya heard the Lord's words of assurance, He was overwhelmed in ecstasy and forgot the previous distress He had felt due to separation.

Text 102

sakala vaisnava haila parama ananda

takhane hasena haridasa-nityananda//CB, Madhya 17.102//

TRANSLATION

All the Vaisnavas felt great ecstasy, and Haridasa and Nityananda then began to laugh.

Text 103

e saba paramananda-lila-katha-rase

keha keha vancita haila daiva-dose//CB, Madhya 17.103//

TRANSLATION

Due to misfortune some people are deprived of relishing the topics of these most ecstatic pastimes of the Lord.

Text 104

caitanyera prema-patra sri-advaita-raya

e sampatti `alpa'-hena bujhaye mayaya//CB, Madhya 17.104//

TRANSLATION

Sri Advaita Prabhu is the recipient of Lord Caitanya's love. Due to illusion some people consider such opulence as insignificant.

COMMENTARY

Persons who are under the influence of maya consider Advaita Prabhu, who was the recipient of Mahaprabhu's love, as a rich person with insignificant wealth.

Text 105

`alpa' kari' na maniha `dasa' hena nama

alpa bhagye `dasa' nahi kare bhagavan//CB, Madhya 17.105//

TRANSLATION

Do not think that “servant” implies insignificance. The Lord does accept one as a servant if he is less fortunate.

COMMENTARY

Ignorant materialistic Mayavadis think that to become Prabhu, or master, in this world is most desirable, because a servant has to suffer like an obedient dog. Therefore a master is always comparatively more respectable than a servant. Those who have no intelligence to

discriminate between the characteristics of Vaikuntha and the characteristics of the material world are certainly unfortunate and devoid of piety. Those unfortunate people who consider the ordinary demigods as equal to the devotees of the Lord, the Deity form of Visnu as equal to a piece of stone that is trodden under the feet of cows and asses, the spiritual master as a mortal being, the holy names and mantras of Visnu as ordinary words, the devotees of Visnu as belonging to a particular mundane community, the water that has washed the feet of Visnu or the Vaisnavas as ordinary water, and the Vaisnavas as belonging to a particular status in accordance with their nondevotional qualities (in other words, those who categorize the devotees of Visnu according to their varnasrama status, their age, their beauty, or their wealth) are bound by eight material ropes and oppressed by six types of material miseries. The consideration that objects of material enjoyment are equal to the remnants of the Lord takes one to hell. Such classes of people try to equate the service of the Lord with the service of material objects. Since such impersonal conceptions of such unfortunate persons prevent them from realizing that the service of the Lord is eternal, full of knowledge and uninterrupted ecstasy and that the service of the Supreme Lord is the propensity of all spirit souls, they are deprived of spiritual enjoyment; and since they are intoxicated by material enjoyment and unable to see the distinctions between the Lord and His devotees, they imagine that everything is impersonal. Unfortunate fruitive workers are covered and thrown by the material conceptions created by maya. Only living entities who are endowed with piety worship the Supreme Lord. Not realizing that service to the sac-cid-ananda Lord is the eternal propensity of the eternal spirit souls, who are spiritual particles of the spiritual whole, miscreants who are induced by three kinds of false ego waste their human form of life. Products of matter are situated on inferior and superior levels in this material world. Therefore if one object becomes “master” and engages another object in his service, such distinctions cause the living entities inconvenience. O foolish quarrelsome followers of the various branches of the Vedas, rather than remaining in your own branch, glorifying your own qualities, and describing the faults of others, thereby falling from the platform of the Absolute Truth by imagining that all bodies are independent of Visnu and by considering that Visnu is a product of matter, take shelter of the Ekayana branch of the Vedas. The Ekayana branch of the Vedas has removed the misfortune of the followers of various Vedic branches. O less-fortunate persons, do not forget your

service to the Supreme Lord due to material knowledge; longing for the service of Visnu will result in auspiciousness for you. Unfortunate people commit offenses by finding faults in others. Since by the mercy of the Supreme Lord the Lord's servants do not have any faults, they engage in the Lord's unalloyed devotional service based on the Ekayana path. The Supreme Lord, who is the reservoir of all transcendental qualities, is fully spiritual; therefore do not consider that this spiritual truth is subject to being covered and thrown by the illusory energy or that it is affected by material faults and qualities. The omniscient embodiment of spiritual ecstasy and ocean of unlimited transcendental qualities and auspiciousness, Syamasundara, is the devotees' object of worship and most dear Lord. The endeavor to become dear to that most dear object is called dasya, or servitude. The inauspiciousness that people who take intoxicants invite due to proudly identifying themselves as the enjoyers of material objects is diametrically opposite the mood of service to the worshipable object. What to speak of this, the topics of servitude culminating in impersonalism described by Srikantha, the spiritual master of Apyaya Diksita, are abominable and cannot be applicable to the devotees of Visnu. The topics of servitude and the philosophy of Saiva-visistadvaita, which imitates impersonalism, that are found among those who are not devoted to Visnu are simply indications of their misfortune. Impersonalistic conceptions can never devour those who have received the qualification to engage in the Lord's service.

Text 106

age haya mukti, tabe sarva-bandha-nasa

tabe se haite pare sri-krsnera dasa//CB, Madhya 17.106//

TRANSLATION

First one attains liberation, then his material bondage is destroyed, then he can become the servant of Lord Krsna.

COMMENTARY

Until one is freed from the clutches of material knowledge, he cannot understand the vidvad-rudhi of sound vibrations. In such a situation, one

is unable to render service. The devotees who are servants of the Supreme Lord become liberated only when they retire from the sense of lording it over material enjoyment. After becoming liberated, the santa-bhaktas develop an intense desire to attain the platform of dasya. Those who are servants of matter think that the liberated souls' service attitude is restricted within the abomination of the material world. They then become completely bound by the ropes of temporary desires. The eternal propensity of the pure spirit soul who is completely freed from all designations that are covetable according to material considerations is service to the Supreme Lord. In this regard one should discuss the Krsna-karnamrta verse: bhaktis tvayi sthiratara [bhaktis tvayi sthiratara bhagavan yadi syad, daivena nah phalati divya-kisora-murtihmuktih svayam mukulitanjali sevate 'sman, dharmartha-kama-gatayah samaya-pratiksah "If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of dharma [religiosity], artha [economic development] and kama [sense gratification] stand with her." (Krsna-karnamrta 107)].

Text 107

ei vyakhya kare bhasyakarera samaje

mukta-saba lila-tattva kahi' krsna bhaje//CB, Madhya 17.107//

TRANSLATION

Commentators on the scriptures explain that liberated souls worship Krsna, who enjoys transcendental pastimes.

COMMENTARY

Sarvajna Visnusvamipada, who propounded the philosophy of suddhadvaita, has said: mukta api lilaya vigraham krtva bhagavatam bhajante—"Abandoning all mundane thoughts such as Mayavada, eternally liberated persons eternally worship the Lord, who is the embodiment of eternal pastimes." But later on, following Sankaracarya's impersonal philosophy, the followers of Saiva-visistadvaita, such as

Srikantha and his disciple Apyaya Diksita, imagined that the ultimate goal of transient devotional service was impersonalism. Not being satisfied with such impersonalism, those who engage in the unalloyed worship of Krsna become freed from the concepts of both Saiva-visistadvaita and the incomplete mood of visistadvaita, which is the goal of the suddhadvaita philosophy, and engage in the worship of the Supreme Personality of Godhead, Adhoksaja Krsna, in parakiya-bhava [paramour love] of the conjugal mellow, the topmost of the five rasas.

The word bhasyakara refers to Sri Ramanuja, who followed in the footsteps of Bodhayana and wrote the commentary Sri-bhasya, based on the philosophy of visistadvaita. In his writings he has mentioned topics of various philosophies such as Baudhayana, Tanka, Dravida, Bopadeva, Kapardi, and Bharati. In his writings he also pointed out the differences of opinion in personalities like Atreya Rsi, Asmarathya, Audulomi, Karsnajini, Kasakrtsna, Jaimini and Badari. Sankaracarya and the followers of his impersonal philosophy have produced various doctrines. The four different commentaries written by Vaisnavas of the four authorized sampradayas, which are under the shelter of devotional service, have never condoned the philosophy of impersonalism. Since the commentary of the Lingayet-sampradaya, which follows the philosophy of Buddhism, and the commentaries of the Sankara-sampradaya deny the eternality of worship, it is indicated that in their opinion the liberated state is impersonal and inactive. The descriptions of servitude found in the commentary of Srikantha have ultimately awarded impersonalism the topmost platform. Nonliberated persons have no qualification to realize the pastimes of the Lord, because they are intoxicated by mundane conceptions. Those who consider Advaita Prabhu an impersonalist can never attain devotional service. In order to point out the discrepancies in the philosophy of kevaladvaita, Sri Advaita Prabhu created a doubt about the goal of life, placed it before Sri Gaurasundara, and distributed the Lord's conclusion to the entire world. The conclusions imagined by foolish people who remain entangled with the first three of the five limbs of Nyaya are constructed on material foundations. Not remaining entangled in such material conceptions, the commentators who engage in the eternal worship of the Lord have described the eternal variegatedness of the liberated souls through the descending process. The nonliberated materialists cannot do so.

In the Caitanya-caritamrta (Madhya 24.130) it is stated:

`bhaktye jivan-mukta' gunakrsta hana krsna bhaje

“Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Krsna. Thus they engage in His service.” In the Bhagavad-gita (18.54) it is stated:

brahma-bhutah prasannatma

na socati na kanksati

samah sarvesu bhutesu

mad-bhaktim labhate param

“One who is thus transcendentally situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”

Text 108

krsnera sevaka-saba krsna-sakti dhare

aparadhi haile o krsna sasti kare//CB, Madhya 17.108//

TRANSLATION

The servants of Krsna have the power of Krsna. If they commit any offense, Krsna punishes them.

COMMENTARY

Those who have become liberated from the variegatedness of temporary objects that are not related to Krsna and have attained knowledge of and association with Krsna can never fall from the devotional service of Krsna for even a moment. The omnipotent Krsna protects His servants in all respects. Krsna is the only director of punishment and mercy. He punishes those materialists whose hearts are inclined to offense. By receiving the punishment of the Lord, the living entities become free from offenses.

Text 109

hena krsna-bhakta-name kona sisya-gana

alpa-hena jnane dvandva kare anuksana//CB, Madhya 17.109//

TRANSLATION

Some neophytes consider such devotees of Krsna as insignificant and constantly quarrel with them.

COMMENTARY

Those foolish so-called devotees who pick quarrels among themselves due to their narrow-mindedness are offenders at the feet of the Vaisnavas, and as a result they achieve unlimited misery. If someone without understanding of the Vaisnavas' activities and symptoms takes the side of one Vaisnava and criticizes another, then he does not see the Vaisnavas but sees only their external state.

Text 110

se saba duskrti ati janiha niscaya

yate sarva-vaisnavera paksa nahi laya//CB, Madhya 17.110//

TRANSLATION

Know for certain that they are all most sinful, therefore they do not actually support any Vaisnava.

Text 111

sarva-prabhu—gauracandra, ithe dvidha ya'ra

tara bhakti suddha nahe, sei duracara//CB, Madhya 17.111//

TRANSLATION

Anyone who has even the slightest doubt that Gauracandra is the Lord of all is sinful, and his devotion is not pure.

COMMENTARY

Sri Gaurasundara is the only true reconciler of the contradictions that are found in the philosophies of the various commentators on the Vedanta-sutra. Gaurasundara is also the master of reconciling all worldly disagreements. The misbehavior of those who engage in scrutinizing Sri Nityananda and Advaita without knowing, “Sri Caitanyadeva alone is the Lord of all,” can never be called pure devotional service. The ideologies preached by the followers of the thirteen current apa-sampradayas by either taking advantage of or acting against Sri Caitanyadeva are all sinful and are respectable to mental speculators. Unless one possesses unalloyed devotion for Sri Gaurasundara he becomes sinful due to the absence of pure devotional service.

Text 112

gardabha-srgala-tulya sisya-gana laiyakeha bale,—//CB, Madhya 17.112//

TRANSLATION

“ami `raghunatha' bhava giya”

COMMENTARY

Some instruct their ass and foxlike disciples, “Go and meditate on me as Ramacandra.”

The philosophy of impersonalism, which is accepted at heart by those in the Ramanandi-jamayet-sampradaya, is widely accepted. The followers of the philosophy of Saiva-visistadvaita propagate sivo 'ham—“I am Siva.” The followers of the Ramanandi-jamayet-sampradaya temporarily worship Lord Ramacandra. Srikantha's worship of Siva is similar. Therefore, not remaining confined in the consideration of simply sivo 'ham, persons like Apyaya Diksita have preached the philosophy of impotent Brahman. Such perverted mentality arises from their acceptance of sinful instructions. In order to act like gurus, persons who

are envious of bona fide gurus and Vaisnavas accept some fools and rogues as disciples and extend their authority over them. As a result, these thirteen apa-sampradayas have brought about their own ruination on the pretext of worshiping Gaura. Since their disciples have rejected the process of perfecting the human form of life and accepted the mentality of animals, they have presented their gurus as Ramacandra.

Text 113

srsti, sthiti, pralaya karite sakti ya'ra

caitanya-dasatva bai bada nahi ara//CB, Madhya 17.113//

TRANSLATION

There can be nothing superior to becoming the servant of Lord Caitanya, who has the power to create, maintain, and annihilate.

COMMENTARY

Living entities have no position more relishable than the service of Sri Caitanyadeva, who is the only authority for creation, maintenance, and annihilation of the cosmic manifestation. All other positions are temporary, full of ignorance, and distressful.

Text 114

ananta brahmanda dhare prabhu balarama

sei prabhu-dasya kare, keba haya ana?//CB, Madhya 17.114//

TRANSLATION

Lord Balarama supports unlimited universes, yet He is the servant of the Lord. What then to speak of ordinary persons?

COMMENTARY

Sri Baladeva Prabhu, the sole controller of innumerable universes, does not accept any activity as substantial other than the service of Lord Krsna.

Text 115

jaya jaya haladhara nityananda raya

caitanya-kirtana sphure yanhara krpaya//CB, Madhya 17.115//

TRANSLATION

All glories to Lord Nityananda-Haladhara, by whose mercy the glories of Lord Caitanya manifest!

Text 116

tanhara prasade haya caitanyete rati

yata kichu bali saba tanhara sakati//CB, Madhya 17.116//

TRANSLATION

By His mercy one develops attachment for Lord Caitanya. Whatever I speak is due to His mercy.

Text 117

amara prabhura prabhu sri-gaurasundara

e bada bharasa citte dhari nirantara//CB, Madhya 17.117//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord. I constantly keep this conviction in my heart.

Text 118

sri-caitanya nityananda-canda panhu jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 17.118//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends this English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Seventeen, entitled “The Lord's Wandering Throughout Navadvipa and Descriptions of the Devotees' Glories.”

CBP 18: Mahaprabhu's Dancing as a Gopi

Chapter Eighteen: Mahaprabhu's Dancing as a Gopi

This chapter describes how Mahaprabhu expressed a desire to enact the pastimes of Vraja, the Lord's order to Sadasiva and Buddhimanta Khan to arrange the necessary costumes, the Lord's assigning who will dress as whom, the Lord's declaration regarding who is qualified to see the dance, Advaita Prabhu and Srivasa Pandita's expression of their disqualification for seeing the dance, the Lord's awarding everyone the qualification to see the dance, the Lord and the devotees' arrival at the house of Candrasekhara for enacting the dance, some Vaisnavas' dressing in costumes, the Lord's dancing in the dress of the supreme goddess (adya-sakti), the purpose behind His dressing as the supreme goddess, Gadadhara's dancing in the dress of Rama, the devotees' offering of prayers, everyone's crying in separation at the end of night, the Lord's breast-feeding of all the devotees in the mood of a mother, and the effulgence pervading the house of Candrasekhara for seven days.

One day Mahaprabhu expressed to the devotees a desire to enact the pastimes of Vraja and ordered Sadasiva and Buddhimanta Khan to arrange various items such as conchshells, bodices, silk saris, and ornaments. He also designated which associate would wear which dress. When on the Lord's order Buddhimanta Khan arranged the required costumes, the Lord became extremely pleased. In the course of expressing to the devotees His desire to dance as Laksmi, the Lord said,

“No one other than self-controlled persons are qualified to see this dance.” Upon hearing these words from the Lord, all the devotees became distressed. When Advaita Prabhu and Srivasa Pandita expressed their inability to see the dance because they were not in control of their senses, Mahaprabhu smiled and said that on that particular day, they would all be self-controlled yogis qualified to see the Lord's dancing. By the Lord's mercy, they would not be bewildered.

To enact this pastime, Mahaprabhu and His associates assembled at the house of Candrasekhara. Mother Saci, Visnupriya, and the family members of the assembled Vaisnavas were all brought there to see the Lord dance as Laksmi. When the devotees heard the Lord's instructions on how to dress, they became overwhelmed with ecstasy. Sri Advaita Acarya as an expert jester began dancing in various ways, Mukunda as an expert singer began to sing the glories of Krsna, and Haridasa as a constable with a stick in his hand began to caution everyone to be prepared to see the Lord dance in the dress of Laksmi. Srivasa came on stage dressed as Narada and indicated his actual identity by introducing himself as Narada, who travels throughout innumerable universes. He explained that he had just gone to Vaikuntha to see Krsna, but found that everything there was vacant. When he then heard about Krsna's advent in Nadia, he left there and came to Navadvipa, where he entered the pastime of the Lord's dancing in the dress of Laksmi.

Mother Saci and the wives of the Vaisnavas became absorbed in ecstatic love for Krsna as they watched Srivasa's wonderful dramatic enactment of pastimes. When mother Saci fell unconscious in ecstasy on seeing the attractive form of Srivasa, all the assembled chaste ladies revived her by chanting Krsna's names in her ear. In this way everyone inside and outside the house became overwhelmed with ecstatic love and forgot themselves. Meanwhile, inside the house Visvambhara dressed Himself as Rukmini. Absorbed in her mood and considering Himself the daughter of the King of Vidarbha, He recited a verse from Srimad Bhagavatam describing the contents of the letter Rukmini sent to Krsna. With tears in His eyes, He pretended to write a letter on the ground with His finger. Upon hearing this verse, the Vaisnavas began to cry and chant the name of Hari in ecstasy. After passing about three hours of drama in this way, Gadadhara and Brahmananda came on stage in the mood and dress of Vraja damsels. Gadadhara then began to dance in ecstatic love as

Rama, the goddess of fortune. Meanwhile, Mahaprabhu as the supreme goddess and Nityananda as an elderly grandmother came on stage. According to their respective sentiments, some saw the Lord as Kamala, some saw Him as Laksmi, some saw Him as Sita, and some saw Him as Mahamaya. Even those who saw the Lord throughout their life were unable to recognize Him. What to speak of others, even mother Saci was unable to recognize the Lord. At that time, by the Lord's mercy, everyone felt as if He was their mother, so they became overwhelmed with ecstatic love.

No one could understand what mood the Lord was dancing in, but after hearing His various statements, various persons felt He was dancing in the mood of Rukmini, Mahacandi, or Sri Radha. In this way He taught everyone about the characteristics and glories of His various energies. When the Lord was dancing as the supreme goddess, Nityananda fell unconscious to the ground and all the devotees began to cry loudly in ecstatic love. After a while Visvambhara took the Deity of Gopinatha on His lap and in the mood of Maha-Laksmi sat down on the throne. By the order of the Lord, the devotees offered Him various prayers and begged for His merciful glance. When the Vaisnavas and their chaste wives noticed that dawn had broke, they could not maintain their composure out of lamentation. On seeing the Vaisnavas cry, the Lord, as the mother of the universe, began to breast-feed them. As a result, all their miseries were vanquished and they became intoxicated with the mellows of ecstatic love.

By the Lord's inconceivable potency, the house of Candrasekhara Acarya was brightly illuminated for seven days. As a result of that, people were unable to look at it. When people inquired about the cause of this, the Vaisnavas simply smiled and did not reveal anything.

Chapter 18 Mahaprabhu's Dancing as a Gopi

This chapter describes how Mahaprabhu expressed a desire to enact the pastimes of Vraja, the Lord's order to Sadasiva and Buddhimanta Khan to arrange the necessary costumes, the Lord's assigning who will dress as whom, the Lord's declaration regarding who is qualified to see the

dance, Advaita Prabhu and Srivasa Pandita's expression of their disqualification for seeing the dance, the Lord's awarding everyone the qualification to see the dance, the Lord and the devotees' arrival at the house of Candrasekhara for enacting the dance, some Vaisnavas' dressing in costumes, the Lord's dancing in the dress of the supreme goddess (adya-sakti), the purpose behind His dressing as the supreme goddess, Gadadhara's dancing in the dress of Rama, the devotees' offering of prayers, everyone's crying in separation at the end of night, the Lord's breast-feeding of all the devotees in the mood of a mother, and the effulgence pervading the house of Candrasekhara for seven days.

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in Nadia, he left there and came to Navadvipa, where he entered the pastime of the Lord's dancing in the dress of Laksmi.

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of lamentation. On seeing the Vaisnavas cry, the Lord, as the mother of the universe, began to breast-feed them. As a result, all their miseries were vanquished and they became intoxicated with the mellows of ecstatic love.

By the Lord's inconceivable potency, the house of Candrasekhara Acarya was brightly illuminated for seven days. As a result of that, people were unable to look at it. When people inquired about the cause of this, the Vaisnavas simply smiled and did not reveal anything.

Text 1

jaya jaya jagata-mangala gauracandra

dana deha' hrdaye tomara pada-dvandva//CB, Madhya 18.001//

TRANSLATION

All glories to Gauracandra, the benefactor of the entire universe! O Lord, please place Your lotus feet within my heart.

Text 2

jaya jaya nityananda-svarupera prana

jaya jaya bhakata-vatsala guna-dhama//CB, Madhya 18.002//

TRANSLATION

All glories to the life and soul of Nityananda Svarupa! All glories to the Lord, who is affectionate to His devotees and who is the abode of all good qualities!

Text 3

bhakta-gosthi sahita gauranga jaya jaya

sunile caitanya katha bhakti labhya haya//CB, Madhya 18.003//

TRANSLATION

All glories to Gauranga with His devotees! By hearing topics about Lord Caitanya, one attains devotional service.

Text 4

hena-mate navadvipe visvambhara-raya

sankirtana-rasa prabhu karaye sadaya//CB, Madhya 18.004//

TRANSLATION

In this way Lord Visvambhara constantly remained absorbed in the mellows of sankirtana while residing in Navadvipa.

Text 5

madhya-khanda katha bhai suna eka-mane

laksmi-kace prabhu nrtya karila yemane//CB, Madhya 18.005//

TRANSLATION

O brothers, please hear with fixed mind the topics of the Madhya-khanda, which describes how the Lord danced in the dress of Laksmi.

COMMENTARY

The phrase laksmi-kace means "to act in the dress of Laksmi."

Text 6

eka-dina prabhu balilena saba-sthane

aji nrtya karibana ankera vidhane//CB, Madhya 18.006//

TRANSLATION

One day the Lord informed everyone, "Today we will perform a drama according to prescribed rules.

COMMENTARY

The Sahitya-darpana, Chapter Six, text 7 explains: The word anka refers to one of the ten types of theatrical performances. Each scene of a drama is called an anka. In each anka the hero must be directly or indirectly featured so that the mood and mellows will manifest. The dialogue should be concise and easily understood, and the passages should not include many compound words. Irrelevant subjects should be completed within one anka. Although irrelevant subjects should be completed within one anka, topics related with the principal subject should be present in each anka and should continue till the final anka, when the principal subject will be concluded. Many main themes should not be described in one anka. The conclusion of the drama should not be presented in a preceding anka but should only be presented in the final one. Each anka should consist of many events. There should be more dialogue than poetry. There should not be any subject in an anka that is opposed to the hero's execution of religious rituals. A prolonged event should not be condensed into one anka but should be presented in serialized form. Although the hero may not be present in each anka, topics related to him must be present. An anka should generally be presented by three or four actors. In one anka there should not be too many subjects like calling from a distance, killing, fighting, revolution within a state or country, marriage, feasting, cursing, offering garlands, death, playing chess, biting lips in lust, touching breasts or other embarrassing acts, sleeping, drinking, seizing a city, taking bath, or applying cosmetics. An anka should not be too long. The characters of a queen, the subjects, the ministers, and the merchants should be clearly defined and should awaken emotions and sentiments within the audience. During a fight, no one should be present on stage other than the participants.

The phrase ankera vidhane means “according to the rules prescribed for an anka.”

Text 7

sadasiva buddhimanta khanere dakiya

balilena prabhu,—“kaca sajja kara giya//CB, Madhya 18.007//

TRANSLATION

The Lord called Sadasiva and Buddhimanta Khan and told them, “Arrange for some costumes.

Text 8

sankha, kanculi, patasadi, alankara

yogya yogya kari' sajja kara sabakara//CB, Madhya 18.008//

TRANSLATION

“Collect conchshells, bodices, silk saris, and ornaments suitable for all the participants.

Text 9

gadadhara kacibena rukminira kaca

brahmananda tara budi sakhi suprabhata//CB, Madhya 18.009//

TRANSLATION

“Gadadhara will dress as Rukmini, and Brahmananda will be her elderly female companion named Suprabha.

Text 10

nityananda haibena badai amara

kotoyala haridasa jagaite bhara//CB, Madhya 18.010//

TRANSLATION

“Nityananda will be My grandmother, and Haridasa will be a guard who will keep everyone alert.

COMMENTARY

The word badai refers to an elderly grandmother. The elderly lady of Vrndavana is Paurnamasi. She is none other than Yogamaya, the instrument for Radha and Krsna's meetings.

In Caitanya-candrodaya-nataka (3.11) it is stated:

sri-radha-krsna-samyoga karini jarativa

sayogamaya bhagavati nityananda-tanumsrita

“Sri Nityananda came on stage as the elderly ascetic goddess Yogamaya, who is expert in arranging the meetings of Radha and Krsna.”

Text 11

srivasa—narada-kaca, snataka—srirama

`deutiya aji muni' balaye sriman”//CB, Madhya 18.011//

TRANSLATION

“Srivasa will dress as Narada, and Srirama will be someone who has just bathed. Sriman will volunteer to hold the torch.

COMMENTARY

The word deutiya refers to one who holds a torch, and the word snataka refers to a brahmana who is returning from taking bath.

Text 12

advaita balaye,—“ke karibe patra-kaca?”

prabhu bale,—“patra simhasane gopinatha//CB, Madhya 18.012//

TRANSLATION

Advaita said, “Who will dress as the hero? The Lord replied, “The hero will be Gopinatha, who is sitting on the throne.”

Text 13

satvara calaha buddhimanta khana tumi

kaca sajja kara giya, nacibana ami”//CB, Madhya 18.013//

TRANSLATION

“O Buddhimanta, go quickly and arrange the costumes so that I may dance.”

COMMENTARY

The word kaca means “dress,” “decorations,” or “actors' costumes.” The word sajja means “prepare” or “arrange.”

Text 14

ajnasire kari' sadasiva buddhimanta

grhe calilena, anandera nahi anta//CB, Madhya 18.014//

TRANSLATION

Accepting the Lord's order on their heads, Sadasiva and Buddhimanta returned home in unlimited ecstasy.

Text 15

sei-ksane kathiyara-candoyatani

yakaca sajja karilena sundara kariya//CB, Madhya 18.015//

TRANSLATION

They immediately raised a canopy made in Kathiyara and prepared many

attractive costumes.

COMMENTARY

The phrase kathiyara candoya refers to a canopy made in Katihar, Bihar.

Text 16

laiya yateka kaca buddhimanta khana

thuilena lanathakurera vidyamana//CB, Madhya 18.016//

TRANSLATION

After collecting the necessary costumes, Buddhimanta Khan brought them before the Lord.

Text 17

dekhiya haila prabhu santosita mana

sakala vaisnava-prati balila vacana//CB, Madhya 18.017//

TRANSLATION

On seeing the costumes, the Lord was satisfied at heart. He spoke to the Vaisnavas as follows.

Text 18

“prakrti-svarupa nrtya haibe amara

dekhite ye jitendriya, ta'ra adhikara//CB, Madhya 18.018//

TRANSLATION

“I will dance as the Lord's potency. Only one who is selfcontrolled is qualified to watch.

Text 19

sei se yaiba aji badira bhitare

ye jana indriya dharite sakti dhare”//CB, Madhya 18.019//

TRANSLATION

“Only those who are in control of their senses will be allowed to remain within the house.”

Text 20

laksmi-vese anka-nrtya kariba thakura

sakala vaisnava-ranga badila pracura//CB, Madhya 18.020//

TRANSLATION

Realizing that the Lord would dance in the dress of Laksmi, all the Vaisnavas felt great happiness.

Text 21

sese prabhu katha-khani karilena dadha

suniya haila sabe visadita bada//CB, Madhya 18.021//

TRANSLATION

But then when they heard the Lord's strict order, they became filled with lamentation.

COMMENTARY

To test the intelligence of the materialists by proposing to dance in the dress of Laksmi, Sri Gaurasundara revealed that the mental speculators have no qualification to realize the variegated pastimes of the transcendental Lord. Those who in illusion consider themselves enjoyers and the women of this world as objects of enjoyment follow in the footsteps of Ravana by maintaining the sinful desire to become the

husband of Sita. The service of Laksmi is the highest principle of Vaisnavism. Those who rather than serving Laksmi attempt to become “master of Laksmi” while proudly considering themselves “enjoyers” are not even qualified to become servants of Laksmi on the path of awe and veneration, what to speak of becoming qualified to serve the Lord in madhurya-rasa, or conjugal love. Whenever Sri Gaurasundara displays the pastimes of His internal potencies, realization that He is directly Lord Krsna is obstructed. Those who desire to enjoy Gaura as His consorts proudly consider Gaurasundara as simply the object of their enjoyment.

Texts 22-23

sarvadye bhumite anka dilena acarya

“aji nrtya darasane mora nahi karya

ami se ajitendriya na yaiba tatha”

srivasa pandita kahe,—“mora oi katha” //CB, Madhya 18.022-23//

TRANSLATION

Scratching a line on the ground, Advaita Acarya was the first to speak, “I am unable to see the dance today. I am not in control of My senses, so I will not attend.”Srivasa Pandita said, “I was going to say the same thing.”

COMMENTARY

Drawing a line on the ground, Advaita Prabhu was the first to speak. “I am not able to watch such a dance. A person who is not in control of his senses is not qualified to see such a dance, and I am such a person.” Following His example, Srivasa Pandita expressed similar thoughts.

Text 24

suniyathakura kahe isat hasiya//CB, Madhya 18.024//

TRANSLATION

“tomara na gele nrtya kahare laiya”

COMMENTARY

On hearing their words, the Lord slightly smiled and said, “If you do not go, then who will attend the dance?”

Text 25

sarva-ranga-cudamani caitanya-gosani

punahajna karilena,—“karo cinta nai//CB, Madhya 18.025//

TRANSLATION

Lord Caitanya, the crest jewel of all enjoyers, again declared, “Do not worry.

Text 26

mahayogesvara aji tomara haibadekhiya

amare keha moha na paiba”//CB, Madhya 18.026//

TRANSLATION

“Today you will all become great mystic yogis. None of you will be bewildered while seeing Me dance.”

Text 27

suniya prabhura ajna advaita, srivasa

sabara sahita maha paila ullasa//CB, Madhya 18.027//

TRANSLATION

Upon hearing the Lord's declaration, Advaita, Srivasa, and the other devotees all became overjoyed.

Text 28

sarva-gana sahita thakura visvambhara

calila acarya-candrasekharera ghara//CB, Madhya 18.028//

TRANSLATION

Lord Visvambhara and His associates then went to the house of Candrasekhara Acarya.

Text 29

ai calilena nija vadhura sahite

laksmi-rupe nrtya bada adbhuta dekhite//CB, Madhya 18.029//

TRANSLATION

Mother Saci and her daughter-in-law went there to see the Lord's wonderful dance in the role of Laksmi.

Text 30

yata apta vaisnava-ganera parivara

calila aira sange nrtya dekhibara//CB, Madhya 18.030//

TRANSLATION

The family members of all the Vaisnavas also accompanied mother Saci to see the dance.

Text 31

sri-candrasekhara-bhagya tara

ei simayara ghare prabhu prakasila e mahima//CB, Madhya 18.031//

TRANSLATION

This was the limit of Sri Candrasekhara's good fortune, for the Lord manifested this pastime at his house.

Text 32

vasilathakura sarva-vaisnava sahite

sabare haila ajna sva-kaca kacite//CB, Madhya 18.032//

TRANSLATION

Upon arriving there, the Lord sat down with all the Vaisnavas and then ordered them to dress in their costumes.

Text 33

kara-yode advaita balila bara-bara//CB, Madhya 18.033//

TRANSLATION

“more ajna prabhu kon kaca kacibara?”

COMMENTARY

With folded hands, Advaita repeatedly asked, “O Lord, tell Me, which dress should I wear?”

Text 34

prabhu bale,—“yata kaca, sakali tomara

iccha-anurupa kaca kaca' apanara”//CB, Madhya 18.034//

TRANSLATION

The Lord replied, “All the costumes are Yours. Put on whichever You wish.”

Text 35

bahya nahi advaitera, ki kariba kaca?

bhrukuti kariya bule santipura-natha//CB, Madhya 18.035//

TRANSLATION

Advaita had no external consciousness. What need did He have for a costume? The Lord of Santipura wandered around with His eyebrows in a frown.

Text 36

sarva-bhave nace maha-vidusaka-praya

ananda-sagara-majhe bhasiya vedaya//CB, Madhya 18.036//

TRANSLATION

He danced in various moods like an expert jester and floated in an ocean of bliss.

Text 37

maha-krsna-kolahala uthila sakala

anande vaisnava-saba haila vihvala//CB, Madhya 18.037//

TRANSLATION

A tumultuous vibration of Krsna's names arose there, and all the Vaisnavas became overwhelmed in ecstasy.

Text 38

kirtanera subharambha karila mukunda//CB, Madhya 18.038//

TRANSLATION

“rama-krsna bala hari gopala govinda”

COMMENTARY

Mukunda began to lead kirtana as follows: “Rama Krsna Bala, Hari Gopala Govinda!”

Text 39

prathame pravista haila prabhu haridasa

maha dui gompha kari' vadane vilasa//CB, Madhya 18.039//

TRANSLATION

Haridasa Prabhu appeared first on stage. His charming face was decorated with a long handlebar moustache.

Text 40

maha-paga sobhe sire dhati-paridhana

danda haste sabare karaye savadhana//CB, Madhya 18.040//

TRANSLATION

He was dressed in a loincloth, and His head was adorned with a large turban. With a stick in his hand, he cautioned everyone.

Text 41

“are are bhai saba hao savadhana

naciba laksmira vese jagatera prana”//CB, Madhya 18.041//

TRANSLATION

“O brothers, get ready! The life and soul of the universe will now dance in the dress of Laksmi.”

COMMENTARY

The phrase jagatera prana refers to Sri Gaurasundara.

Text 42

hate nadi cari-dike dhaiya vedaya

sarvange pulaka `krsna' sabare jagaya//CB, Madhya 18.042//

TRANSLATION

As he ran about with a stick in his hand alerting everyone, the hairs of his body stood on end out of love for Krsna.

COMMENTARY

The word nadi refers to a bamboo pole, a stick, or a cane.

Text 43

“krsna bhaja, krsna seva, bala krsna nama”

dambha kari' haridasa karaye ahvana//CB, Madhya 18.043//

TRANSLATION

Haridasa proudly invited everyone, “Worship Krsna, serve Krsna, chant Krsna's names!”

Text 44

haridasa dekhiya sakala-gana hase//CB, Madhya 18.044//

TRANSLATION

“ke tumi, ekhaya kene”sabei jijnase

COMMENTARY

Everyone laughed as they watched Haridasa. They inquired, “Who are you, and why are you here?”

Text 45

haridasa bale,—“ami vaikuntha-kotala

krsna jagaiya ami buli sarva-kala//CB, Madhya 18.045//

TRANSLATION

Haridasa replied, “I am a watchman of Vaikuntha. I always wander around awakening people to Krsna consciousness.

Text 46

vaikuntha chadiya prabhu ailena etha

prema-bhakti lotaiba thakura sarvatha//CB, Madhya 18.046//

TRANSLATION

“The Lord has left Vaikuntha and come here. He will distribute pure love of God everywhere.

Text 47

laksmi-vese nrtya aji kariba apane

prema-bhakti luti' aji lao savadhane”//CB, Madhya 18.047//

TRANSLATION

“Today He will personally dance in the dress of Laksmi. Therefore carefully plunder that ecstatic love today.”

Text 48

eta bali' dui gompha mucudiya hate

bada diya bule gupta-murarira sathe//CB, Madhya 18.048//

TRANSLATION

After speaking in this way, he curled his moustache and ran about with Murari Gupta.

Text 49

dui maha-vihvala krsnera priya-dasa

du'yere sarire gauracandrera vilasa//CB, Madhya 18.049//

TRANSLATION

Those two dear servants of Krsna were both overwhelmed in love, for Gauracandra enjoyed His pastimes in their bodies.

Text 50

ksaneke narada-kaca kaciyasrivasa

pravesila sabha-majhe kariya ullasa//CB, Madhya 18.050//

TRANSLATION

Shortly thereafter Srivasa joyfully came on stage dressed as Narada.

Text 51

maha-dirgha paka dadi, phonta sarva gaya

vina-kandhe, kusa-haste cari-dike caya//CB, Madhya 18.051//

TRANSLATION

He had a long white beard, and His entire body was decorated with dots

of sandalwood paste. He carried a vinaon his shoulder and kusa grass in his hand as he looked all around.

Text 52

ramai pandita kakse kariya asana

hate kamandulu, pache karila gamana//CB, Madhya 18.052//

TRANSLATION

Ramai Pandita followed behind him with a waterpot in his hand and a straw mat under his arm.

Text 53

vasite dilena rama pandita asana

saksat narada yena dila darasana//CB, Madhya 18.053//

TRANSLATION

Ramai Pandita offered him the straw mat to sit on. It appeared as though Narada had personally appeared there.

Text 54

srivasera vesa dekhi' sarva-gana hase

kariya gabhira nada advaita jijnase//CB, Madhya 18.054//

TRANSLATION

On seeing Srivasa's dress, everyone laughed. Advaita questioned him in a grave voice.

Text 55

“ke tumi aila etha, kon va karane?”

srivasa balena,—“suna kahi ye vacane//CB, Madhya 18.055//

TRANSLATION

“Who are you? Why have you come here?” Srivasa replied, “Please hear my words.

Text 56

`narada' amara nama krsnera gayana

ananta brahmande ami kariye bhramana//CB, Madhya 18.056//

TRANSLATION

“My name is Narada. I sing Krsna's glories while wandering throughout innumerable universes.

Text 57

vaikunthe gelana krsna dekhibara tare

sunilama krsna gela nadiya-nagare//CB, Madhya 18.057//

TRANSLATION

“I went to Vaikuntha to see Krsna, but I heard there that Krsna had gone to Nadia.

Text 58

sunya dekhilama vaikunthera ghara-dvara

grhini-grhastha nahi, nahi parivara//CB, Madhya 18.058//

TRANSLATION

“I saw that the houses in Vaikuntha were vacant. I could not find any men, women, or families there.

Text 59

na pari rahite sunya-vaikuntha dekhiya

ailama apana thakura sanariya//CB, Madhya 18.059//

TRANSLATION

“I could not remain in a deserted Vaikuntha, so remembering the Lord I came here.

Text 60

prabhu aji nacibena dhari' laksmi-vesa

ataeva e sabhaya amara pravesa”//CB, Madhya 18.060//

TRANSLATION

“Today the Lord will the dance in the dress of Laksmi, therefore I have entered this assembly.”

Text 61

srivasera narada-nistha-vakya suni'

hasiya vaisnava-saba kare jaya-dhvani//CB, Madhya 18.061//

TRANSLATION

After hearing Srivasa speak words that were befitting Narada, all the Vaisnavas laughed and chanted, “Jaya! Jaya!”

Text 62

abhinna-narada yena srivasa pandita

sei rupa, sei vakya, sei se carita//CB, Madhya 18.062//

TRANSLATION

Srivasa Pandita looked just like Narada, with the same form, same words, and same characteristics.

Text 63

yata pati-vrata-gana—sakala laiya

ai dekhe krsna-sudha-rase magna haiya//CB, Madhya 18.063//

TRANSLATION

Mother Saci and the other chaste ladies all became absorbed in the nectarean mellows of Krsna consciousness as they watched.

Text 64

malinire bale ai,—"ini ki pandita?"

malini balaye,—"suni ai suniscita"//CB, Madhya 18.064//

TRANSLATION

Mother Saci asked Malini, "Is that Srivasa Pandita?" Malini replied, "Yes, it certainly is."

Text 65

parama vaisnaviai sarva-loka-mata

srivasera murti dekhi' haila vismita//CB, Madhya 18.065//

TRANSLATION

Mother Saci was a great Vaisnavi and the mother of the universe. She was struck with wonder on seeing Srivasa's form.

Text 66

anande padila ai haiya murcchita

kothao nahika dhatu, sabe camakita//CB, Madhya 18.066//

TRANSLATION

Mother Saci fell unconscious out of ecstasy. Everyone was astonished to see that there was no sign of life in her body.

Text 67

satvare sakala pati-vrata nari-gana

karna-mule `krsna krsna' kare sanarana//CB, Madhya 18.067//

TRANSLATION

The chaste ladies there softly chanted the names of Krsna into her ear.

Text 68

samvit paiya ai govinda sanare

pati-vrata-gane dhare, dharite na pare//CB, Madhya 18.068//

TRANSLATION

As mother Saci regained her external consciousness, she remembered Govinda. Although the chaste ladies tried to pacify her, they were unable.

Text 69

ei mata ki ghara-bahire sarva-jana

bahya nahi sphure, sabe karena krandana//CB, Madhya 18.069//

TRANSLATION

In this way everyone inside and outside the room lost external consciousness and began to cry.

Text 70

grhantare vesa kare prabhu visvambhara

rukminira bhave magna haila nirbhara//CB, Madhya 18.070//

TRANSLATION

As Lord Visvambhara put on His dress inside one of the rooms, He became fully absorbed in the mood of Rukmini.

Text 71

apana na jane prabhu rukmini-avese

vidarbhera suta yena apanare vase//CB, Madhya 18.071//

TRANSLATION

Being absorbed in the mood of Rukmini, the Lord forgot Himself and considered Himself the daughter of the Vidarbha King.

Text 72

nayanera jale patra likhaye apane

prthivi haila patra, anguli kalame//CB, Madhya 18.072//

TRANSLATION

He then began to write a letter, using His tears as ink, the ground as paper, and His finger as pen.

COMMENTARY

Being absorbed in the mood of Rukmini, Sri Gaurasundara began to shed tears of love. Those tears were used as ink, the surface of the earth was used as the letter or paper, and His finger was used as a pen.

Text 73

rukminira patra—sapta-sloka bhagavate

ye ache, padaye taha kandite kandite//CB, Madhya 18.073//

TRANSLATION

He cried as He read Rukmini's letter, consisting of seven verses from the Srimad Bhagavatam.

Text 74

gita-vandhe suna sata slokera vyakhyana

ye kathasunile svami haya bhagavan//CB, Madhya 18.074//

TRANSLATION

The Supreme Lord becomes the husband of one who hears the purport of those seven verses.

Text 75

The Srimad Bhagavatam (10.52.37) states:

srutva gunan bhuvana-sundara srnvatam te

nirvisya karna-vivarair harato 'nga-tapam

rupam drsam drsimatam akhilartha-labhamtvayy

acyutavisati cittam apatrapam me//CB, Madhya 18.075//

TRANSLATION

“O most beautiful Krsna, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If someone sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.”

Text 76

“suniya tomara guna bhuvana-sundara

dura bhela anga-tapa trividha duskara//CB, Madhya 18.076//

TRANSLATION

“O beauty of the worlds, after hearing of Your qualities, the insurmountable threefold miseries have been destroyed.

COMMENTARY

The phrase trividha duskara tapa refers to the three unavoidable miseries of adhyatmika, adhibhautika, and adhidaivika—miseries inflicted by the body and mind, by other living entities, and by natural disturbances.

Text 77

sarva-nidhi-labha tora rupa-darasana

sukhe dekhe, vidhi yare dileka locana//CB, Madhya 18.077//

TRANSLATION

“Seeing Your form is like attaining the greatest treasure. Such a form is seen only by one who has been awarded suitable eyes by the creator.

Text 78

suni' yadu-simha tora yasera vakhana

nirlajja haiya citta yaya tuya sthana//CB, Madhya 18.078//

TRANSLATION

“O lionlike personality of the Yadu dynasty, by hearing the descriptions of Your glories, my heart has shamelessly been drawn to You.

Text 79

kon kulavati dhira ache jaga-majhe

kala pai' tomara carana nahi bhaje//CB, Madhya 18.079//

TRANSLATION

“What chaste sober woman of this world would not worship Your lotus feet upon receiving the opportunity?

COMMENTARY

The phrase kala pai means “on getting the opportunity.”

The Srimad Bhagavatam (10.52.38) states:

ka tva mukunda mahati kula-sila-rupa-

vidya-vayo-dravina-dhamabhir atma-tulyam

dhira patim kulavati na vrnita kanya

kale nr-simha nara-loka-mano-'bhiramam

“O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded, marriageable girl of a good family would not choose You as her husband when the proper time has come?”

Text 80

vidya, kula, sila, dhana, rupa, vesa, dhame

sakala viphala haya tomara vihane//CB, Madhya 18.080//

TRANSLATION

“Without You one's education, family, character, wealth, beauty, dress, and residence are all useless.

Text 81

mora dharstya ksama kara tridasera raya

na pari' rakhite citta tomare misaya//CB, Madhya 18.081//

TRANSLATION

“O Tridasa-raya, please forgive my arrogance, for I am unable to control my heart, which wants to merge with You.

Texts 82-84

eteke varila tora carana-yugala

manah, prana, buddhi—tonhe arpila sakala

patni-pada diya more kara nija dasi

mora bhage sisupala nahuka vilasi

krpa kari' more parigraha kara natha

yena simha-bhaga nahe srgalera satha//CB, Madhya 18.082-84//

TRANSLATION

“That is why I have accepted Your lotus feet as my life and soul. I have offered my mind, life, and intelligence to You. Please make me Your maidservant by accepting me as Your wife. Do not let me become the

object of Sisupala's enjoyment. O Lord, please accept me, because what is meant for the lion should not be taken by the jackal.

COMMENTARY

The Srimad Bhagavatam (10.52.39) states:

tan me bhavan khalu vrtah patir anga jayam

atmarpitas ca bhavato 'tra vibho vidhehi

ma vira-bhagam abhimarsatu caidya arad

gomayu-van mrga-pater balim ambujaksa

“Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Sisupala never touch the hero's portion like a jackal stealing the property of a lion.”

Texts 85-86

vrata, dana, guru-dvija-devera arcana

satya yadi seviyachon acyuta-carana

tabe gadagraja mora hau pranesvara

dura hau sisupala, ei mora vara//CB, Madhya 18.085-86//

TRANSLATION

“If I have actually observed any vows, given in charity, worshiped the gurus, brahmanas, and demigods, or served the lotus feet of the Supreme Lord, then, O Gadagraja, I pray for the benediction that You become the Lord of my life and drive away Sisupala.

COMMENTARY

The Srimad Bhagavatam (10.52.40) states:

purtesta-datta-niyama-vrata-deva-vipra

gurv-arcanadibhir alam bhagavan paresah

aradhito yadi gadagraja etya panim

grhnatu me na damaghosa-sutadayo 'nye

“If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals, and vows, and also by worshiping the demigods, brahmanas, and gurus, then may Gadagraja come and take my hand, and not Damaghosa's son or anyone else.”

Texts 87-89

kali mora vivaha haiba hena ache

aji jhata aisaha, vilamba kara pache

gupte asi' rahiba vidarbhapura-kache

sese sarva-sainya-sange asibe samaje

caidya, salva, jarasandha—mathiya sakala

haribeka more dekhaiya bahubala//CB, Madhya 18.085-86//

TRANSLATION

“My marriage is fixed for tomorrow, so come quickly today without delay. Stay secretly near Vidarbhapura, and later enter the city with Your army. After defeating Sisupala, Salva, and Jarasandha, display Your strength by kidnapping me.

COMMENTARY

The Srimad Bhagavatam (10.52.41) states:

svo bhavini tvam ajitodvahane vidarbhan

guptah sametya prtana-patibhih paritah

nirmathya caidya-magadhendra-balam prasahya

mam raksasena vidhinodvaha virya-sulkam

“O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and Magadhendra and marry me in the Raksasa style, winning me with Your valor.”

Text 90

darpa-prakasera prabhu ei se samaya

tomara vanitasisupala-yogya naya//CB, Madhya 18.090//

TRANSLATION

“O Lord, now is the time to manifest Your pride. Your wife is never meant to be usurped by Sisupala.

Texts 91-92

vini bandhu vadhi' more hariba apane

tahara upaya balon tomara carane

vivahera purva-dine kula-dharma ache

nava-vadhu-jana yaya bhavanira kache//CB, Madhya 18.090//

TRANSLATION

“I submit at Your lotus feet a means by which You may kidnap me without killing any well-wishers. There is a custom in our family that the day before marriage, the bride-to-be goes to the temple of goddess Bhavani.

COMMENTARY

The Srimad Bhagavatam (10.52.42) states:

antah-purantara-carim anihatya bandhun

tvam udvahe katham iti pravadamy upayam

purve-dyur asti mahati kula-deva-yatrayasyam

bahir nava-vadhur girijam upeyat

“Since I will be staying within the inner chambers of the palace, You may wonder, `How can I carry you away without killing some of your relatives?' But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family's deity, and in this procession the new bride goes outside the city to visit goddess Girija.”

Text 93

sei avasare prabhu haribe amare

na mariba bandhu, dosa ksamiba amare//CB, Madhya 18.093//

TRANSLATION

“O Lord, take advantage of this opportunity to kidnap me. Do not kill any well-wisher, and forgive me for my offenses.

Texts 94-96

yahara carana-dhuli sarva ange snana

umapati cahe, cahe yateka pradhana

hena dhuli prasada na kara yadi more

mariba kariya vrata, balilun tomare

yata janme pana tora amulya carana

tavat mariba, suna kamala-locana//CB, Madhya 18.093//

TRANSLATION

“If You do not bless me with the dust of Your lotus feet, which is desired by the husband of Uma and other great personalities, then I vow to end my life. O lotus-eyed Lord, I will continue to give up bodies birth after birth until I attain Your invaluable lotus feet.

COMMENTARY

The Srimad Bhagavatam (10.52.43) states:

yasyanghri-pankaja-rajah-snapanam mahanto

vanchanty uma-patir ivatma-tamo-'pahatyai

yarhy ambujaksa na labheya bhavat-prasadam

jahyam asun vrata-krsan sata-janmabhih syat

“O lotus-eyed one, great souls like Lord Siva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.”

Text 97

cala cala brahmana satvara krsna-sthane

kaha giya e sakala mora nivedane”//CB, Madhya 18.097//

TRANSLATION

“O brahmana, go quickly and inform Krsna of my desire.”

Text 98

ei-mata bale prabhu rukmini-avese

sakala vaisnava-gana preme kande hase//CB, Madhya 18.098//

TRANSLATION

In this way the Lord spoke in the mood of Rukmini as all the Vaisnavas cried and smiled in ecstatic love of God.

Text 99

hena ranga haya candrasekhara-mandire

catur-dike hari-dhvani suni uccaihsvare//CB, Madhya 18.099//

TRANSLATION

Such blissful pastimes took place at the house of Candrasekhara. The loud vibration of Hari's names filled the four directions.

Text 100

`jaga jaga jaga' dake prabhu-haridasa

naradera kace nace pandita-srivasa//CB, Madhya 18.100//

TRANSLATION

Haridasa Prabhu called to everyone, "Wake up! Wake up!" as Srivasa Pandita danced in the dress of Narada.

Text 101

prathama prahare ei kautuka-visesa

dvitiya prahare gadadhara-paravesa//CB, Madhya 18.101//

TRANSLATION

After three hours passed with these blissful scenes, Gadadhara came on stage.

COMMENTARY

The phrase gadadhara-paravesa refers to the entry of Gadadhara.

Text 102

suprabha tahana sakhi kari' nija-sange

brahmananda tahana badai bule range//CB, Madhya 18.102//

TRANSLATION

He happily wandered about with Brahmananda, who accompanied Gadadhara in the role of his female companion Suprabha.

Text 103

hate nadi, kankhe dali, neta paridhana

brahmananda ye-hena badai vidyamana//CB, Madhya 18.103//

TRANSLATION

With a stick in one hand, a basket under the other arm, and dressed in fine cotton cloth, Brahmananda looked just like an elderly lady.

Text 104

daki' bale haridasa,—“ke saba tomara?”

brahmananda bale,—“yai mathura amara”//CB, Madhya 18.104//

TRANSLATION

Haridasa called out, “Who are you?” Brahmananda replied, “We are going to Mathura.”

Text 105

srivasa balaye,—“dui kahara vanita?”

brahmananda bale,—“kene jijnasa varata?”//CB, Madhya 18.105//

TRANSLATION

Srivasa asked, “Who are your husbands?” Brahmananda then said, “Why are you asking?”

Text 106

srivasa balaye,—“janibare na juyaya?”

`haya' bali' brahmananda mastaka dhulaya//CB, Madhya 18.106//

TRANSLATION

Srivasa said, “Is it not proper for us to know?” Brahmananda shook his head and replied, “That's right.”

Text 107

gangadasa bale,—“aji kothaya rahiba?”

brahmananda bale,—“tumi sthana-khani diba”//CB, Madhya 18.107//

TRANSLATION

Gangadasa inquired, “Where will you stay today?” Brahmananda said, “You will give us a place.”

Text 108

gangadasa bale,—“tumi jijnasila bada

jijnasiya karya nahi jhata tumi nada”//CB, Madhya 18.108//

TRANSLATION

Gangadasa then said, “You are asking too much. There is no need to ask. Go somewhere else.”

COMMENTARY

The word nada means “go elsewhere.”

Text 109

advaita balaye,—“eta vicare ki kaja

`matr-sama paranari' kena deha' laja?//CB, Madhya 18.109//

TRANSLATION

Advaita said, “There is no need for such questions. Other's wives are equal to one's mother. Why embarrass them?

Text 110

nrtya-gite priya bada amara thakura

ethaya nacaha, dhana paiba pracura”//CB, Madhya 18.110//

TRANSLATION

“My Lord is fond of dancing and singing, so dance here and you will obtain great wealth.”

Text 111

advaitera vakya suni' parama santose

nrtya kare gadadhara prema parakase//CB, Madhya 18.111//

TRANSLATION

Gadadhara was most satisfied on hearing the words of Advaita. He then began to dance in ecstatic love.

Text 112

rama-vese gadadhara nace manohara

samaya-ucita gita gaya anucara//CB, Madhya 18.112//

TRANSLATION

Gadadhara danced wonderfully in the dress of Rama, the goddess of fortune, as his companion sang appropriate songs.

Text 113

gadadhara-nrtya dekhi' ache kon jana

vihvala haiya nahi karena krandana?//CB, Madhya 18.113//

TRANSLATION

Who would not become overwhelmed and cry on seeing the dancing of Gadadhara?

Text 114

prema-nadi vahe gadadharera nayane

prthivi haila sikta, dhanya kari' mane//CB, Madhya 18.114//

TRANSLATION

Drenched by tears of love flowing like a river from Gadadhara's eyes, the earth considered herself fortunate.

Text 115

gadadhara haila yena ganga murti

matisatya satya gadadhara krsnera prakrti//CB, Madhya 18.115//

TRANSLATION

Gadadhara appeared like the personification of the Ganges. In fact, he is the potency of Lord Krsna.

Text 116

apane caitanya baliyache bara bara//CB, Madhya 18.116//

TRANSLATION

“gadadhara mora vaikunthera parivara”

COMMENTARY

Lord Caitanya has repeatedly declared, “Gadadhara is My consort in Vaikuntha.”

Text 117

ye gaya, ye dekhe, saba bhasilena preme

caitanya-prasade keha bahya nahi jane//CB, Madhya 18.117//

TRANSLATION

Those who sang and those who watched all floated in waves of ecstatic love. By Lord Caitanya's mercy, they lost all external consciousness.

Text 118

`hari hari' bali' kande vaisnava-mandala

sarva-gane haila ananda-kolahala//CB, Madhya 18.118//

TRANSLATION

All the Vaisnavas cried as they chanted, “Hari! Hari!” A commotion of ecstasy arose among them.

Text 119

caudike suniye krsna-premera krandana

gopikara vese nace madhava-nandana//CB, Madhya 18.119//

TRANSLATION

The sound of crying in ecstatic love for Krsna was heard everywhere as the son of Madhava danced in the dress of a gopi.

COMMENTARY

The phrase madhava-nandana refers to Sri Gadadhara Pandita, the son of Madhava Misra.

Text 120

henai samaye sarva-prabhu visvambhara

pravesa karila adya-sakti-vesa-dhara//CB, Madhya 18.120//

TRANSLATION

At that time Visvambhara, the Lord of lords, came on stage dressed as the supreme goddess.

Text 121

age nityananda budi-badaira vese

banka banka kari' hante, prema-rase bhase//CB, Madhya 18.121//

TRANSLATION

Nityananda, in the dress of an elderly lady, floated in waves of ecstasy as He hobbled in a bent position on stage in front of the Lord.

COMMENTARY

The word banka means “bent over,” “crooked,” or “hunched.”

Text 122

mandali haiya saba vaisnava rahila

jaya jaya mahadhvani karite lagila//CB, Madhya 18.122//

TRANSLATION

All the Vaisnavas loudly c hanted together, “Jaya! Jaya!”

Text 123

keha nare cinite thakura visvambhara

hena alaksita vesa ati manohara//CB, Madhya 18.123//

TRANSLATION

Lord Visvambhara was disguised in such an enchanting dress that no one could recognize Him.

Texts 124-125

nityananda-mahaprabhu—prabhura badai

tanra pache prabhu, ara kichu cihna nai

ataeva sabe cinilena `prabhu ei'

vese keha lakhite na pare `prabhu sei'//CB, Madhya 18.123//

TRANSLATION

Since the Lord walked behind Nityananda Prabhu, who was the Lord's elderly lady companion, everyone could understand, “This is the Lord.” Otherwise, no one could recognize Him by His dress.

Text 126

sindhu haite pratyaksa ki haila kamala?

raghusimha-grhini ki janakiaila?//CB, Madhya 18.126//

TRANSLATION

Has Kamala directly appeared from the ocean? Has Janaki, the wife of the lion of the Raghu dynasty, come?

Text 127

kiba mahalaksmi, kiba aila parvati?

kiba vrndavanera sampatti murtimati?//CB, Madhya 18.127//

TRANSLATION

Has Maha-Laksmi or Parvati appeared? Has the treasure of Vrndavana personally come?

COMMENTARY

The phrase vrndavanera sampatti, “the treasure of Vrndavana,” refers to Varsabhanavi, the daughter of King Vrsabhanu.

Text 128

kiba bhagirathi, kiba rupavati daya?

kiba sei mahesa-mohini mahamaya?//CB, Madhya 18.128//

TRANSLATION

Is she Ganga, is she compassion personified, or is she Mahamaya, the enchanter of Lord Siva?

Text 129

ei mate anyonye sarva-jane-jane

na ciniya prabhure apane moha mane//CB, Madhya 18.129//

TRANSLATION

In this way everyone was bewildered and unable to recognize the Lord.

Text 130

ajanma dhariya prabhu dekhaye yahara

tathapi lakhite nare tilarddheka ta'ra//CB, Madhya 18.130//

TRANSLATION

Even those who saw the Lord since His birth could not recognize Him at all.

Text 131

anyera ki daya, ai na pare cinite

ai bale,—“laksmi kiba aila nacite?”//CB, Madhya 18.131//

TRANSLATION

What to speak of others, even mother Saci could not recognize Him. She said, “Has Laksmi come to dance?”

Text 132

acintya avyakta kiba mahayogesvari

bhaktira svarupa haila apani sri-hari//CB, Madhya 18.132//

TRANSLATION

Has Lord Hari personally become the inconceivable transcendental goddess of all mystic perfections and the personification of devotional service?

Text 133

mahamahesvara hara ye rupa dekhiya

mahamoha pailena parvati laiya//CB, Madhya 18.133//

TRANSLATION

On seeing this form, even Lord Siva, the best of all demigods, and Parvati became illusioned.

COMMENTARY

One should discuss Srimad Bhagavatam (8.12.12-25).

Text 134

tabe ye nahila moha vaisnava-sabara

purva anugraha ache, ei hetu tara//CB, Madhya 18.134//

TRANSLATION

But the assembled Vaisnavas were not bewildered because of the benediction they had previously received.

Text 135

krpa-jala-nidhi prabhu haila sabare

sabara janani-bhava haila antare//CB, Madhya 18.135//

TRANSLATION

The Lord became like an ocean of mercy to everyone. In their hearts they all accepted Him as their mother.

Text 136

paraloka haite yena aila janani

anande krandana kare apana na jani'//CB, Madhya 18.136//

TRANSLATION

Feeling as if their mother had come from the spiritual world, they cried in ecstasy and forgot themselves.

Text 137

ei mata advaitadi prabhure dekhiya

krsna-prema-sindhu-majhe bulena bhasiya//CB, Madhya 18.137//

TRANSLATION

As Advaita and the other devotees saw the Lord in this way, they floated in an ocean of ecstatic love for Krsna.

Text 138

jagata-janani bhave nace visvambhara

samaya-ucita gita gaya anucara//CB, Madhya 18.138//

TRANSLATION

As Visvambhara danced in the mood of the mother of the universe, His followers sang appropriate songs.

Text 139

hena dadhaite keha nare kona jana

kon prakrtira bhave nace narayana?//CB, Madhya 18.139//

TRANSLATION

No one was certain in which consort's mood Lord Narayana was dancing.

COMMENTARY

The word dadhaite means “to know with conviction.”

Text 140

kakhanao balaye “dvija, krsna ki aila?”

takhana bujhiye yena vidarbhera bala//CB, Madhya 18.140//

TRANSLATION

When He inquired, “O brahmana, has Krsna come?” then it was understood that He was in the mood of a young lady of Vidarbha.

COMMENTARY

The phrase vidarbhera bala refers to Rukmini, the daughter of the King of Vidarbha. As Rukmini inquired from the brahmana after his return from delivering her letter to Krsna, Mahaprabhu, being absorbed in the mood of Rukmini, made a similar inquiry.

Text 141

nayane ananda-dhara dekhiye yakhana

murtimati ganga yena bujhiye takhana//CB, Madhya 18.141//

TRANSLATION

When the devotees saw tears of ecstasy flow from His eyes, they considered Him to be the Ganges personified.

Text 142

bhavavese yakhana va atta atta hase

mahacandi-hena sabe bujhena prakase//CB, Madhya 18.142//

TRANSLATION

When He laughed loudly in ecstatic love, He appeared to everyone just like Mahacandi.

Text 143

dhaliyadhaliya prabhu nacaye yakhane

saksat revati yena kadambari-pane//CB, Madhya 18.143//

TRANSLATION

When the Lord staggered about while dancing, He appeared just like Revati after she had drunk some intoxicating beverage.

COMMENTARY

The word revatirefers to the consort of Sri Baladeva.

Text 144

ksane bale,—"cala badai, yai vrndavane"

gokula-sundari-bhava bujhiye takhane//CB, Madhya 18.144//

TRANSLATION

Another time when He said, "Come, dear old lady, let us go to Vrndavana," they understood that He was in the mood of a beautiful girl from Gokula.

Text 145

virasane ksane prabhu vase dhyana kari'

sabe dekhe yena mahakoti-yogesvari//CB, Madhya 18.145//

TRANSLATION

When He sat for meditation in the virasana posture, everyone saw Him as the goddess of millions of mystic perfections.

Text 146

ananta-brahmande yata nija-sakti ache

sakala prakase prabhu rukminira kace//CB, Madhya 18.146//

TRANSLATION

As the Lord danced in the dress of Rukmini, He manifested the role of all His various consorts from innumerable universes.

COMMENTARY

Since Rukmini is the fountainhead of all energies, she is the origin of all manifested consorts. All the direct expansions and expansions of the expansions of that fountainhead manifest within the fourteen worlds in female forms to enact the pastimes of serving Krsna's various manifestations (His personal expansions and separated expansions).

Text 147

vyapadesa mahaprabhu sikhaya sabare

pache mora sakti kona jane ninda kare//CB, Madhya 18.147//

TRANSLATION

The Lord manifested this pastime to check everyone from criticizing His energies, or consorts.

COMMENTARY

The Mayavada philosophy, which denies the potency of the Absolute Truth, is based on mundane conceptions. By accepting the potencies of Lord Visnu as equal to the potencies of Rudra, the impersonalists reject

the concept of potency. Persons who follow the philosophy of material variegatedness recognize the mother of all universes and living entities and the enchantress of Mahesa as the predominating deity of material happiness and distress and attribute faults on her. So that no one would blaspheme the internal potency by considering her nondifferent from the external potency, Sri Gaurasundara enacted the pastimes of Rukmini to reveal to all living entities that the energy and the energetic are nondifferent.

Text 148

laukika vaidika yata kichu krsna-sakti

sabara sammane haya krsne drdha-bhakti//CB, Madhya 18.148//

TRANSLATION

By respecting the universal and transcendental energies of Krsna, one's devotion to Krsna becomes fixed.

COMMENTARY

By respecting Krsna's energies that are present within the fourteen worlds and His transcendental energies that are described in the Vedas, one's devotion to Krsna becomes fixed. Rather than considering the universal energies of Krsna as mundane, one should consider them transcendental and pray to them for devotional service to Krsna. Rather than seeing the energies of Krsna mentioned in the Vedas as mundane, if one respects them as maidservants of the gopis, then one's devotion to Krsna becomes strengthened.

Text 149

deva-droha karile krsnera bada duhkha

gana-saha krsna-puja karile se sukha//CB, Madhya 18.149//

TRANSLATION

Krsna is unhappy when the demigods are offended. If one worships Krsna along with His associates, He is pleased.

COMMENTARY

According to the demigods' respective qualifications, they are ideal examples for the living entities' acts of enjoyment. Everyone wanders within the heavenly and earthly planets in accordance with the direction of Krsna. They are motion pictures of Krsna's worship. If one serves Krsna with His associates, Krsna becomes particularly pleased. By becoming envious of heroes like the demigods and scenes that consist of false ego in the mode of goodness, one denies that they are related to the devotional service of Lord Visnu. When after giving up the desire for material enjoyment one begs all living entities, including the demigods, for the service of Krsna, then such natural prayers are devoid of all driving urges for material enjoyment. When living entities freed from the influence of mundane knowledge follow the examples of the Lord's associates and their characteristics, they become liberated from material concepts. Such maha-bhagavatas are fully capable of pleasing Krsna.

If after reading this verse one who is engaged in sense gratification dares to collect the ingredients for his own sense gratification from living entities like the demigods, Krsna is not pleased. Persons who are intoxicated by material enjoyment pose as enjoyers to enjoy the demigods and human beings. Since this is averse to the service of Krsna, Krsna becomes greatly unhappy. Knowing that demigod worship of this standard is simply cheating or hostile to the demigods, Krsna cannot become pleased. Faith in Srimad Bhagavatam and freedom from faultfinding in petty matters are symptoms of a pure devotee. In devotional scriptures there is no prescription for indulgence in blasphemy, even when there is an opportunity; rather, indulgence when induced by such an opportunity is malicious. One should see the presence of the Supreme Lord in all living entities, and one should consider the demigods as the Supreme Lord's associates. In the Bhakti-sandarbha it is stated: “The different demigods like Ganesa and Durga that are mentioned in reference to worship of the Lord's abode and associates are eternal associates of the Lord in Vaikuntha like Visvaksena and others. Therefore they are not like the Ganesa and Durga of the material world. Demigods like Ganesa and Durga born of the material energy are different from them. It is stated (Bhag. 2.9.10): na yatra maya kim utapare—`The illusory, external

energy has no jurisdiction in Vaikuntha, so what can be said of qualities like lust and greed?' That is why those forms of Ganesa and others are manifest from the spiritual energy of the Lord....The mundane Durga is a portion of and under the control of Yogamaya. This spiritual energy, Yogamaya, has engaged Durga of the material world as her maidservant and entrusted her with the service of protecting mantras [This Durga hides mantras from anyone who after receiving initiation in krsna-mantra does not chant that mantra, does not worship the predominating Deity of that mantra, or does not respect that mantra.], not as the predominating deity of service." If one discusses these statements of Srimaj Jiva Gosvami Prabhu and verses 28 and 29 from Srimad Bhagavatam, Eleventh Canto, Chapter Twenty-seven [nandam sunandam garudam pracandam candam eva ca, mahabalam balam caiva kumudam kamudeksanam, durgam vinayakam vyasam visvaksenam gurun suran, sve sve sthane tv abhimukhan pujayet proksanadibhih, "One should worship the Lord's associates Nanda and Sunanda, Garuda, Pracanda and Canda, Mahabala and Bala, and Kumuda and Kumudeksana. With offerings such as proksana one should worship Durga, Vinayaka, Vyasa, Visvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord."], no doubts will remain in this regard.

Text 150

ye sikhaya krsnacandra, sei satya haya

abhagya papistha-mati taha nahi laya//CB, Madhya 18.150//

TRANSLATION

Whatever Lord Krsnacandra teaches is the truth. Only unfortunate sinful persons do not accept it.

Text 151

sarva-sakti-svarupe nacaye visvambhara

keha nahi dekhe hena nrtya manohara//CB, Madhya 18.151//

TRANSLATION

Visvambhara thus danced in the form of His various consorts. No one had ever seen such an enchanting dance.

Text 152

ye dekhe, ye sune, yeba gaya prabhu-sange

sabei bhasena prema-sagara-tarange//CB, Madhya 18.152//

TRANSLATION

Those who saw, those who heard, and those who sang with the Lord all floated in waves of the ocean of ecstatic love.

Text 153

eka vaisnavera yata nayanera jala

sei yena maha-vanya vyapila sakala//CB, Madhya 18.153//

TRANSLATION

The tears of even one of those Vaisnavas were sufficient to create a flood.

Text 154

adya-sakti-vese nace prabhu gaurasimha

sukhe dekhe tanra yata caranera bhrnga//CB, Madhya 18.154//

TRANSLATION

The lionlike Gaura danced in the dress of the supreme goddess, as His servants who were like bees at His lotus feet joyfully watched.

COMMENTARY

The phrase adya-sakti, “the supreme goddess,” is explained as follows: From the material point of view, the Lord's original energy in the material world, which is born from His external energy, is called “adya-sakti.” The mother of the universe within the limited time factor is called “adya-sakti.” The eternal energetic Lord has three types of energies. The energy that produces, maintains, and destroys the perishable universe is the Lord's bahirangasakti, or external energy. This energy has two propensities—covering and throwing. Apart from this, the Supreme Lord's antaranga-sakti, or internal energy, manifests the eternal Vaikuntha planets. In this material world, which is a product of the external energy, five types of miseries and three modes of nature are present in mutual contention, but in the eternal self-manifested spiritual world, which is a product of the internal energy, there is no interruption in its blissful state. Between the internal and external energies there is one other energy that sometimes comes under the control of the internal energy and sometimes eagerly pursues the external energy.

Accepting the activities of His adya-sakti, Lord Gaurasundara enacted the pastime of dancing as a female. By accepting the dress of Rukmini, who is a manifestation of the internal energy, and by manifesting her worship of the Lord, Gaurasundara displayed her worldly connection through the material point of view.

Text 155

kampa, sveda, pulaka, asrura anta nai

murtimati bhakti haila caitanya-gosani//CB, Madhya 18.155//

TRANSLATION

Lord Caitanya became the personification of devotional service, with no end to His shivering, perspiring, hairs standing on end, and shedding of tears.

Text 156

nacena thakura dhari' nityananda-hata

se kataksa-svabhava balite sakti ka'ta//CB, Madhya 18.156//

TRANSLATION

The Lord held Nityananda's hand as He danced. Who has the power to describe the nature of His sidelong glance?

Text 157

sammukhe deuti dhare pandita sriman

catur-dike haridasa kare savadhana//CB, Madhya 18.157//

TRANSLATION

Sriman Pandita held a lamp before the Lord, and Haridasa alerted everyone in the four directions.

COMMENTARY

The word deuti refers to a lamp.

Text 158

henai samaye nityananda haladhara

padila murcchita hana prthivi-upara//CB, Madhya 18.158//

TRANSLATION

At that time Nityananda-Haladhara suddenly fell unconscious to the ground.

Text 159

kothaya va gela budi-badaira saja

krsnavese vihvala haila nagaraja//CB, Madhya 18.159//

TRANSLATION

What happened to His role as an elderly lady? The origin of Ananta Sesa became overwhelmed with love of Krsna.

COMMENTARY

The word nagaraja refers to Lord Sesa. Since Nityananda Prabhu is the origin of Lord Sesa, He has been addressed by this name.

Text 160

yei matra nityananda padila bhumite

sakala vaisnava-gana kande cari-bhite//CB, Madhya 18.160//

TRANSLATION

As soon as Nityananda fell to the ground, all the Vaisnavas in the four directions began to cry.

Text 161

ki adbhuta haila krsna-premera krandana

sakala karaya prabhu sri-sacinandana//CB, Madhya 18.161//

TRANSLATION

How wonderful was their weeping out of love for Krsna! Everything took place by the will of Sri Sacinandana.

Text 162

karo gala dhari' keha kande uccaraya

kaharo carana dhari' keha gadi' yaya//CB, Madhya 18.162//

TRANSLATION

Some cried loudly as they embraced others around the neck, and some rolled on the ground as they held other's feet.

Text 163

ksaneke thakura gopinathe kole kari'

mahalaksmi-bhave uthe khattara upari//CB, Madhya 18.163//

TRANSLATION

Then the Lord took the Deity of Gopinatha on His lap and sat on the throne in the mood of Maha-Laksmi.

Text 164

sammukhe rahila sabe yoda-hasta kari'

`mora stava pada' bale gauranga sri-hari//CB, Madhya 18.164//

TRANSLATION

As everyone stood with folded hands before the Lord, Sri Gaurahari told them, “Offer prayers to Me.”

Text 165

janani-avesa bujhilena sarva-gane

sei-rupe pade stuti, mahaprabhu sune//CB, Madhya 18.165//

TRANSLATION

Everyone understood that the Lord was absorbed in the mood of the mother, so they offered appropriate prayers, which were heard by the Lord.

Text 166

keha pade laksmi-stava, keha candi-stuti

sabe stuti pade yahara yena mati//CB, Madhya 18.166//

TRANSLATION

Some recited prayers to Laksmi, and some offered prayers to Durga. Everyone offered prayers according to their realization.

COMMENTARY

Seeing Sri Gaurasundara in the dress of a sakti, or consort, persons who were situated in false egos of goodness began to pray to Him as Narayani-Maha-Laksmi. Others who were situated in false egos of ignorance offered Him the prayers known as Candika-stotra.

Text 167

“jaya jaya jagata-janani mahamaya

duhkhita jivere deha' ranga-pada-chaya//CB, Madhya 18.167//

TRANSLATION

“All glories to Mahamaya, the mother of the universe! Please bestow the shade of Your lotus feet on the suffering living entities.

COMMENTARY

Mahamaya, the mother of the universe, awards various miseries to living entities engaged in material enjoyment. To get freedom from these miseries, they take shelter of her. But at that point they are unable to understand what their actual fate will be when they are freed from those miseries. Only those who are fully surrendered to the Supreme Lord achieve the inclination to serve Krsna from Mahamaya adya-sakti. Only they can understand that severe miseries can be vanquished by the influence of unalloyed service to Krsna. Service to the son of Nanda is most auspicious for the living entities—this becomes the subject of their prayers to Katyayani.

Text 168

jaya jaya ananta-brahmanda-kotisvari!

tumi yuge yuge dharma rakha avatari'//CB, Madhya 18.168//

TRANSLATION

“All glories to the goddess of innumerable universes! You incarnate in every yuga to maintain religious principles.

Text 169

brahma, visnu, mahesvare tomara mahima

balite na pare, anye keba dibe sima//CB, Madhya 18.169//

TRANSLATION

“Brahma, Visnu, and Mahesvara are unable to describe Your glories, so how can others reach the limit of Your glories?

COMMENTARY

“You are the goddess of innumerable universes. By the influence of Your energy, the religious principles of the yugas are protected. The three principal deities for the creation, maintenance, and annihilation of the cosmic manifestation are unable to sing Your glories, therefore how will those who are subordinate to them ascertain the limit of Your glories?”

Text 170

jagat-svarupa tumi, tumi sarva-sakti

tumi sraddha, daya, lajja, tumi visnu-bhakti//CB, Madhya 18.170//

TRANSLATION

“You are the form of the universe, and You possess all energies. You are

faith, compassion, and shame, and You are the personification of devotional service to Visnu.

COMMENTARY

In Sri Bhagavata-sandarbha (117) it is stated: “`The Lord was also served by His principal internal potencies—Sri, Pusti, Gir, Kanti, Kirti, Tusti, Ila, and Urja His material potencies, Vidya, Avidya, and Maya, and His internal pleasure potency, Sakti.' (Bhag. 10.39.55). The word sakti refers to the internal potency, or energy, in the form of Laksmi. When the word sakti is mentioned, it refers to the first internal energy, or maha-sakti, and maya is the external energy. But the above energies headed by Sri have two propensities, because all energies are of two types—material and spiritual. It is to be understood that the energies headed by Sri act both in the form of consorts and in the form of maya. Among them, Sri of the former category is the opulence of the Supreme Lord, but she is not the form of Maha-Laksmi because Sri is the mula-sakti, or original energy. This will be explained later on. The latter category is the opulence of the material world. Regarding her, the Supreme Lord has said (in Bhag. 3.16.7): na srir viraktam api mam vijahati—`The goddess of fortune [Sri] does not leave Me, even though I have no attachment for her.' This is also stated by Sri Narada at the end of the Fourth Canto (4.31.22) [sriyam anucaratim tad-arthinas ca, dvipada-patin vibudhams ca yat sva-purnahna bhajati nija-bhrtya-varga-tantrahkatham amum udvisrjet puman krta-jnah, “Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune [Sri], nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?”]. Among the above potencies, Ila, or Bhu-sakti, has the same features as Lila-sakti. Of the two, the former, or Ila, is a manifestation of Bhu-sakti and is the cause of knowledge regarding the truth. She is a particular aspect of the samvit potency. The latter, or Lila-sakti, is the gateway of knowledge. She is the aspect of ecstatic love based on motherly affection that helps one forget the Lord's opulences. That is why the Gopala-tapani Upanisad has described this energy as bewildering to the cowherd residents of Vraja. The other [material] aspect of Lila-sakti is the covering potency that causes the conditioned souls to forget their own identities. It is to be understood by the use of the word ca in the verse beginning sriya

pustyathat energies of Bhu-sakti like sandhini, samvit, hladini, bhakti, murti, vimala, jaya, yoga, prahvi, isana, and anugrahaare included. These are also known as sandhini, satya, jaya, yoga, yogamaya, samvit, jnanajnana, and suddha-sattva. Prahvi is the cause of variegated bliss and ability. Isana is the cause of the energy of full control. This is the difference. In the same way, the energy Uttara (Lila) has many different propensities. The propensities of Maya are not described herein because they serve the external energy. But in the original text those propensities have been generally counted as limbs of service. The external position of Maya is because of her remaining in the distance under the shelter of the plenary portion of the Supreme Lord. Otherwise, in the original verse (Bhag. 10.39.55) the word sakti has been used as a noun. The energy sriis the original form, and energies like pusti are her parts and parcels. Vidya means knowledge, not ignorance. This knowledge is described in Bhagavad-gita (9.2) as follows:

raja-vidya raja-guhyam pavitram idam uttamam

pratyaksavagamam dharmyam su-sukham kartum avyayam

`This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.' The word maya in the original text refers to the external energy. Her aspects like Sri are separate from her. The others are the same. Although all these energies are counted among the aspects of the internal or spiritual energy of the Lord, it should be concluded that since the Absolute Truth is sac-cid-ananda, the energy is one yet divided into three.”

Text 171

yata vidyasakala tomara murti-bheda

`sarva-prakrtira sakti tumi' kahe veda//CB, Madhya 18.171//

TRANSLATION

“All branches of knowledge are different forms of You. The Vedas declare: `You are the energy behind all potencies.'

COMMENTARY

“Since You are devotional service to Visnu, all varieties of knowledge are simply manifestations of You. You are the cause or potency behind all characteristics of the energetic. The Vedic literatures declare that spiritual energy is the power behind the material creation.”

Texts 172-174

nikhila-brahmanda-ganera tumi matake

tomara svarupa kahite pare katha?

trijagata-hetu tumi guna-traya-mayi

brahmadi tomare nahi jane, ei kahi

sarvasraya tumi, sarva-jivera vasati

tumi adya, avikara parama prakrti//CB, Madhya 18.172-174//

TRANSLATION

“You are the mother of all universes. Who can describe Your actual form? You are the cause of the three worlds, consisting of the three modes of material nature. We can say that personalities like Brahma do not know You. You are the shelter of everyone, and You are the abode of all living entities. You are the primeval goddess and the changeless supreme consort.

COMMENTARY

The difference between brahmanda, the material universe, and Vaikuntha, the spiritual world, is that Vaikuntha is a self-manifested object while brahmanda is a created object. The creation, maintenance, and annihilation of the brahmandas are under the jurisdiction of the material time factor, and the eternal existence of Vaikuntha is beyond the jurisdiction of time. There is no mother of Vaikuntha, but there is a mother of the brahmandas. Although by nature she is the spiritual energy of the Lord, she is the creator of the material world, consisting of the three modes of nature. “As the spiritual energy, You alone are the cause of the

three worlds. Although You are beyond the three modes of material nature, people become illusioned by considering You from the material point of view as consisting of three modes of material nature. The materialists are never able to describe Your actual nature.”

Texts 175-176

jagata janani tumi dvitiya-rahita

mahi-rupe tumi sarva-jiva pala' mata

jala-rupe tumi sarva-jivera jivana

toma' sanarile khande asesa bandhana//CB, Madhya 18.172-174//

TRANSLATION

“You are the mother of the universe, and You are without a second. O mother, in the form of earth, You maintain all living entities. In the form of water, You are the life of all living entities. Remembrance of You destroys all bondage.

COMMENTARY

“Although You are the unrivaled spiritual energy, in Your specific manifestation You are the mother of this material universe. Another manifestation of You, this earth, is seen as the mother of the conditioned souls. You, in the form of water, are like the life of all living entities. By remembering Your spiritual potencies the living entities become freed from the unlimited material conceptions created by maya and are thus able to give up illusion.”

Text 177

sadhu-jana-grhe tumi laksmi-murti

matiasadhura ghare tumi kala-rupakrti//CB, Madhya 18.177//

TRANSLATION

“In the houses of devotees You are the personification of Laksmi, and in the houses of nondevotees You appear in the form of time, the destroyer of all.

COMMENTARY

“In the houses of Vaisnavas attached to the service of the Lord You are present as the personification of Laksmi, and in the houses of materialists who are devoid of service to Visnu You entangle them in unlimited varieties of bondage, bewilder them with Your covering and throwing potencies, and destroy them by placing them under the control of the material time factor.”

Text 178

tumi se karaha trijagatera srsti-sthiti

toma' na bhajile paya trividha durgati//CB, Madhya 18.178//

TRANSLATION

“You arrange for the creation and maintenance of the three worlds. If one does not worship You, he suffers the threefold miseries.

COMMENTARY

“Although Your spiritual energy is eternally present in Vaikuntha, it creates transience by arranging the creation, maintenance, and annihilation of the heavenly, earthly, and lower planets. If one does not engage in service under the shelter of Your spiritual energy, one will attain the threefold miseries beginning with those arising from the body and mind.”

Text 179

tumi sraddha vaisnavera sarvatra-udaya

rakhaha janani diya caranera chaya//CB, Madhya 18.179//

TRANSLATION

“You are the ever-manifested faith of the Vaisnavas. O mother, please protect us by giving us the shade of Your lotus feet.

COMMENTARY

“Appearing as the faith of those who are inclined towards the devotional service of Visnu, You increase their devotion. You make those who are bereft of Your compassion maddened with desires for material enjoyment by diverting them from the service of Krsna. They then know You only as the provider of their sense gratification. But You become the well-wisher of those who are favored by You, and, rather than becoming the object of their enjoyment, You become the object of their service.”

Text 180

tomara mayaya magna sakala samsara

tumi na rakhile mata ke rakhibe ara//CB, Madhya 18.180//

TRANSLATION

“The entire world is bewildered by Your illusory energy. O mother, if You do not protect us, then who will?

COMMENTARY

“Being entangled by Your illusory energy, godless people of the world wander in the cycle of birth and death and suffer miseries. If You, as the object of their worship, do not protect them, then those foolish children cannot consider You worshipable. As a result, being entangled in tight ropes, they cannot surrender to the Supreme Lord.”

Text 181

sabara uddhara lagi' tomara prakasa

duhkhita jivere mata kara nija-dasa//CB, Madhya 18.181//

TRANSLATION

“You manifest for the deliverance of everyone. O mother, please accept the suffering living entities as Your servants.

COMMENTARY

“Being tortured by Your covering and throwing potencies, persons desirous of liberation from this material world wish to be delivered by becoming free from material desires. With a desire to benefit such living entities who are inclined towards Your service, You remove their threefold miseries and instruct them to become inclined towards the service of Krsna.”

Text 182

brahmadira vandya tumi sarva-bhuta-buddhi

toma' sanarile sarva-mantradira suddhi”//CB, Madhya 18.182//

TRANSLATION

“You are worshiped by great personalities like Brahma. You are the intelligence of all living entities. By remembering You, one's chanting of mantras becomes purified.”

COMMENTARY

“All demigods worship You. Gayatri-devi delivers the human beings from the concepts of acceptance and rejection and awards them pure intelligence. By remembering You, the restlessness of mental speculators is clarified.”

Text 183

ei mata stuti kare sakala mahanta

vara-mukha mahaprabhu sunaye nitanta//CB, Madhya 18.183//

TRANSLATION

As Mahaprabhu attentively listened to all the devotees offer prayers in

this way, He became inclined to offer them benedictions.

COMMENTARY

The phrase vara-mukha means “inclined of offer benedictions.”

Text 184

punah punah sabe danda-pranama

kariyapunah stuti kare sloka padiya padiya//CB, Madhya 18.184//

TRANSLATION

The devotees repeatedly offered obeisances and prayers by reciting selected verses.

Text 185

“sabei laila mata tomara sarana

subha drsti kara tora pade bahu mana”//CB, Madhya 18.185//

TRANSLATION

“O mother, we all take shelter of Your lotus feet. Please glance mercifully on us so that our minds remain fixed at Your lotus feet.”

Text 186

ei mata sabei karena nivedana

urddhva-bahu kari' sabe karena krandana//CB, Madhya 18.186//

TRANSLATION

As everyone offered prayers to the Lord in this way, they cried with their arms raised.

Text 187

grha-majhe kande saba pati-vrata-gana

ananda haila candrasekhara-bhavana//CB, Madhya 18.187//

TRANSLATION

The chaste ladies cried inside the room, and the house of Candrasekhara became filled with ecstasy.

Text 188

anande sakala loka bahya nahi jane

henai samaye nisi haila avasane//CB, Madhya 18.188//

TRANSLATION

As they all forgot themselves in ecstasy, the night came to an end.

Text 189

anande na jane loka nisi bhela sesa

daruna aruna asi' bhela paravesa//CB, Madhya 18.189//

TRANSLATION

In ecstasy they did not notice that the night had ended and the bright sun had already risen.

Text 190

pohaila nisi, haila nrtya-avasana

bajila sabara buke yena mahabana//CB, Madhya 18.190//

TRANSLATION

As the night ended, the dance stopped. This pierced the hearts of everyone like a sharp arrow.

Text 191

camakita hai' sabe cari-dike caya

`pohaila nisi' kari' kande ubharaya//CB, Madhya 18.191//

TRANSLATION

Struck with wonder, they all looked around and loudly cried out, “The night has come to an end!”

Text 192

koti-putra-soke o eteka duhkha nahe

ye duhkha janmila saba vaisnava-hrdaye//CB, Madhya 18.192//

TRANSLATION

The distress that the devotees felt could not be compared to that experienced on losing millions of sons.

Text 193

ye duhkhe vaisnava-saba arunere cahe

prabhura krpara lagi' bhasma nahi haye//CB, Madhya 18.193//

TRANSLATION

The devotees looked at the sun with such unhappiness that it would have burned to ashes if it was not protected by the mercy of the Lord.

Text 194

e ranga rahiba hena visada bhaviya

ataeva gauracandra karilena iha//CB, Madhya 18.194//

TRANSLATION

Gauracandra did that to increase the devotees' attachment through their great lamentation on seeing the completion of that pastime.

Text 195

kande saba-bhakta-gana visada bhaviya

pati-vrata-gana kande bhumite padiya//CB, Madhya 18.195//

TRANSLATION

All the devotees cried in great lamentation, and the chaste ladies cried as they fell to the ground.

Text 196

yata narayani-sakti-jagata-janani

sei saba haiyache vaisnava-grhini//CB, Madhya 18.196//

TRANSLATION

All the energies of Narayani, the mother of the universe, have appeared as the wives of the Vaisnavas.

COMMENTARY

The women of this world are bodily expansions of Narayani's energies. Unlike the nondevotees, the Vaisnavas are not influenced by the spirit of enjoyment to consider the energies of Narayani, the mother of the universe, as “the Supreme.”

Text 197

anyonye kande saba pati-vrata-gana

sabei dharena sacidevira carana//CB, Madhya 18.197//

TRANSLATION

All the chaste ladies cried among themselves and grabbed the feet of mother Saci.

Text 198

caudike uthila visnu-bhaktira krandana

prema-maya haila candrasekhara-bhavana//CB, Madhya 18.198//

TRANSLATION

The sound of crying in devotion to Visnu arose in the four directions. The house of Candrasekhara became filled with ecstatic love.

Text 199

sahajei vaisnavera rodana ucita

janma janma jane yara krsnera carita//CB, Madhya 18.199//

TRANSLATION

Those Vaisnavas who birth after birth know the characteristics of Krsna spontaneously cry for Him.

COMMENTARY

There are two types of crying—shedding tears of joy out of emotion and shedding tears while crying out in affliction from the distress of deficiency. When Vaisnavas see distress within this world, both types of emotions naturally appear in them.

Text 200

keha bale,—“are ratri kene pohaile?

hena rase kena krsna vancita karile?”//CB, Madhya 18.200//

TRANSLATION

Someone said, “O night, why have you come to an end? O Krsna, why have You deprived us of such happiness?”

Text 201

caudike dekhiya saba vaisnava-rodana

anugraha karilena sri-sacinandana//CB, Madhya 18.201//

TRANSLATION

On seeing the Vaisnavas in all directions crying, Sri Sacinandana became compassionate.

Text 202

mata-putre yena haya sneha anuraga

ei mata sabare dilena putra-bhava//CB, Madhya 18.202//

TRANSLATION

The Lord felt the same affectionate attachment for the devotees that a mother feels for her child. He then gave everyone the same feelings that a child has for his mother.

Text 203

matr-bhave visvambhara sabare dhariyastana

pana karaya parama snigdha haiya//CB, Madhya 18.203//

TRANSLATION

In the mood of a mother, Visvambhara affectionately breast-fed everyone.

Text 204

kamala, parvati, daya, maha-naraya

niapane haila prabhu jagata-janani//CB, Madhya 18.204//

TRANSLATION

The Lord personally manifest as the mother of the universe in the form of Kamala, Parvati, Daya, and Maha-Narayani.

COMMENTARY

The Supreme Personality of Godhead is the object of worship. He is the maintainer of everyone. When His energy becomes inclined towards His service and displays her variegated pastimes, she helps revive the constitutional position of the living entities. And when she directs her covering and throwing potencies to bewilder the living entities, and the conditioned living entities accept this with respect, she then becomes the provider of the living entities' material enjoyment and temporary benefit. Although the manifestation of the Lord's pastimes as a mother in the house of Sri Candrasekhara refutes the argument that these pastimes are unfit to perpetually exist, the Lord accepted the mood of a devotee to demonstrate that such a form was not the worshipable Supreme Lord's personal form. It is not that simply because Sri Gaurasundara displayed the ideal example of enacting the pastimes of His various energies that He is the object of the subordinate conditioned soul's enjoyment. It is seen in the ideal example of a mother in this world that when her child accepts service from her, the child is unable to properly reciprocate because of its undeveloped consciousness. When the mother serves her child like a maidservant, her child is completely unable to serve her at that time. There is no possibility for the child to serve its mother at that point other than by accepting her service. When the child's consciousness is developed, it also develops a strong desire to become the master. Then also the child cannot understand that his mother has been serving him since his birth and that he should clear his debt to her

by serving her. When such a mentality does awaken in the child, it no longer exhibits a propensity to enjoy material existence. Yet the illusory energy of Visnu is so powerful that she does not award this qualification to everyone. The Supreme Lord can never become a servant or a maidservant. He is always the Lord and the enjoyer. His subordinate energies are His servants and maidservants. Those who desire to transform the Supreme Lord into a servant or maidservant are bewildered by the illusory energy of Visnu. Lord Visnu is never to be enjoyed by the conditioned living entities. Therefore, by accepting this material world, which is the transformation of the Lord's external energy, as the abode of enjoyment, the living entities, who are transformations of the marginal energy, have ended up becoming masters of the material world, and while establishing the Sakta philosophy they have taken leave from the path of spiritual life. When the conditioned souls feel that material enjoyment is their goal of life, then they engage the Supreme Lord as the supplier of their sense gratification. As a result, they become entangled in the ropes of material enjoyment. In Gaurasundara's pastimes of accepting the mood of a devotee, His exhibition of pastimes as the mother of the universe is to demonstrate that service to the energetic Visnu is the only propensity of the adya-sakti, which is the worshipable goddess of the followers of Sakta philosophy. Visnu is never to be considered the energy; the energy is always under the shelter of the Supreme Lord. Gaurasundara manifested such pastimes to confirm that the energies inclined towards the Lord's service are most favorable to the energetic and that the external illusory energy's display of manipulating energies is incompatible with the manipulations of the internal energy.

Text 205

satya karilena prabhu apanara gita//CB, Madhya 18.205//

TRANSLATION

“ami pita, pitamaha, ami dhata, mata”

COMMENTARY

The Lord confirmed His statement in the Bhagavad-gita, “I am the father and grandfather. I am the support and the mother.”

The Supreme Lord is the Absolute Truth. There is an eternal relationship between the Supreme Lord and the living entities, who are His parts and parcels. The Supreme Lord is vibhu, or unlimited, and the anu, or limited, living entities, who are related to Him, are among His subordinate energies. The function of His illusory energy is to manipulate the Lord's various energies according to time, place, and circumstance. While confirming these topics, the Lord also established that even though the material designations of a living entity have no relationship with his svarupa-laksana, or original characteristics, they certainly have a relationship with his tatastha-laksana, or marginal characteristics.

Text 206

pitaham asya jagato mata dhata pitamahah//CB, Madhya 18.206//

TRANSLATION

“I am the father of this universe, the mother, the support, and the grandsire.”

Text 207

anande vaisnava-saba kare stana-pana

koti koti janma yara mahabhagyavan//CB, Madhya 18.207//

TRANSLATION

All those Vaisnavas, who had been most fortunate for millions of lifetimes, now blissfully drank milk from the Lord's breast.

Text 208

stana-pane sabara viraha gela dura

prema-rase sabe matta haila pracura//CB, Madhya 18.208//

TRANSLATION

By drinking the Lord's breast milk, their feelings of separation were mitigated and they became greatly maddened in the mellows of ecstatic love.

Text 209

e saba lilara kabhu avadhi na haya

`avirbhava, tirobhava' vede matra kaya//CB, Madhya 18.209//

TRANSLATION

Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Text 210

maharaja-rajesvara prabhu visvambhara

ei ranga karilena nadiya-bhitara//CB, Madhya 18.210//

TRANSLATION

Lord Visvambhara, the King of kings, performed such pastimes in Nadia.

Text 211

nikhila brahmande yata sthula-suksma ache

saba caitanyera rupa—bheda kare pache//CB, Madhya 18.211//

TRANSLATION

All gross and subtle elements in the entire universe are manifestations of Lord Caitanya that later appear separate.

COMMENTARY

The gross and subtle ingredients that have, according to their various

qualities, manifested in this material world, which is a transformation of the external energy, are regarded as the variegatedness of the primary and secondary energies of consciousness. There is a difference between pastimes and activities. In the different concepts of temporary time and eternal time, various material and spiritual energies are situated. These energies are directly and indirectly related to individuals under particular circumstances.

Text 212

icchaya karaye srsti, icchaya milaya

ananta brahmanda srsti karaye lilaya//CB, Madhya 18.212//

TRANSLATION

Out of His own sweet will He creates and annihilates. He creates innumerable universes as one of His pastimes.

Text 213

iccha-maya mahesvara iccha-kaca kace

tana iccha nahi kare, hena kon ache?//CB, Madhya 18.213//

TRANSLATION

He is the Lord of lords and supremely independent. He appears in whatever form He desires. Who is there who will disobey Him?

Text 214

tathapi tanhara kaca—sakali susatya

jiva taribara lagi' e saba mahattva//CB, Madhya 18.214//

TRANSLATION

Nevertheless all of His forms are the supreme truth. He manifests such glorious forms to deliver the living entities.

Text 215

iha na bujhiya kona kona papi jana

prabhure balaye `gopi' khaiya apana//CB, Madhya 18.215//

TRANSLATION

Without understanding this fact, some sinful persons ruined themselves by calling the Lord a gopi.

COMMENTARY

The Supreme Lord is the object of worship. If He is considered in the category of asraya-vigraha, or devotee, and described as a gopi, the Lord would then be relegated to merely an energy rather than the energetic. The Mayavadis and nondevotees cannot understand Lord Gaurasundara as the source of all visnu-tattvas. The exhibition of pastimes appropriate to an asraya by the visaya-vigraha, or shelter of all devotees, impedes unfortunate persons' realization of the truth.

Text 216

adbhuta gopika-nrtya cari-veda-dhana

krsna-bhakti haya iha karile sravana//CB, Madhya 18.216//

TRANSLATION

By hearing about the Lord's wonderful dance as a gopi, which is the treasure of the four Vedas, one attains devotional service to Krsna.

Text 217

haila badai budi prabhu nityananda

se lilaya hena laksmi kace gauracandra//CB, Madhya 18.217//

TRANSLATION

In that pastime Nityananda Prabhu played the role of an elderly lady, while Gauracandra took the form of goddess Laksmi.

Text 218

yakhana ye-rupe gauracandra ye vihare

sei anurupa rupa nityananda dhare//CB, Madhya 18.218//

TRANSLATION

Whenever Gauracandra enjoys pastimes in a particular form, Nityananda assumes a form suitable for those pastimes.

Text 219

prabhu hailena gopi, nityananda badai

ke bujhibe iha, ya'ra anubhava nai//CB, Madhya 18.219//

TRANSLATION

The Lord became a gopi, and Nityananda became an elderly lady. Who can understand this other than one who has realization of it?

Text 220

krsna-anugraha yare, se e marma jane

alpa-bhagye nityananda-svarupa na cine//CB, Madhya 18.220//

TRANSLATION

Only one who is favored by Krsna can understand this in truth. Less fortunate persons cannot recognize Nityananda.

Text 221

kiba yogi nityananda, kiba bhakta jnani

yara yena mata iccha na bolaye keni//CB, Madhya 18.221//

TRANSLATION

Someone may consider Nityananda a yogi, someone may consider Him a devotee, and someone may consider Him a jnani. They may say whatever they like.

Text 222

ye se kene caitanyera nityananda nahe

tathapi se pada-padma rahuka hrdaye//CB, Madhya 18.222//

TRANSLATION

Even if Nityananda is a most insignificant servant of Lord Caitanya, I would still keep His lotus feet in my heart.

Text 223

eta parihare o ye papi ninda kare

tabe lathi maron tara sirera upare//CB, Madhya 18.223//

TRANSLATION

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityananda and dares to criticize Him.

COMMENTARY

Those who are sinful-minded because of their previous misdeeds cannot understand the truth about Sri Nityananda-Baladeva or His transcendental activities, and thus they blaspheme Him. Topics of the

author's kicking them on their heads have been mentioned to reveal that the conceptions of such abominable sinful persons are extremely disgusting and contemptible. By receiving such chastisement from a Vaisnava, the good fortune of those who are averse to the service of Hari is awakened, but ordinary foolish people cannot understand this.

Text 224

madhya-khanda-katha yena amrta-sravana

yahin laksmi-vese nrtya kaila narayana//CB, Madhya 18.224//

TRANSLATION

The topics of the Madhya-khanda, wherein Lord Narayana's dance in the form of Laksmi are narrated, are just like a shower of nectar.

Text 225

nacila janani-bhave bhakti sikhai

yasabara purila asa stana piyaiya//CB, Madhya 18.225//

TRANSLATION

The Lord danced in the mood of a mother and taught devotional service. He then fulfilled everyone's desires by feeding them breast milk.

COMMENTARY

By displaying the activities of His spiritual and material energies, the Lord taught devotional service, which is the eternal propensity dormant in conditioned souls. He taught self-realized souls the principles of distributing foodstuffs required in this material world and offering service to the Supreme Lord rather than taking service from Him.

Text 226

sapta-dina sri-acarya-ratnera mandire

parama adbhuta teja chila nirantare//CB, Madhya 18.226//

TRANSLATION

There was a wonderful effulgence manifest for seven days at the house of Sri Acaryaratna.

Text 227

candra, surya, vidyut ekatra yena jvale

dekhaye sukrti-saba maha-kutuhale//CB, Madhya 18.227//

TRANSLATION

It appeared that the moon, sun, and lightning were simultaneously illuminating the house. Fortunate persons were greatly pleased to see this.

Text 228

yateka aise loka acaryera ghare

caksu melibare sakti keha nahi dhare//CB, Madhya 18.228//

TRANSLATION

Those who came to Acaryaratna's house were unable to open their eyes.

Text 229

loke bale,—“ki karane acaryera ghare

dui caksu melite phutiya yena pade?”//CB, Madhya 18.229//

TRANSLATION

People inquired, “Why do our eyes become blinded when we open them in Acarya's house?”

Text 230

suniya vaisnava-gana mane mane hase

keha ara kichu nahi karaye prakase//CB, Madhya 18.230//

TRANSLATION

On hearing this, the Vaisnavas became jubilant at heart, but they did not offer any explanation.

Text 231

hena se caitanya-maya parama gahana

tathapiha keha kichu na bujhe karana//CB, Madhya 18.231//

TRANSLATION

Lord Caitanya's potencies are most confidential, yet no one can understand how this is so.

COMMENTARY

The potencies of Sri Caitanyadeva are most confidential. There is not a tinge of devotional service in the hearts of those who desire to enjoy Gaura (who accept service from Gaurasundara by considering Him the object of their enjoyment, in other words, who consider themselves something like nagaris, or enjoyers). Sri Caitanyadeva did not allow foolish persons to understand this.

Text 232

e-mata acintya-lila gauracandra kare

navadvipe saba bhakta sahite vihare//CB, Madhya 18.232//

TRANSLATION

In this way Gauracandra enjoyed inconceivable pastimes with the devotees in Navadvipa.

Text 233

suna suna are bhai caitanyera katha

madhya-khande ye ye karma kaila yatha yatha//CB, Madhya 18.233//

TRANSLATION

O brothers, hear the descriptions of the activities and places of Lord Caitanya's pastimes in Madhya-khanda.

Text 234

sri-caitanya-nityananda-canda pahun jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 18.234//

TRANSLATION

Accepting Sri Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Eighteen, entitled, “Mahaprabhu's Dancing as a Gopi.”

Chapter 19 The Lord's Pastimes in Advaita's House

This chapter describes Sriman Mahaprabhu's visit to devotees' houses with Nityananda, Advaita's distress resulting from being offered respect by Gaurasundara, Advaita's tricks to remove that distress, Gaurasundara's wandering in the city and His visit with Nityananda to the house of a vamacari sannyasi, Their acceptance of fruits at the house of the sannyasi, Gaura and Nityananda's arrival at the house of Advaita Acarya, Advaita's explanation of jnana-yoga, the Lord's beating Advaita and revelation of His glories after hearing His explanations, Advaita Acarya's happiness and declaration, examples of the inauspicious results of worshiping demigods, the Lord's warning to everyone about blasphemy of Vaisnavas, the Lord's acceptance of food at Advaita's house, and Advaita's glorification of Nityananda on the pretext of expressing anger.

Sriman Mahaprabhu and Nityananda visited the houses of all the devotees in Navadvipa. When the Lord was pleased, all the devotees became intoxicated with happiness. Among them, Sri Advaita Acarya was the most pleased. In ecstatic love, He had no external consciousness yet He was extremely distressed because Gaurasundara would offer Him respect and take dust from His feet. He therefore attempted to make the Lord angry with Him by explaining Yoga-vasistha on the pretense of establishing the superiority of jnana over bhakti.

One day while Mahaprabhu and Nityananda were wandering about the city, the demigods saw that the two resembled two moons. They thus considered heaven to be earth, themselves to be human beings, and the earth to be heaven, and in this way they went on speculating in various ways among themselves.

On the way to Advaita Acarya's house, Sri Nityananda and Sri Gaurasundara went to the house of a dari sannyasi, or tantric sannyasiwho keeps women. When Mahaprabhu offered His obeisances to the sannyasi, the sannyasi became overwhelmed on seeing the most enchanting form of Mahaprabhu and blessed Him to achieve worldly opulence. When Mahaprabhu established the abomination and impermanence of such benedictions, the dari sannyasi, out of his enjoying mentality, praised sense gratification with objects like wealth and children. Mahaprabhu then explained to the sannyasi that it is not necessary to pray for things like wealth and good birth, because they are all temporary. All living entities enjoy happiness and distress according to

their own past deeds. Because of not understanding the purport of the Vedas, people consider religiosity, economic development, and sense gratification as the goals of the Vedas and achievement of opulences like wealth and good birth as the fruit of taking bath in the Ganges and chanting the names of Hari. But this is not the actual purport of the Vedas; devotional service alone is the goal of the Vedas. Praying for anything else does not indicate proper intelligence.

After hearing Mahaprabhu's words, the dari sannyasi considered Gaurasundara a crazy child and himself, who had traveled to all holy places, as most intelligent. Nityananda Prabhu laughed at the words of the dari sannyasi and pacified him with words of praise. He then informed the sannyasi that They had to leave for some work and asked him for some food. After the dari sannyasi requested the two Prabhus to accept lunch at his house, Sri Gaura-Nityananda went for bath in the Ganges, returned, and sat down to eat milk and fruits in the sannyasi's house. When the dari sannyasi then invited Nityananda to have some wine, the two Prabhus understood that the sannyasi was a vamacari, so They washed Their hands and left that house. They then swam down the Ganges to the house of Advaita Acarya in Santipura. Realizing that Mahaprabhu had arrived, Advaita Prabhu began to describe the glories of jnana-yoga. When Mahaprabhu inquired from Advaita Prabhu, “Between bhakti and jnana, which is superior?” Advaita Prabhu replied that jnana was superior. On hearing this, Mahaprabhu repeatedly struck Advaita's back with His fist, and after revealing His own glories, He stopped the beating. Advaita Prabhu then began to dance in ecstasy, and after describing how Mahaprabhu had previously given Him respect, He begged for Gaura's service birth after birth, took dust from Mahaprabhu's feet, and smeared it all over His body. Advaita's house then became flooded with tears of love. Mahaprabhu awarded Advaita the benediction that His (Gaura's) mercy would be easily available to those who took shelter at Advaita Prabhu's feet for even a moment. Thereafter, citing the example of the Saivite King Sudaksina, Advaita Prabhu said that if anyone neglects Mahaprabhu and worships only Him (Advaita Acarya), then that same devotional service will ruin that person. On hearing Advaita's words, Mahaprabhu declared that if anyone worships Him (Gaura) while disregarding His devotee, He will never accept such worship, as such devotional service feels like fire burning His body.

After ordering Advaita's wife to cook, Mahaprabhu and the others went to take bath in the Ganges, and after completing their bath, they returned to eat. As they finished eating, Nityananda Prabhu threw rice all over the room, whereupon Advaita recited Nityananda's unlimited glories on the pretext of criticizing Him. After Mahaprabhu spent the next few days in the house of Advaita, He returned home with His associates.

Text 1

jaya visvambhara sarva-vaisnavera natha

bhakti diya jive prabhu kara atmasat//CB, Madhya 19.001//

TRANSLATION

All glories to Visvambhara, the Lord of all Vaisnavas! O Lord, please deliver the living entities by giving them Your devotional service.

COMMENTARY

Visvambhara is the maintainer of the universe. He is the object of all devotional service. Induced by the spirit of enjoyment, the conditioned soul has forgotten pure service to the Lord. Unless the Supreme Lord accepts the service of the living entity by becoming the object of his service-inclined propensities, the living entity's natural propensity for enjoyment becomes prominent. That is why the merciful Lord, as the visaya-vigraha, or object of worship, awards the subordinate, separated living entity the opportunity to serve and thus accepts him as His own.

Text 2

hena-mate navadvipe prabhu visvambhara

krida kare, nahe sarva-nayana-gocara//CB, Madhya 19.002//

TRANSLATION

In this way Lord Visvambhara performed pastimes in Navadvipa that

were not seen by all.

Text 3

apana bhaktera saba mandire mandire

nityananda-gadadhara-samhati vihare//CB, Madhya 19.003//

TRANSLATION

In the company of Nityananda and Gadadhara, the Lord enjoyed pastimes in the houses of His devotees.

Text 4

prabhura anande purna bhagavata-gana

krsna-paripurna dekhe sakala bhuvana//CB, Madhya 19.004//

TRANSLATION

All the devotees were filled with the Lord's ecstasy. They saw the entire world in relationship to Krsna.

COMMENTARY

Sri Mahaprabhu is the source of complete ecstasy for devotees inclined to the service of the Lord. The conditioned souls are subjected to the threefold miseries of material existence. But since the liberated devotees of the Lord are filled with ecstasy in Krsna consciousness, they do not experience any material distress. Wherever the object of happiness is temporary and the living entities' endeavors are imperfect there is a lack of complete ecstasy in Krsna consciousness. Experiencing the ecstasy of Krsna consciousness everywhere is perception of the living entities' complete happiness.

Text 5

niravadhi bhavavese karo nahi bahya

sankirtana vina ara nahi kona karya//CB, Madhya 19.005//

TRANSLATION

They were constantly absorbed in love of God and had no external consciousness. They had no engagement other than the performance of sankirtana.

COMMENTARY

Since the devotees of the Lord are absorbed in the service of Krsna, they cannot even glance towards the material world under the influence of external knowledge. Rather they constantly remain intoxicated by glorifying Krsna's names, forms, qualities, and pastimes.

Text 6

saba haite matta bada acarya gosani

agadha caritra, bujhe hena keha nai//CB, Madhya 19.006//

TRANSLATION

Of all the devotees, Acarya Gosani was most blissful. No one was able to understand His unfathomable characteristics.

Text 7

jane jana-katho sri-caitanya-krpaya

caitanyera mahabhakta santipura-raya//CB, Madhya 19.007//

TRANSLATION

The glories of Lord Caitanya's great devotee, Advaita, the Lord of Santipura, are known by the mercy of Lord Caitanya to only a few devotees.

Text 8

bahya haile visvambhara sarva-vaisnavere

mahabhakti karena, visesa advaitere//CB, Madhya 19.008//

TRANSLATION

When Visvambhara regained His external consciousness, He would offer respect to all the Vaisnavas, and particularly to Advaita.

COMMENTARY

Mahaprabhu always displayed intense eagerness to please Krsna and acted like He did not even glance at the world of material enjoyment. The moment His glance fell on the external world, He immediately engaged in the service of Visnu's devotees. He thus displayed the pastime of serving Sri Advaita Acarya with awe and reverence, but Advaita Prabhu was not pleased by this. His only purpose in life was to serve Sri Caitanya. Therefore He considered the Lord's exhibition of respect to Him as a frustration of His own good fortune.

Text 9

ihate asukhi bada santipura-natha

mane mane garje, citte na paya soyatha//CB, Madhya 19.009//

TRANSLATION

As a result of this, the Lord of Santipura was unhappy. His mind rumbled, and His heart felt no relief.

Text 10

“niravadhi cora more vidambana kare

prabhutva chadiya mora carane se dhare//CB, Madhya 19.010//

TRANSLATION

“This thief constantly harasses Me by giving up His superior position and grabbing hold of My feet.

Text 11

bale nahi paron mui prabhu mahabali

dhariya o laya mora caranera dhuli//CB, Madhya 19.011//

TRANSLATION

“The Lord is most powerful, so by force I cannot check Him from taking dust from My feet.

Text 12

bhakti-bala sabe mora achaye upaya

bhakti vina visvambhare cinana na yaya//CB, Madhya 19.012//

TRANSLATION

“The only alternative I have is the power of devotional service, for no one can recognize Visvambhara without devotional service.

Text 13

tabe se `advaita-simha'-nama loke ghose

curna karon maya yabe asesa visese//CB, Madhya 19.013//

TRANSLATION

“When I smash His illusion into pieces, then only will My name Advaita-simha be glorified.

Text 14

bhrgure jiniya asa paiyache cora

bhrgu-hena sata sata sisya ache mora//CB, Madhya 19.014//

TRANSLATION

“This thief has become proud after defeating Bhrgu, but He doesn't know that I have hundreds of disciples like Bhrgu.

COMMENTARY

There is a story among people that Lord Narayana accepted Bhrgu's footprint on His chest to exhibit His affection for His devotees and demonstrate that he [Bhrgu] was a fool. Since ignorant people are more prone to be deceived, they consider Bhrgu more respectable than the Supreme Lord. But, as Sri Advaita Prabhu is “Maha-Visnu” and a Vaisnava acarya, He recognized the foolishness of Bhrgu. Therefore, while displaying His external anger and pride, He declared that He has hundreds of disciples like Bhrgu. Sri Gaurasundara, who is nondifferent from Vrajendra-nandana, could not hide the stealing propensities of His Syamasundara pastimes from Advaita Prabhu. The forgetfulness of the Supreme Lord in those who are tortured by the illusory energy and who cannot understand their own constitutional position or the position of the Supreme Lord awakens in them a spirit of enjoyment at every step. But since Sri Advaita Prabhu was a remarkably intelligent and most clever devotee of Gaura, His thoughts were not like those of foolish living entities. He endeavored with a desire to obtain punishment from Sri Caitanyadeva to reverse the concept that He was worshipable. Thinking in this way, He desired to place artificial obstacles in the gaura-avatara's preaching of devotional service to belittle the Lord's pastimes as a servant.

Text 15

hena krodha janmaiba prabhura sarire

svahaste apane yena mora sasti kare//CB, Madhya 19.015//

TRANSLATION

“I will make the Lord so angry that He will punish Me by His own hand.

Text 16

`bhakti bujhaite se prabhura avatara

hena bhakti na maninu'—ei mantra sara//CB, Madhya 19.016//

TRANSLATION

“Although the Lord has incarnated to preach devotional service, I will not show any respect to such devotional service—this is My resolution.

Text 17

bhakti na manile krodhe apana pasari'

prabhu mora sasti karibena cule dhari'”//CB, Madhya 19.017//

TRANSLATION

“If I do not accept devotional service, then the Lord will forget Himself out of anger and punish Me by pulling My hair.”

Text 18

ei mata cintiya advaita maha-range

vidaya haila prabhu haridasa-sange//CB, Madhya 19.018//

TRANSLATION

After contemplating in this way, Advaita Prabhu happily departed with Haridasa.

Text 19

kona karya laksya kari' grhete aila

asiya manasa-mantra padite lagila//CB, Madhya 19.019//

TRANSLATION

He came home on the pretext of some work and contemplated His resolution.

Text 20

niravadhi bhavavese dole matta haiya

vakhane vasistha-sastra `jnana' prakasiya//CB, Madhya 19.020//

TRANSLATION

Intoxicated with ecstasy, He constantly swayed back and forth as He glorified jnana while commenting on the book named Yoga-vasistha.

COMMENTARY

While explaining the nondevotional Mayavadi book named Yoga-vasistha, Sri Advaita Prabhu made a show of aversion to the path of devotional service. His purpose was to obstruct Mahaprabhu's preaching of devotional service, so that He [Gaura] would punish Him [Advaita] rather than worship Him.

Text 21

`jnana' vina kibasakti dhare visnu-bhakti

ataeva sabara prana, jnana—sarva-sakti//CB, Madhya 19.021//

TRANSLATION

“Without jnana, what power does devotional service to Visnu have? Therefore jnana has all potency, and it is the life of all.

COMMENTARY

“Without jnana, in the form of cultivation of impersonal Brahman, devotional service to Visnu cannot have any potency. Jnana is the life of devotional service. Jnana is certainly full of all potencies. Giving up such impersonal jnana is like giving up the wealth in one's own home and searching for wealth in the forest, where it is not available.”

Text 22

hena jnana na bujhiya kona kona jana

ghare dhana haraiya cahe giya vana//CB, Madhya 19.022//

TRANSLATION

“One who does not understand such jnana is comparable to a person who leaves his wealth at home and then searches for it in the forest.

Text 23

visnu-bhakti—darpana, locana haya—`jnana'

caksu-hina janera darpane kon kama?//CB, Madhya 19.023//

TRANSLATION

“Devotional service to Visnu is like a mirror, while jnana is like the eyes. What is the use of a mirror if one has no eyes?

COMMENTARY

“Devotional service to Visnu is like a mirror. But if one is not endowed with eyes in the form of jnana, then this mirror has no use. If there are no eyes, then what is the use of a mirror?”

Text 24

adi anta ami padilama sarva-sastra

bujhilama sarva-abhipraya—`jnana' matra//CB, Madhya 19.024//

TRANSLATION

“I have studied all the scriptures from beginning to end and come to the conclusion that jnana is the essence of everything.”

COMMENTARY

“After studying all scriptures from beginning to end, I have understood that jnana is supreme.”

Text 25

advaita-caritra bhala bujhe haridasa

vyakhyana suniya maha-atta-atta-hasa//CB, Madhya 19.025//

TRANSLATION

Haridasa knew well the characteristics of Advaita, therefore on hearing this explanation he laughed loudly.

Text 26

ei mata advaitera caritra agadha

sukrtira bhala, duskrtira karya-vadha//CB, Madhya 19.026//

TRANSLATION

Such are the unfathomable characteristics of Advaita Prabhu. They are auspicious for the devotees and impediments for the miscreants.

COMMENTARY

Those who were fortunate understood the characteristics of the devotee Advaita and thus realized the supremacy of devotional service to the Lord. Those who were unfortunate and sinful could not understand the purpose of Advaita Prabhu and attained inauspiciousness by accepting impersonal jnana as superior to devotional service. They obtained only

impediments on their path of progress.

Text 27

sarva-vancha-kalpa-taru prabhu visvambhara

advaita-sankalpa citte haila gocara//CB, Madhya 19.027//

TRANSLATION

Lord Visvambhara is like a desire tree that fulfills everyone's desires, therefore He understood Advaita's resolution.

COMMENTARY

Mahaprabhu is the original source of fulfilment for everyone's desires. Therefore He could certainly understand the internal mood of Advaita. When Sri Advaita Prabhu saw the Lord offer Him great respect despite His endeavor to serve Mahaprabhu with His body, mind, and speech, then to counteract this situation He made a show of establishing bhakti as less enlightening by giving more importance to jnana.

Text 28

eka-dina nagara bhramaye prabhu range

dekhaye apana-srsti nityananda-sange//CB, Madhya 19.028//

TRANSLATION

One day the Lord was joyfully wandering about the city looking at His creation with Nityananda.

Text 29

apanare `sukrti' kariya vidhi mane//CB, Madhya 19.029//

TRANSLATION

“mora silpa cahe prabhu sadaya nayane”

COMMENTARY

Brahma considered himself fortunate, “The Lord is mercifully looking at my artistic work.”

When Brahma, the creator of the universe, saw that Sri Gaurasundara had incarnated in this world, he considered himself fortunate. Lord Brahma, the engineer of the universe, considered himself fortunate when he realized that he had attained the merciful glance and attention of the Lord.

Text 30

dui candra yena dui cali aise yaya

nati-anurupa sabe darasana paya//CB, Madhya 19.030//

TRANSLATION

It appeared that two moons were wandering about, and everyone appreciated Their presence according to their surrender.

COMMENTARY

The phrase dui candra refers to Sri Gauracandra and Sri Nityananda-candra. The phrase aise yaya means “coming and going.”

The phrase nati-anurupa is explained as follows: Everyone saw Gaura and Nitai differently according to their service propensity; in other words, they saw Gaurasundara according to the degree of their devotional service. Another reading is mati-anurupa, which would mean “according to their mentality.”

Text 31

antarikse thaki' saba dekhe deva-gana

dui candra dekhi' sabe gane mane mana//CB, Madhya 19.031//

TRANSLATION

All the demigods watched from outer space. On seeing the two moons, various thoughts went through their minds.

Text 32

apana lokera haila vasumati jnana

canda dekhi' prthivire haila svarga bhana//CB, Madhya 19.032//

TRANSLATION

On seeing the presence of the moonlike Lords, they considered their planets to be the earth and earth to be heaven.

COMMENTARY

The demigods considered their respective abodes to be earth and the earth to be heaven. On seeing the two moonlike Lords, Gauracandra and Nityananda-candra, their vision was bewildered as by the illusory representations of water seen in fire or land seen on water.

Text 33

nara-jnana apanare sabara janmila

candrera prabhave nare deva-buddhi haila//CB, Madhya 19.033//

TRANSLATION

By the influence of the moonlike Lords, they considered themselves to be human beings and human beings to be demigods.

COMMENTARY

The demigods began to consider themselves as less powerful human beings, and they considered the human beings, who were refreshed by the rays of the two moons, Gaura and Nitai, to be superior to themselves.

Text 34

dui candra dekhi' sabe karena vicara//CB, Madhya 19.034//

TRANSLATION

“kabhu svarge nahi dui candra adhikara”

COMMENTARY

On seeing the two moons, they thought, “We have never seen two moons together in heaven.”

“There is only one moon in heaven. There is no question of two moons at the same time. Therefore the earth is a heaven superior to heaven.”

Text 35

kona deva bale,—“suna vacana amara

mula candra—eka, eka pratibimba ara”//CB, Madhya 19.035//

TRANSLATION

One of the demigods said, “Listen to my words. One is the original moon, and the other is a reflection.”

COMMENTARY

Svayam-rupa Lord Krsnacandra is the original moon, and svayam-prakasa Baladeva is His manifestation. In Laghu-bhagavatamrta (1.21) it is stated:

anekatra prakatata rupasyaikasya yaikada

sarvatha tat-svarupaiva sa prakasa itiryate

“If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakasa-vigrahas of the Lord.”

Text 36

kona deva bale,—“hena bujhi narayana

bhagye va candrera vidhi karila yojana”//CB, Madhya 19.036//

TRANSLATION

Another demigod said, “I think that out of our good fortune Lord Narayana has provided us with two moons.”

COMMENTARY

One of the demigods said, “Perhaps because of our good fortune the creator has made these two moons appear simultaneously.”

Text 37

keha bale—“pita-putra eka-rupa haya

hena bujhi eka—`budha' candrera tanaya”//CB, Madhya 19.037//

TRANSLATION

Someone said, “The father and the son are one. I think one is Mercury, the son of the moon.”

COMMENTARY

“According to the Vedic statement, atma vai jayate putrah—`A man is born as his own son,' there is a similarity between the father and the son. Mercury is the son of the moon and therefore as good as his father. Perhaps of these two moons, one is the son of the other.”

Text 38

vede nare niscaite ye prabhura rupa

tahate ye deva mohe', e nahe kautuka//CB, Madhya 19.038//

TRANSLATION

It was not at all wonderful that the demigods were bewildered by the Lord's form, which even the Vedas cannot ascertain.

COMMENTARY

In the Srimad Bhagavatam (1.1.1) it is stated:

tene brahma hrda ya adi-kavaye muhyanti yat surayah

tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa

“It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal.”

Text 39

hena-mate nagara bhramaye dui jana

nityananda, jagannatha-misrera nandana//CB, Madhya 19.039//

TRANSLATION

In this way Nityananda and the son of Jagannatha Misra wandered about the city.

Text 40

nityananda sambodhiya bale visvambhara//CB, Madhya 19.040//

TRANSLATION

“cala yai santipura—acaryera ghara”

COMMENTARY

Addressing Nityananda, Visvambhara said, “Let us go to Advaita Acarya's house in Santipura.”

Text 41

maharangi dui prabhu parama cancala

sei pathe calilena acaryera ghara//CB, Madhya 19.041//

TRANSLATION

The two joyful, most restless Lords then set out on the path to Advaita Acarya's house.

Text 42

madhya-pathe gangara samipe eka grama

mullukera kache se `lalitapura' nama//CB, Madhya 19.042//

TRANSLATION

Halfway down the road near Mulluka is a village named Lalitapura, which is situated near the Ganges.

COMMENTARY

Mulluka, or Muluka (derived from the Persian word milik), is situated on the eastern bank of the Ganges opposite Ambika. Places like Piyari-ganja are situated on the western side of the Ganges. The village of Lalitapura is situated near Santipura; in other words, it is on the eastern side of the Ganges halfway between Mayapur and Santipura. It is on the eastern side directly adjacent to the village of Hata-dhanga.

Text 43

sei grame grhastha-sannyasi eka ache

pathera samipe ghara jahnavira kache//CB, Madhya 19.043//

TRANSLATION

In that village lived a householder sannyasi. His house was on the side of the road near the Ganges.

COMMENTARY

The phrase householder sannyasi, or householder baula, refers to those who identify themselves as tyagis, or renunciants, while maintaining extreme attachment to home. The tamasic tantras encourage such dari sannyasis, or immoralists. As in the logic of sonara pathara bati—"stone bowls made of gold," those householder baulas who are extremely attached to home and who dress themselves as renunciants, wearing red cloth with the support of Sakta philosophy, claim that maintaining maidservants and wives is approved by the sastras. At present Sriman Annadacarana Mitra wears red cloth even though he is a householder, and Sriyukta Madhusudana Gosvami of Vrndavana used to wear red cloth as a preacher even though he was a householder. Accepting the saffron dress of a renunciant is included among the rules for a sannyasi on the path of regulative principles, just as all Vaisnava acaryas of the medieval age used saffron cloth. In the course of preaching their own spontaneously manifested paramahamsa-dharma, Sri Rupa and Sanatana, who inaugurated anuraga-marga, the path of attachment, were not inclined towards Sri Gaurasundara's ekadanda-sannyasa. Sri Gopala Bhatta Gosvami's spiritual master, Tridandi SannyasiSrila Prabodhananda Sarasvati, exhibited the superiority of paramahamsa dress and the path of attachment by wearing saffron dress befitting an acarya. Srimaj Jivacarana, who followed Sri Rupa, has in the course of imparting instructions befitting an acarya preached svakiya-rasa to help easily understand the concept of parakiya-rasa and to uproot the poisonous teeth of the fraudulent followers of parakiya-rasa. Actually the concept of svakiya-rasa preached by Sri Jivapada has simply established the supremacy of parakiya-rasa of the spiritual world.

Text 44

nityananda-sthane prabhu karaye jijnasa//CB, Madhya 19.044//

TRANSLATION

"kahara mandapa jana kaha kara vasa?"

COMMENTARY

The Lord asked Nityananda, "Do You know whose asrama this is and who stays here?"

The word mandala [sic] means “surrounding area,” “camp,” “hermitage,” “estate,” or “one's own land.”

Text 45

nityananda bale,—“prabhu, sannyasi-alaya”

prabhu bale,—“ta're dekhi, yadi bhagya haya”//CB, Madhya 19.045//

TRANSLATION

Nityananda replied, “O Lord, this is the house of a sannyasi.” The Lord then said, “If We are fortunate, We can meet him.”

Text 46

hasi' gela dui prabhu sannyasira sthane

visvambhara sannyasire karila paraname//CB, Madhya 19.046//

TRANSLATION

The two Prabhus smiled as They went to the sannyasi's house. Visvambhara thereupon offered obeisances to the sannyasi.

Texts 47-48

dekhiya mohana-murti dvijera nandana

sarvanga-sundara rupa, praphulla vadana

santose sannyasi kare bahu asirvada

“dhana, vamsa, suvivaha, hau vidya labha” //CB, Madhya 19.047-48//

TRANSLATION

On seeing Visvambhara's most enchanting form, beautiful limbs, and smiling face, the sannyasi, in great satisfaction, offered Him various

benedictions, “May You achieve wealth, family, good wife, and learning.”

Text 49

prabhu bale,—“gosani e nahe asirvada”

hena bala—“tore hau krsnera prasada//CB, Madhya 19.049//

TRANSLATION

The Lord said, “O Gosani, this is not a benediction. Rather you should say, `May you attain the mercy of Krsna.'

COMMENTARY

The followers of the modern day, late Mr. Nandi, who was an extremely attached householder worshiper of Gauranga, support this dari sannyasi's philosophy. The dari sannyasis' conception of “blessings” is to attain a beautiful wife, wealth for exploiting the poor, materialistic education, and the thirst to maintain the prestige of one's hereditary caste to impress inferiors. Sri Gaurasundara did not approve the conceptions of such extremely attached householder “BabaThakuras” and pointed out the faults in the dari sannyasi's blessings. Since lusty people cannot understand the mentality of the desireless paramahamsa Vaisnavas, they consider the Vaisnavas to be like themselves. The dari sannyasis have gradually embraced the philosophy of the caste Gosvamis. Sriman Mahaprabhu has not at all accepted the philosophy of the caste Gosvamis. Rather, He established that the mercy of Krsna is the topmost benediction to teach the married Gosvamis. People who pray for material benedictions highly esteem activities that are devoid of devotion to Visnu and that fulfill their lust. In that state they cannot understand the principles of niskama paramahamsa bhagavata-dharma, selfless pure devotional service to the Supreme Lord, and they consider non-Vaisnavism created by smartas to be Vaisnavism. The caste Gosvamis and dari sannyasis are anxious to acquire the title of “Gosani” from the people of this world. On the pretext of offering respect to the sannyasi, Mahaprabhu also addressed the sannyasi as “Gosani.” Actually they can never become Gosvamis. The mentality of Sri Caitanyadeva has already been revealed in such verses as the Srimad Bhagavatam (7.5.30)

adanta-gobhir visatam tamisram and Sri Rupa Gosvami's vaco vegam manasah krodha-vegam [matir na krsne paratah svato vamitho 'bhipadyeta grha-vratanam

adanta-gobhir visatam tamisrampunah punas carvita-carvananam, “Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krsna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.” vaco vegam manasah krodha-vegamjihva-vegam udaropastha-vegam, etan vegan yo visaheta dhirahsarvam apimam prthivim sa sisyat, “A sober person who can tolerate the urge to speak, the mind's demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”].

Text 50

visnu-bhakti-asirvada—aksaya avyaya

ye balila gosani, tomara yogya naya”//CB, Madhya 19.050//

TRANSLATION

“The benediction of devotional service to Visnu is inexhaustible and indestructible. Whatever you have said, O Gosani, does not befit you.”

COMMENTARY

“Wealth, children, beautiful wife, and material education are all temporary, whereas Lord Visnu is eternal, the Vaisnavas are eternal, and the Vaisnavas' devotional service to Visnu is eternal. The benediction of devotional service to Visnu is not destructible and not exhaustible. People address you as `Guru' and `Gosani'; if you are so, then it is never proper for you to award such worldly, temporary benedictions.”

Text 51

hasiya sannyasi bale,—“purve ye sunila

saksate tahara aji nidana paila//CB, Madhya 19.051//

TRANSLATION

The sannyasi smiled and said, “I am now directly experiencing what I have previously heard about.

Text 52

bhala se balite loka thenga lana dhaya

e vipra-putrera sei-mata vyavasaya//CB, Madhya 19.052//

TRANSLATION

“If good advice is given, people will chase you with a stick. The behavior of this son of a brahmana is just like that.

COMMENTARY

The dari sannyasi said, “If good advice is given to people, they respond with outrage. Today I have direct evidence of that. This son of a brahmana has taken on the business of perverting the truth.”

Text 53

dhana-vara dila ami parama santose

kotha gela upakara, aro ama' dose!”//CB, Madhya 19.053//

TRANSLATION

“I happily awarded Him the benediction of wealth, and what to speak of appreciating it, He found fault in me!”

COMMENTARY

“I happily gave this son of a brahmana the benediction, `May You achieve wealth,' but rather than feel grateful, He condemned me. This is certainly the work of Kali!”

Text 54

sannyasi balaye,—“suna brahmana-kumara

kene tumi asirvada nindile amara?//CB, Madhya 19.054//

TRANSLATION

The sannyasi said, “Listen, O son of a brahmana, why do You criticize my benediction?

Texts 55-56

prthivite janmiya ye na kaila vilasa

uttama kamini yara na rahila pasa

yara dhana nahi, tara jivane ki kaja

hena dhana-vara dite, pao tumi laja?//CB, Madhya 19.055-56//

TRANSLATION

“If one who has taken birth in this world does not engage in sense gratification, does not enjoy beautiful women, and does not accumulate wealth, then what is the use of his life? And You are embarrassed to accept the benediction of such wealth?

“If after coming into this material world a person does not enjoy the intimate association of women, then there is no use of his life. What use is there in the life of one who after receiving a human birth does not accumulate wealth? I awarded You the benediction that You would achieve wealth and women, but You are embarrassed to accept them. This is astonishing. There is no way to progress in this world without wealth. I cannot understand how one can fill his stomach by possessing devotional service to Visnu.”

Text 57

haila va visnu-bhakti tomara sarire

dhana vina ki khaiba, taha kaha more”//CB, Madhya 19.057//

TRANSLATION

“Tell me, even if You have devotion to Visnu, what will You eat if You do not have wealth?”

Text 58

hase prabhu, sannyasira vacana suniya

sri-hasta dilena nija kapale tuliya//CB, Madhya 19.058//

TRANSLATION

On hearing the words of the sannyasi, the Lord smiled and raised His hand to His forehead.

COMMENTARY

On hearing the foolish arguments of the dari sannyasi, Gaurasundara hit His forehead with His hand while saying, “Haya! Haya!”

Text 59

vyapadese mahaprabhu sabare sikhaya

bhakti vina keha yena kichui na caya//CB, Madhya 19.059//

TRANSLATION

By this action, Mahaprabhu taught everyone not to aspire for anything other than devotional service.

COMMENTARY

In this pastime Sriman Mahaprabhu clearly revealed the importance of devotional service and the insignificance of all other activities and thus taught everyone that they should not desire anything else. In the course

of teaching He included the instruction to give up desires for material enjoyment.

Text 60

“suna suna sannyasi-gosani, ye khaiba

nija-karme ye ache, se apane miliba//CB, Madhya 19.060//

TRANSLATION

“Listen, O Sannyasi Gosani, we will all certainly eat whatever is destined by our karma.

COMMENTARY

In answer to the dari sannyasi's question, “How will You eat without the benediction of attaining wealth?” Mahaprabhu said, “Living entities will get the opportunity of receiving unsolicited foodstuffs as a result of their respective karma. Food will certainly come automatically, just as a newborn baby automatically gets its mother's milk as food without endeavor.”

Text 61

dhana-vamsa-nimitta samsara kamya kare

bala tara dhana-vamsa tabe kene mare?//CB, Madhya 19.061//

TRANSLATION

“If wealth and family are the aim of life, then tell Me why are they taken away at the time of death?

COMMENTARY

“If human beings have a natural taste for desiring material objects like wealth and children, then in spite of their desire why are they forced to relinquish wealth and children?”

Text 62

jvarera lagiya keha kamana na kare

tabe kena jvara asi' pidaye sarire//CB, Madhya 19.062//

TRANSLATION

“No one wants fever. Why then does fever appear and afflict one's body?

COMMENTARY

“If simply by desiring a benediction one would attain the result, then why does unsolicited fever appear and afflict the body of a living entity? Even without prayer one automatically obtains an object, and if one does not obtain an object despite prayer, the uselessness of one's desire is established.”

Text 63

suna suna gosani ihara hetu—karma

kon mahapuruse se jane ei marma//CB, Madhya 19.063//

TRANSLATION

“Listen, Gosani, the cause of this is karma. What great personality knows this in truth?

Text 64

vede o bujhaya `svarga', bale jana jana

murkha-prati kevala se vedera karuna//CB, Madhya 19.064//

TRANSLATION

“Some people claim that the Vedas indicate the heavenly planets are the goal of life, but such teachings are simply the compassion of the Vedas on the foolish.

COMMENTARY

As a result of one's karma, fruits such as wealth are achieved. It is also heard that by the influence of pious activities one can achieve fruits like heavenly pleasures; and greedy, materialistic, ignorant people have been shown compassion by Vedic injunctions prescribed to rectify their respective natures. In this regard one should discuss verses such as paroksa-vado vedo `yam and loke vyavayamisam [paroksa-vado vedo `yam balanam anusasanam, karma-moksaya karmani vidhatte hy agadam yatha, “Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.” (Bhag. 11.3.44), loke vyavayamisa-madya-sevanitya hi jantor na hi tatra codanavyavasthitis tesu vivaha-yajna, sura-grahair asu nivrttir ista, “In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.” (Bhag. 11.5.11)]. People who are averse to the Supreme Lord take great pleasure in becoming lords of mundane objects. That is why Vedic literatures give various forms of encouragement that are favorable to their taste. Yet this is not the actual purpose of the Vedas.

Text 65

visaya-sukhete bada lokera santosa

citta bujhi' kahe veda, vedera ki dosa//CB, Madhya 19.065//

TRANSLATION

“People take great pleasure in material happiness, and the Vedas offer directions according to their mentality. What is the fault of the Vedas?

Text 66

`dhana-putra pai ganga-snana hari-name'

suniya calaye loka vedera karane//CB, Madhya 19.066//

TRANSLATION

“The Vedas declare, `By taking bath in the Ganges and chanting the name of Hari, one will achieve wealth and children,' and people therefore engage in such activities.

COMMENTARY

Ordinary people think that by taking bath in the Ganges and chanting the name of Hari one can achieve worldly wealth and a large family. That is why they glorify the Vedas as helpful to their sense enjoyment. But by engaging in activities like taking bath in the Ganges and chanting the name of Hari their natural contamination is destroyed and an inclination for the Lord's service is awakened.

Text 67

ye-te-mate ganga-snana-hari-nama kaile

dravyera prabhave `bhakti' haibeka hele//CB, Madhya 19.067//

TRANSLATION

“If one somehow or other takes bath in the Ganges and chants the name of Hari, then by the influence of those activities one will easily achieve devotional service.

Text 68

ei veda-abhipraya murkha nahi bujhe

krsna-bhakti chadiya visaya-sukhe maje//CB, Madhya 19.068//

TRANSLATION

“Foolish people do not understand this intention of the Vedas, so they give up devotional service to Krsna and engage in sense gratification.

COMMENTARY

Those who cannot understand the intention of the Vedas certainly become intoxicated in this material world by disregarding the necessity of serving the Supreme Lord.

Text 69

bhala-manda vicariya bujhaha gosani

krsna-bhakti-vyatirikta ara vara nai”//CB, Madhya 19.069//

TRANSLATION

“O Gosani, try to understand what is good and what is bad. There is no benediction other than devotional service to Krsna.”

COMMENTARY

Mahaprabhu instructed the dari sannyasi about what is good and what is bad, and by doing so He proved that no benediction other than service to Krsna is able to offer complete perfection.

Text 70

sannyasira laksye siksa-guru bhagavan

`bhakti-yoga' kahe veda kariya pramana//CB, Madhya 19.070//

TRANSLATION

While instructing the sannyasi, the Supreme Lord and spiritual master of everyone taught devotional service through Vedic evidence.

Text 71

ye kahe caitanyacandra, sei satya haya

paraninde papi-jiva taha nahi laya//CB, Madhya 19.071//

TRANSLATION

Whatever Lord Caitanya speaks is the Absolute Truth. Sinful living entities who blaspheme others do not accept His words.

COMMENTARY

Not understanding Sri Caitanyacandra's statements, which are the complete Absolute Truth, sinful people who blaspheme others perpetually remain sinful-minded and do not respect devotional service to Krsna.

Text 72

hasaye sannyasisuni' prabhura vacana//CB, Madhya 19.072//

TRANSLATION

“e bujhi pagala dvija—mantrera karana

COMMENTARY

On hearing the Lord's words, the sannyasi smiled and thought, “I can understand that this brahmana has become crazy because of misguidance.

Text 73

hena bujhi ei va sannyasi buddhi diyalai'

yaya brahmana-kumara bhulaiya”//CB, Madhya 19.073//

TRANSLATION

“It appears that this sannyasi has spoiled this brahmana boy's mind and is taking Him away somewhere.”

COMMENTARY

After hearing Mahaprabhu establish the supremacy and great necessity of devotional service, the dari sannyasi, being unable to approve it, considered Mahaprabhu a crazy boy. And on seeing Nityananda Prabhu dressed as a sannyasi with Mahaprabhu, the dari sannyasi thought that Nityananda Prabhu had certainly deceived this brahmana boy by polluting His intelligence.

Text 74

sannyasi balaye,—“hena kala se haila

sisura agrete ami kichu na janila//CB, Madhya 19.074//

TRANSLATION

The sannyasi said, “The time has come when I appear ignorant before a child.

Text 75

ami karilama ye prthivi-paryatana

ayodhya, mathura, maya, badarikasrama//CB, Madhya 19.075//

TRANSLATION

“I have traveled throughout the world to Ayodhya, Mathura, Haridvara, and Badarikasrama.

Text 76

gujarata, kasi, gaya, vijaya-nagarisim

hala gelama ami, yata ache puri//CB, Madhya 19.076//

TRANSLATION

“I have been to all the holy places like Gujarat, Kasi, Gaya, Vijayanagara,

and Sri Lanka.

Text 77

ami na janila bhala, manda haya kaya

dugdhera chaoyala aji amare sikhaya"//CB, Madhya 19.077//

TRANSLATION

"Yet I could not understand what is good and what is bad. Now this child, who is still drinking His mother's milk, is teaching me."

COMMENTARY

"I am experienced, mature, expert in material activities, and I have taken good advice from intelligent persons at various holy places in the course of my pilgrimage throughout India, but this brahmana boy with no appreciation of my experience or understanding of His position as a suckling child has come to teach me. I am fully aware of the sense of good and bad."

Text 78

hasi bale nityananda,—"sunaha gosani

sisu-sange tomara vicare karya nani//CB, Madhya 19.078//

TRANSLATION

Nityananda smiled and said, "Listen, Gosani, there is no need to argue with a child.

Text 79

ami se janiye bhala tomara mahima

amare dekhiya tumi saba kara ksama"//CB, Madhya 19.079//

TRANSLATION

“I know well your glories. For My sake, forgive all His offenses.”

COMMENTARY

Sri Nityananda Prabhu offered respect to the dari sannyasi, who was intoxicated with material enjoyment, by begging forgiveness. And since He established that Mahaprabhu was an ignorant child, the dari sannyasi displayed compassion on Nityananda Prabhu.

Text 80

apanara slaghasuni' sannyasi santose

bhiksa karibare jhata balaye harise//CB, Madhya 19.080//

TRANSLATION

When the sannyasi heard glorification of himself, he became pleased and immediately invited Them for lunch.

Text 81

nityananda bale,—“karya-gaurave caliba

kichu deha' snana kari' pathete khaiba”//CB, Madhya 19.081//

TRANSLATION

Nityananda said, “We have to leave immediately for some important work. You may give Us something that We can eat on the way after taking bath.”

COMMENTARY

The phrase karya-gaurave means “We have something more important to do than this.” This was the reason that was cited for Their departure.

Text 82

sannyasi balaye,—“snana kara eikhane

kichu khai' snigdha hai' karaha gamane”//CB, Madhya 19.082//

TRANSLATION

The sannyasi said, “Take bath here, eat something, feel refreshed, and then go.”

Text 83

pataki tarite dui prabhu avatare

rahilena dui prabhu sannyasira ghare//CB, Madhya 19.083//

TRANSLATION

The two Prabhus incarnated to deliver the sinful living entities, so They agreed to remain in the sannyasi's house.

Text 84

jahnavira majjane ghucila patha-srama

phalahara karite vasila dui-jana//CB, Madhya 19.084//

TRANSLATION

“After getting relief from Their journey by taking bath in the Ganges, the two Prabhus came and sat down to eat some fruit.

Text 85

dugdha, amra, panasadi kari' krsnasat

sese khaye dui prabhu sannyasi-saksat//CB, Madhya 19.085//

TRANSLATION

First They offered items like milk, mangoes, and jackfruit to Lord Krsna, and then They sat down to eat before the sannyasi.

Text 86

vamapathi-sannyasi madira pana kare

nityananda-prati taha kahe thare thore//CB, Madhya 19.086//

TRANSLATION

The sinful sannyasi drank wine. Making some signs to Nityananda, he spoke as follows.

COMMENTARY

The dari sannyasi was in favor of accepting a path opposed or contrary to sannyasa. Since he was extremely attached to drinking wine, he even indicated that Nityananda Prabhu should also drink. The dari sannyasi repeatedly endeavored to get Him to drink.

The word vamapathi refers to a vamacari, or one who acts contrary to Vedic principles. According to the Acara-bheda-tantra: “A vamacari's principal duty is to drink wine, eat meat, eat fish, enjoy sex, associate with women, worship other women with the menstrual discharge of his wife, and take and distribute intoxicants such as wine. Afterwards he should consider himself a woman and worship the supreme female energy.” He should mark his forehead with vermilion and meditate on his guru and worshipable deity while holding a container of wine in his hand. He should offer prayers to the container of wine held in his hand by reciting mantra five times followed each time by a drink of that wine. Then he should continue drinking until all his senses are agitated. Thereafter he should recite prayers invoking peace such as the Santi-stotra. One should discuss Prana-tosani-tantra and Kularnava for more elaborate prescriptions.

Text 87

“sunaha sripada, kichu ananda aniba?

toma'-hena atithi va kothaya paiba?”//CB, Madhya 19.087//

TRANSLATION

“Listen, Sripada, shall I bring You some ananda? Where else can I find guests like You?”

Text 88

desantara phiri' nityananda saba jane

`madyapa sannyasi' hena janilena mane//CB, Madhya 19.088//

TRANSLATION

Since Nityananda had visited various places, He could understand that this person was a drunkard sannyasi.

Text 89

`ananda aniba'—nyasi bale bara-bara

nityananda bale,—“tabe lada se amara”//CB, Madhya 19.089//

TRANSLATION

The sannyasi repeatedly asked, “Shall I bring some ananda?” Nityananda replied, “We should go now.”

COMMENTARY

When Sriman Nityananda Prabhu saw the dari sannyasi's eagerness to make Them drink wine, He told him They had to leave.

Text 90

dekhiya donhara rupa madana-samana

sannyasira patni cahe judiya dheyana//CB, Madhya 19.090//

TRANSLATION

On seeing the Cupidlike beauty of the two Lords, the sannyasi's wife watched Them with full concentration.

Text 91

sannyasire nisedha karaye tara nari//CB, Madhya 19.091//

TRANSLATION

“bhojanete kene tumi virodha acari?”

COMMENTARY

She told her husband, “Why are you disturbing Their meal?”

Persons who have not married are fit to be called sannyasis or bhiksus. Those who are averse to sannyasa disturb and contend with sannyasis by expressing a desire to establish that sinful activities like gathering women and snatching other's wives are approved by religious principles. In this case, however, the sannyasi's wife forbade her husband from entering into conflict.

Text 92

prabhu bale,—“ki ananda balaye sannyasi?”

nityananda balaye,—“madira hena vasi”//CB, Madhya 19.092//

TRANSLATION

The Lord said, “What is this ananda the sannyasi is talking about?” Nityananda replied, “I think he is talking about wine.”

Text 93

`visnu visnu' smarana karaye visvambhara

acamana kari' prabhu calila satvara//CB, Madhya 19.093//

TRANSLATION

Visvambhara remembered Lord Visnu. He washed His hands and immediately left.

COMMENTARY

When Mahaprabhu understood that this cheating, sinful person who had usurped the title “sannyasi” was encouraging Them to drink wine and supporting such sinful activities, He immediately remembered the Supreme Lord, left His meal, washed His hands while chanting amrtapidanam asi svaha, and then the two Lords jumped into the Ganges.

Text 94

dui-prabhu cancala, gangaya jhanpa diyacalila

acarya-grhe gangaya bhasiya//CB, Madhya 19.094//

TRANSLATION

After jumping into the Ganges the two restless Lords went to the house of Advaita Acarya by floating in the waters of the Ganges.

Text 95

straina-madyapere prabhu anugraha kare

nindaka vedanti yadi, tathapi samhare//CB, Madhya 19.095//

TRANSLATION

The Lord bestowed mercy on womanizers and drunkards, but He annihilates blasphemers even if they are well-versed in Vedanta.

COMMENTARY

Ordinary people who are intoxicated by material enjoyment and who follow worldly morality give more respect to impersonalists than to drunkards and womanizers, but the supremely independent Lord, who is most merciful to the living entities, does not approve of their consideration, which is born of external perception. Realizing that the conception of the Vedantists who are averse to the Vaisnavas is completely opposed to devotional service, He refutes it. And He displays compassion on the weak, the womanizers, and the drunkards according to their respective qualifications.

Text 96

nyasi haiya madya piye, stri-sanga acare

tathapi thakura gela tahara mandire//CB, Madhya 19.096//

TRANSLATION

Although this sannyasi drank wine and intimately associated with women, the Lord visited his house.

COMMENTARY

People who enjoy other's wives and drink wine are not accepted as pious in this world. No one goes to the house of a sinful person to associate with him. Sri Gaura-Nityananda bestowed mercy on even this dari sannyasito reveal that in a comparison of various kinds of association the association of Mayavadis is more abominable and undesirable than the association of drunkards. But They revealed that the association of the Mayavadi Vedantists of Kasi was even more undesirable. The licentious drunkards are only sinful, but the Mayavadis are envious of the Supreme Lord and His devotees, therefore they are eternally offenders. Sins are exhaustible, but imperishable sins like spiritual suicide resulting from offense do not allow one to give up his false identification. As a result of offenses, the eternal good fortune and supreme auspiciousness of living entities are destroyed forever. When piety is accumulated, sinful reactions are destroyed. But the result of offenses is more inauspicious than sin in all respects.

Text 97

vakyavakya kaila prabhu, sikhaila dharma

visrama kariya kaila bhojanera karma//CB, Madhya 19.097//

TRANSLATION

In the course of their conversation, the Lord taught him religious principles. He took rest in his house and ate there.

Text 98

na haya e janme bhala, haiba ara janme

sabe nindakere nahi vase bhala-marme//CB, Madhya 19.098//

TRANSLATION

Even if the sannyasi could not attain perfection in this life, he would in the next. But the blasphemers will never achieve perfection.

Text 99

dekha nahi paya yata abhakta sannyasi

tara saksi yateka sannyasi kasi-vasi//CB, Madhya 19.099//

TRANSLATION

That is why nondevotee sannyasis cannot see the Lord. The sannyasis of Kasi are evidence of this.

Text 100

sesa-khanda yakhane calila prabhu kasi

sunileka kasi-vasi yateka sannyasi//CB, Madhya 19.100//

TRANSLATION

As described in the Antya-khanda, when the Lord went to Kasi, all the sannyasis there heard about His arrival.

Text 101

suniya ananda haila sannyasira gana

`dekhiba caitanya', bada suni mahajana//CB, Madhya 19.101//

TRANSLATION

Those sannyasis became happy to hear about the arrival of that great personality and thought, “We will see Caitanya.”

Text 102

sabei vedanti-jnani, sabei tapasvi

ajanma kasite vasa, sabei yasasvi//CB, Madhya 19.102//

TRANSLATION

They were all conversant with Vedanta and practiced at austerities. They had lived their entire lives in Kasi and were greatly renowned.

Text 103

eka dose sakala gunera gela sakti

padaya vedanta, na vakhane visnu-bhakti//CB, Madhya 19.103//

TRANSLATION

Yet all their good qualities were nullified by one fault—they taught Vedanta but did not explain devotional service to Visnu.

COMMENTARY

Persons inclined to Lord Visnu's devotional service, which negates the philosophy of impersonalism, are pure followers of Vedanta. Mayavadis are pseudo followers of Vedanta. Therefore since they regard the illusory energy of the Lord and the Absolute Truth to be on the same level, such faulty persons become offenders at the feet of the eternal Lord and His devotees. All good qualities abandon the Mayavadis and destroy their constitutional propensity of devotional service to Visnu.

Text 104

antaryami gaurasimha iha saba jane

giya o kasite na dila darasane//CB, Madhya 19.104//

TRANSLATION

The lionlike Gaura, the Supersoul of all, knows everything. Although He went to Kasi, He did not give darsana to those sannyasis.

Text 105

ramacandra-purira mathete lukai

yarahilena dui masa varanasi giya//CB, Madhya 19.105//

TRANSLATION

While in Varanasi He hid in Ramacandra Puri's asrama, where He stayed for two months.

COMMENTARY

Sri Gaurasundara stayed at Candrasekhara's house in Varanasi. By profession, the sudra Candrasekhara was a doctor. Thakura Vrndavana, the author of Sri Caitanya-bhagavata, understood that Sri Caitanya Mahaprabhu secretly stayed at the asrama of Ramacandra Puri. Ramacandra Puri was a pseudo-disciple of Madhavendra Puri. He had a strong inclination for Mayavada philosophy. The Lord openly declared that He stayed in the asrama of Ramacandra Puri, whereas He actually

stayed elsewhere in the association of Krsna's devotees. Ramacandra Puri was a sectarian sannyasi, therefore the general public could not criticize the Lord, as a sannyasi, for staying at his asrama.

Text 106

visvarupa-ksaurera divasa dui ache

lukaiya calila, dekhaye keha pache//CB, Madhya 19.106//

TRANSLATION

Two days before the observance of Visvarupa-ksaura, the Lord departed secretly, so that He would not be seen by others.

COMMENTARY

The phrase visvarupa-ksaura is explained as follows: The ekadandi-sannyasis shave their heads on the full moon day of every second month. The observance of shaving that takes place at the middle of Caturmasya, after the first two months, is called “Visvarupa-ksaura.” According to the regulations for Caturmasya, enjoyment like shaving the head is prohibited. But in the course of observing the vow of shaving the head every two months, there is a special allowance for ekadandi-sannyasis to shave their heads on the full moon day that falls in the month of Sravana or Bhadra. This does not break their observance of Caturmasya. After the observance of Visvarupa-ksaura, rituals like worshiping the spiritual master and recitation of the visva-rupa chapter of Bhagavad-gita are prescribed. On the thirteenth day of the waxing moon Mahaprabhu left Kasi in secret, unseen by ordinary people. The sannyasis of Kasi knew that on the day of Visvarupa-ksaura they would get the darsana of Sri Caitanyadeva. The sannyasis thought that Sri Caitanyadeva was a Mayavadi sannyasi like themselves, so when they came to know that Mahaprabhu had secretly left, even on the day of Visvarupa-ksaura, they merged in an ocean of disappointment.

Text 107

pache sunilena saba sannyasira gana

calilena caitanya, nahila darasana//CB, Madhya 19.107//

TRANSLATION

Later, the sannyasis heard that Lord Caitanya had left, so they would not be able to see Him.

Text 108

sarva-buddhi harileka eka ninda-papa

pache o kahara citte na janmila tapa//CB, Madhya 19.108//

TRANSLATION

All their intelligence was stolen away simply because of their indulgence in the sin of blasphemy. Yet even after His departure they did not feel remorse.

Text 109

aro bale,—"amara sakala purvas

ramiama saba' sambhasiya vina gela keni?//CB, Madhya 19.109//

TRANSLATION

They said, "We all have a common lineage, so why did He leave without speaking to us?

Text 110

dui dina lagi' kene svadharma chadiya

kene gela `visvarupa-ksaura' langhiya?"//CB, Madhya 19.110//

TRANSLATION

“Why did He forsake His religious duties by leaving two days before Visvarupa-ksaura?”

Text 111

bhakti-hina haile e-mata buddhi haya

nindakera pujasiva kabhu nahi laya//CB, Madhya 19.111//

TRANSLATION

If one is devoid of devotional service, this type of mentality develops. Lord Siva never accepts the worship of a blasphemer.

COMMENTARY

Since living entities who have not awakened to devotional service, which is the eternal propensity of the soul, are attached to the performance of ritualistic activities like Visvarupa-ksaura, they cannot understand the sweetness of the devotional service preached by Sri Caitanyadeva. Sadasiva, the Lord of Kasi, never accepts the worship of those who blaspheme Vaisnavas.

Text 112

kasite ye para ninde, se sivera dandya

siva-aparadhe visnu nahe tara vandya//CB, Madhya 19.112//

TRANSLATION

Those who blaspheme others in Kasi are punished by Lord Siva, and those who offend Siva cannot become devotees of Visnu.

COMMENTARY

Mahadeva, the proprietor of Kasi, punishes the residents of Kasi who blaspheme the Supreme Lord. The topmost Vaisnava Mahadeva punishes such condemned living entities for their offenses against the Vaisnavas and makes them bereft of devotion to Visnu.

Text 113

sabara kariba gaurasundara uddhara

vyatirikta vaisnava-nindaka duracara//CB, Madhya 19.113//

TRANSLATION

Lord Gaurasundara will deliver everyone except the sinful people who blaspheme Vaisnavas.

COMMENTARY

Sri Gaurasundara's preaching of devotional service is meant to deliver everyone in the world, but Mahaprabhu did not display any compassion for delivering the sinful Mayavadis who indulge in blaspheming Vaisnavas. Rather, He enacted the pastime of accepting the hospitality of a drunken debauchee. Yet He did not award the Mayavadi Vedantists who were envious of Vaisnavas the good fortune of attaining His darsana.

Text 114

madyapera ghare kaila snana (se) bhojana

nindaka vedanti na paila darasana//CB, Madhya 19.114//

TRANSLATION

He took bath and ate at the house of a drunkard, but the blasphemous Vedantists could not get His darsana.

Text 115

caitanyera dande ya'ra citte nahi bhaya

janme janme sei jiva yama-dandya haya//CB, Madhya 19.115//

TRANSLATION

A living entity who does not fear Lord Caitanya's punishment is punished

by Yamaraja, birth after birth.

COMMENTARY

Sri Caitanyadeva punished the Mayavadi Vedantists by adopting the principle of noncooperation with them. Those who are not afraid of such severe punishment are sufficiently punished in every life by Yamaraja. All demigods are servants of the Supreme Lord; they constantly engage in glorifying topics of the Supreme Lord. People who are averse to the service of the demigods and brahmanas can never become attached to the lotus feet of Sri Gaurasundara. If one does not have intense attachment for the lotus feet of Sri Caitanya, then useless inclination towards impersonalism is completely futile. Activities like studying Mayavada Vedanta, becoming devoid of devotion to Visnu, and renouncing material enjoyment are all useless and futile for people who are bereft of Sri Mahaprabhu's service.

Texts 116-117

aja, bhava, ananta, kamala sarva-mata

sabara sri-mukhe nirantara yanra katha

hena gauracandra-yase yara nahe rati

vyartha ta'ra sannyasa, vedanta-pathe mati//CB, Madhya 19.116-117//

TRANSLATION

The acceptance of sannyasa and the study of Vedanta of one who has no attachment for the glorification of Sri Gauracandra, who is constantly praised by Brahma, Siva, Ananta, and Kamala, the mother of all, is useless.

Text 118

hena mate dui prabhu apana anande

sukhe bhasi' calilena jahnavi-tarange//CB, Madhya 19.118//

TRANSLATION

In this way the two Lords blissfully floated in the waves of the Ganges.

Text 119

mahaprabhu visvambhara karaye hunkara

`muni sei, muni sei' bale bara bara//CB, Madhya 19.119//

TRANSLATION

Visvambhara Mahaprabhu roared loudly and repeatedly exclaimed, “I am He! I am He!

Text 120

“mohare anila nadasayana bhangiya

ekhane vakhane `jnana' bhakti lukaiya//CB, Madhya 19.120//

TRANSLATION

“Nada disturbed My sleep and brought Me here, and now He is covering the glories of devotional service by preaching jnana.

Text 121

tara sasti karonaji dekha parateke

ke-mate dekhuka aji jnana-yoga rakhe”//CB, Madhya 19.121//

TRANSLATION

“See Yourself how I punish Him today! Today We will see how He defends the process of jnana.”

Text 122

tarje garje mahaprabhu, ganga-srote bhase

mauna hai' nityananda mane mane hase//CB, Madhya 19.122//

TRANSLATION

As Mahaprabhu threatened and roared while floating in the current of the Ganges, Nityananda remained silent and smiled to Himself.

Text 123

dui prabhu bhasi' yaya gangara upare

ananta mukunda yena ksiroda-sagare//CB, Madhya 19.123//

TRANSLATION

The two Lords floated in the waves of the Ganges like Mukunda and Ananta in the ocean of milk.

COMMENTARY

The comparison of Sri Gaurasundara with Mukunda and Nityananda with Ananta, who acts as the bed of Lord Visnu in the ocean of milk, is illustrated in the example of Gaura-Nityananda's floating in the waters of the Ganges.

Text 124

bhakti-yoga-prabhave advaita mahabala

bujhilena citte `mora haibeka phala'//CB, Madhya 19.124//

TRANSLATION

By the influence of His devotional service, Advaita Prabhu was most powerful. He understood that His desire to be punished by the Lord would soon be fulfilled.

Text 125

`aise thakura krodhe' advaita janiya

jnana-yoga vakhane' adhika matta haiya//CB, Madhya 19.125//

TRANSLATION

Advaita Prabhu realized that the Lord was coming in an angry mood, and He began to explain jnana more enthusiastically.

Text 126

caitanya-bhaktera ke bujhite pare lila

ganga-pathe dui prabhu asiya milila//CB, Madhya 19.126//

TRANSLATION

Who can understand the pastimes of Lord Caitanya's devotees? In this way the two Lords floated down the Ganges to Advaita's house.

Text 127

krodha-mukha visvambhara nityananda-sange

dekhaye, advaita dole jnanananda-range//CB, Madhya 19.127//

TRANSLATION

Accompanied by Nityananda, the angry Visvambhara saw Advaita rocking back and forth in the happiness of jnana.

COMMENTARY

Sri Advaita Prabhu desired to achieve abundant mercy in the form of chastisement from Sri Gaurasundara, so He rocked back and forth out of respect for Mayavada, which is averse to devotional service. Therefore, on arriving there with Nityananda, Mahaprabhu displayed anger towards

those envious of devotional service.

Text 128

prabhu dekhi' haridasa dandavat haya

acyuta pranama kare advaita-tanaya//CB, Madhya 19.128//

TRANSLATION

When Haridasa and Acyuta, the son of Advaita, saw the Lord, they offered their obeisances.

COMMENTARY

At that time Haridasa Thakura was living at the house of Advaita in Santipura. When Mahaprabhu arrived there, Acyuta, the son of Advaita, and Thakura Haridasa both offered their obeisances.

Text 129

advaita-grhini mane mane namaskare

dekhiya prabhura murti cintita antare//CB, Madhya 19.129//

TRANSLATION

The wives of Advaita offered their obeisances to the Lord within their minds. They were filled with anxiety on seeing the Lord's mood.

COMMENTARY

According to worldly etiquette the two wives of Advaita did not externally offer obeisances to Mahaprabhu, but they internally accepted subordination to Him by giving up false ego.

Text 130

visvambhara-tejah yena koti-suryamaya

dekhiya sabara citte upajila bhaya//CB, Madhya 19.130//

TRANSLATION

Visvambhara's bodily effulgence was like that of millions of suns. Everyone became frightened on seeing this.

Text 131

krodha-mukhe bale prabhu,—“are are

nadabala dekhi jnana-bhakti duite ke bada?”//CB, Madhya 19.131//

TRANSLATION

In an angry mood the Lord said, “O Nada! Tell Me, which is superior—jnana or bhakti?”

Text 132

advaita balaye,—“sarva-kala bada `jnana'

yara nahi jnana, ta'ra bhaktite ki kama?”//CB, Madhya 19.132//

TRANSLATION

Advaita replied, “Jnana is always superior. What is the use of devotional service for one who does not have jnana?”

COMMENTARY

On being asked by Mahaprabhu to ascertain the difference between jnana and bhakti, Advaita informed Him that jnana was superior to bhakti. He also informed Him that for a person on the path of jnana there was no need to remain on the path of devotional service.

Text 133

`jnana—bada' advaitera suniya vacana

krodhe bahya pasarila sacira nandana//CB, Madhya 19.133//

TRANSLATION

On hearing Advaita say that jnana was superior, the son of Saci lost His external consciousness out of anger.

Text 134

pida haite advaitere dhariya

aniyasvahaste kilaya prabhu uthane padiya//CB, Madhya 19.134//

TRANSLATION

He dragged Advaita from His seat into the courtyard and began beating Him with His own hands.

COMMENTARY

Since Advaita said that jnana was more glorious than bhakti, Mahaprabhu dragged Him into the courtyard and began to profusely beat Him in order to teach people.

Text 135

advaita-grhini pati-vrata jagan-mata

sarva-tattva janiya o karaye vyagrata//CB, Madhya 19.135//

TRANSLATION

Although she knew everything, Advaita's chaste wife and mother of the universe tried to restrain the Lord.

Text 136

“buda vipra, buda vipra, rakha rakha prana

kahara siksaya eta kara apamana?//CB, Madhya 19.136//

TRANSLATION

“Spare His life, He is an old brahmana! For whose benefit do You chastise Him?

Text 137

etha buda vamanere, ara ki kariba?

kona kichu haile edaite na pariba”//CB, Madhya 19.137//

TRANSLATION

“This brahmana is so old. What more will You do to Him? If something happens to Him, You will be responsible for the consequences.”

COMMENTARY

The wife of Advaita said, “Advaita has become very old. Killing a brahmana is prohibited in the scriptures. If a brahmana is killed by excessive beating, then it is impossible for the person responsible to become free from the offense.”

Text 138

pati-vrata-vakya suni' nityananda hase

bhaye `krsna' sanaraye prabhu haridase//CB, Madhya 19.138//

TRANSLATION

On hearing those words befitting a chaste wife, Nityananda smiled. Haridasa Prabhu remembered Krsna in fear.

Text 139

krodhe prabhu pati-vrata-vakya nahi sune

tarje garje advaitere sadambha-vacane//CB, Madhya 19.139//

TRANSLATION

In His anger, the Lord did not hear those words befitting a chaste wife. He roared and threatened Advaita with proud words.

Text 140

sutiya achilun ksira-sagarera majhe

are nada nidra-bhanga mora tora kaje//CB, Madhya 19.140//

TRANSLATION

“I was sleeping in the ocean of milk when You, Nada, woke Me to fulfill Your mission.

Text 141

bhakti prakasili tui amare aniya

ebe vakhanis jnana bhakti lukaiya//CB, Madhya 19.141//

TRANSLATION

“You brought Me to reveal the science of devotional service, but now You are covering devotional service with Your explanations on jnana.

COMMENTARY

Sri Advaita Prabhu revealed the glories of devotional service by inducing Sriman Mahaprabhu to appear in this material world. But since at this point He was misguiding people with His explanations on jnana that cover the propensity of service to the Supreme Lord, His original purpose was being frustrated. This was revealed by Mahaprabhu.

Text 142

yadi lukaibi bhakti, tora citte ache

tabe mora prakasa karili kon kaje?//CB, Madhya 19.142//

TRANSLATION

“If Your intention was to cover devotional service, then why did You have Me incarnate?

Text 143

tomara sankalpa muni na kari anyatha

tumi more vidambana karaha sarvatha?//CB, Madhya 19.143//

TRANSLATION

“I never frustrate Your resolve, but You always deceive Me.”

Text 144

advaita ediya prabhu vasila duyare

prakase apana tattva kariya hunkare//CB, Madhya 19.144//

TRANSLATION

After releasing Advaita, the Lord sat down at the doorway and began to loudly reveal His own glories.

COMMENTARY

After He stopped beating Advaita Prabhu, the Lord sat down at the doorway and began to loudly reveal the topics of His wonderful pastimes.

Text 145

“are are kamsa ye marila, sei muni

are nada sakala janis dekha tui//CB, Madhya 19.145//

TRANSLATION

“O Nada, it was I who killed Kamsa. You know everything, don't You?

COMMENTARY

He who killed Kamsa is the Supreme Lord Gaurasundara—this fact was well known to Advaita Acarya.

Text 146

aja, bhava, sesa, rama kare, mora seva

mora cakre marila srgala-vasudeva//CB, Madhya 19.146//

TRANSLATION

“Brahma, Siva, Sesa, and Laksmi all engage in My service. The cunning imposter Vasudeva was killed by My cakra.

COMMENTARY

Brahma, Siva, Anantadeva, and Laksmi all engage in the service of the Supreme Lord. The Lord killed Srgala Vasudeva with His Sudarsana cakra.

For a description of Srgala Vasudeva, one should discuss Srimad Bhagavatam, Tenth Canto, Chapter 66 and Brahma-vaivarta Purana, Sri Krsna-janma-khanda, Chapter 121.

Text 147

mora cakre varanasi dahila sakala

mora bane marila ravana mahabala//CB, Madhya 19.147//

TRANSLATION

“Varanasi was completely burned by My cakra, and the mighty Ravana was killed by My arrow.

Text 148

mora cakre katila banera bahu-gana

mora cakre narakera haila marana//CB, Madhya 19.148//

TRANSLATION

“My cakra cut off the arms of Banasura, and My cakra destroyed Narakasura.

COMMENTARY

For a description of these incidents, one should discuss Srimad Bhagavatam, Tenth Canto, Chapters 63 and 59.

Text 149

muni se dharilun giri diya vama hata

muni se anilun svarga haite parijata//CB, Madhya 19.149//

TRANSLATION

“It was I who held up Govardhana Hill with My left hand, and it was I who brought the parijata flower from heaven.

COMMENTARY

For a description of these incidents, one should discuss Srimad Bhagavatam, Tenth Canto, Chapters 25 and 59.

Text 150

muni se chalilun bali, karilun prasada

muni se hiranya mari' rakhilun prahlada”//CB, Madhya 19.150//

TRANSLATION

“I deceived Bali and then bestowed mercy on him. It was I who killed Hiranyakasipu to save Prahlada.”

COMMENTARY

For a description of these incidents, one should see Srimad Bhagavatam, Eighth Canto, Chapters 18-23 and Seventh Canto, Chapter 8.

Text 151

ei mata prabhu nija aisvarya prakase

suniya advaita prema-sindhu-majhe bhase//CB, Madhya 19.151//

TRANSLATION

In this way the Lord revealed His opulences, and Advaita floated in an ocean of ecstatic love while listening.

Text 152

sasti pai, advaita paramananda-maya

hate tali diya nace kariya vinaya//CB, Madhya 19.152//

TRANSLATION

Advaita was filled with ecstasy after receiving His punishment. He clapped His hands and danced in humility.

Text 153

“yena aparadha kailun, tena sasti pailun

bhalai karila prabhu alpe edailun//CB, Madhya 19.153//

TRANSLATION

“I have received proper punishment for My offense. O Lord, You are very kind and have actually given Me only a token punishment.

Text 154

ekhana se thakurala bujhilun tomara

dosa-anurupa sasti karila amara//CB, Madhya 19.154//

TRANSLATION

“Now I have realized Your supremacy. You have suitably punished Me for My fault.

Text 155

ihate se prabhu bhrtye citte bala paya

”baliya anande nace santipura-raya//CB, Madhya 19.155//

TRANSLATION

“Now the relationship between the Lord and His servant has been strengthened.” After speaking in this way, the Lord of Santipura danced in ecstasy.

Text 156

anande advaita nace sakala angane

bhrukuti kariya bale prabhura carane//CB, Madhya 19.156//

TRANSLATION

Advaita danced in ecstasy throughout the courtyard. He frowned and spoke to the Lord as follows.

Text 157

“kotha gela ebe more tomara se stuti?

kotha gela ebe tora se saba dhangati?//CB, Madhya 19.157//

TRANSLATION

“Where has Your glorification of Me gone now? Where has all Your deceitful behavior gone now?

COMMENTARY

The word dhangati means “pretension.” Advaita said, “Where has all Your glorification of Me gone now? When I began preaching a nondevotional path, You beat Me rather than glorify Me. I never desired any service from You, I only desired to serve You. According to Your pretentious nature You have unrightfully offered Me prayers, but now You cannot continue doing so. I am Your eternal servant and You are My eternal master. It is not proper for You to offer prayers to Your servant. Your nature is to chastise Your servant and accept his prayers. Rather than doing so, You have unrightfully glorified Me. Now, rather than glorifying Me, You have properly punished Me.”

Text 158

durvasa na hana muni yare kadarthibe

yara avasesa-anna sarvange lepibe//CB, Madhya 19.158//

TRANSLATION

“I am not Durvasa Muni, who You insulted by smearing his remnants all over Your body.

COMMENTARY

“I am Your eternal servant. I am not an oppressor of the Lord and the devotees as is Durvasa. If I had actually become envious of the devotional service of Hari like Durvasa, then You could have condemned Me. But I am Your devotee.”

It is mentioned in the Puranas that the Lord smeared the remnants of Durvasa's rice all over His body.

Text 159

bhrgu-muni nahun muni, yara pada-dhuli

vakse diya `srivatsa' haiba kutuhali//CB, Madhya 19.159//

TRANSLATION

“I am not Bhrgu Muni, whose foot-dust You happily accepted on Your chest as Srivatsa.

COMMENTARY

For a description of this incident one may refer to the Srimad Bhagavatam, Tenth Canto, Chapter 89.

Text 160

mora nama advaita—tomara suddha dasa

janme janme tomara ucchiste mora asa//CB, Madhya 19.160//

TRANSLATION

“My name is Advaita, and I am Your unalloyed servant. My only wish is to honor Your remnants birth after birth.

Text 161

ucchista-prabhave nahi ganon tora maya

karila ta' sasti, ebe deha' pada-chaya”//CB, Madhya 19.161//

TRANSLATION

“By the influence of Your remnants I am unaffected by Your illusory energy. You have punished Me, now give Me the shelter of Your lotus feet.”

COMMENTARY

In the Srimad Bhagavatam (11.6.46) it is stated:

tvayopabhukta-srag-gandha-

vaso-'lankara-carcitah

ucchista-bhojino dasas

tava mayam jayema hi

“Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

Text 162

eta bali' bhakti kari' santipura-natha

padila prabhura pada laiya mathata//CB, Madhya 19.162//

TRANSLATION

After saying this, the Lord of Santipura devotedly fell down and placed His head at the Lord's feet.

Text 163

sambhrame uthiya kole kaila visvambhara

advaitere kole kari' kandaye nirbhara//CB, Madhya 19.163//

TRANSLATION

Visvambhara respectfully picked Advaita up and cried profusely as He embraced Him.

Text 164

advaitera bhakti dekhi' nityananda-raya

krandana karaye yena nadi vahi' yaya//CB, Madhya 19.164//

TRANSLATION

On seeing Advaita's devotion, Nityananda Prabhu cried so profusely that it appeared as if a river was flowing from His eyes.

Text 165

bhumite padiya kande prabhu haridasa

advaita-grhini kande, kande yata dasa//CB, Madhya 19.165//

TRANSLATION

Haridasa Prabhu fell to the ground and cried. The wife of Advaita and all their servants began to cry.

Text 166

kandaye acyutananda—advaita-tanaya

advaita-bhavana haila krsna-prema-maya//CB, Madhya 19.166//

TRANSLATION

Acyutananda, the son of Advaita, also cried. Advaita's entire house became filled with ecstatic love of Krsna.

Text 167

advaitere mariya lajjita visvambhara

santose apane dena advaitere vara//CB, Madhya 19.167//

TRANSLATION

Visvambhara felt embarrassed for having beaten Advaita, so He happily awarded Advaita a benediction.

Texts 168-169

“tilarddheko ye tomara karaye asraya

se kene patanga, kita, pasu, paksi naya

yadi mora sthane kare sata aparadha

tathapi tahare muni kariba prasada” //CB, Madhya 19.168-169//

TRANSLATION

“I will bestow mercy on any living entity—even an ant, insect, animal, or bird—who takes shelter of You for even a moment, even if that living entity commits hundreds of offenses against Me.”

Text 170

vara suni' kandaye advaita mahasaya

carane dhariya kahe kariya vinaya//CB, Madhya 19.170//

TRANSLATION

On hearing the benediction, Advaita Mahasaya began to cry. He caught hold of the Lord's feet and humbly spoke as follows.

Text 171

“ye tumi balila prabhu kabhu mithya naya

mora eka pratijnasunaha mahasaya//CB, Madhya 19.171//

TRANSLATION

“O Lord, whatever You spoke can never prove false, but please listen to My declaration.

Text 172

yadi tore na maniya more bhakti kare

sei mora bhakti tabe tahare samhare//CB, Madhya 19.172//

TRANSLATION

“If one worships Me but does not accept You, then may his devotion to Me annihilate him.

COMMENTARY

Advaita said, “O Lord Visvambhara, may the devotion of My descendants and so-called disciples who give up Your service and eagerly engage in My service destroy them. This is My declaration.” Since the ignorant descendants and foolish disciples of Advaita do not consider Sri Advaita Prabhu as the eternal servant of Sri Caitanyadeva but consider Him “Visnu” and consider Gaurasundara as “Laksmi,” they fall from the path of devotional service and bring about their own ruination.

Text 173

ye tomara pada-padma na kare bhajana

tore na manile kabhu nahe mora jana//CB, Madhya 19.173//

TRANSLATION

“One who does not worship Your lotus feet and accept You as the Supreme Lord is not dear to Me.

COMMENTARY

“O Visvambhara, I will not accept anyone as My own if they have no love for the service of Your lotus feet. I am prepared to totally forsake all such descendants and disciples.” Even today the Gaudiya Vaisnavas consider such descendants of Advaita and their disciples as forsaken descendants and forsaken disciples. The prediction of Sri Advaita Prabhu has born fruit. The intimate disciples and descendants of Advaita Prabhu accepted subordination of Pandita Gadadhara, but the hostile sons and disciples of Advaita did not accept Gadadhara Pandita Gosvami's guidance and could not accept him as spiritual master.

Text 174

ye tomare bhaje prabhu se mora jivana

na paron sahite muni tomara langhana//CB, Madhya 19.174//

TRANSLATION

“Anyone who worships You is My life and soul. I cannot tolerate a person who disregards You.

COMMENTARY

Since Mahaprabhu assumed the mood of a devotee, the foolish followers of Advaita accepted Visvambhara as the asraya-vigraha (worshiper) rather than as the visaya-vigraha (the object of worship). As a result, they disregard Visvambhara, and even though out of foolishness they illegitimately try to become members of Visnu's family, they end up as forsaken descendants and forsaken disciples. The nonduplicitous servants of Lord Caitanya are the topmost devotees. Mahaprabhu's own servant, Advaita, is like the Lord's own life. Those who give up the service of Sri Caitanyadeva, the visaya-vigraha, and exploit Advaita's glories to maintain their own self-interest remain eternally bereft of the Lord's mercy and become attached to pride and false prestige. Even today some people who identify themselves as Advaita's descendants try to establish that the pure devotees' execution of pure devotional service is for gaining false prestige. This reveals their illegitimate pride. Such puffed-up people with no understanding of the actual glories of devotional service proudly consider themselves as either Vaisnavas belonging to Lord Visnu's family or servants of that family's descendants and thus merge into the abysmal waters of the ocean of pratisthasa, the desire for material reputation. Pure devotees simply pray that Sri Advaita Prabhu may forgive their offenses and give them good intelligence.

Text 175

yadi mora putra haya, haya va kinkara

`vaisnavaparadhi' muni na dekhon gocara//CB, Madhya 19.175//

TRANSLATION

“I cannot look at the face of a vaisnava-aparadhi, even if he happens to be My son or servant.

COMMENTARY

When three of Sri Advaita's sons and a few of His so-called disciples became offensive towards Sri Caitanyadeva and His pure devotees, Advaita Prabhu severed all ties and affection with them. This is understood from Advaita's statement. From the time of His presence up to today His forsaken sons and disciples of His descendants have no connection whatsoever with Sri Advaita or Sri Caitanyadeva. They glorify their nondevotional credentials even today.

Text 176

tomare langhiya yadi koti-deva bhaje

sei deva tahare samhare kona vyaje//CB, Madhya 19.176//

TRANSLATION

“If one transgresses You and worships millions of demigods, those demigods will kill him on some pretext.

COMMENTARY

The Supreme Lord's acceptance of the mood of a devotee with a desire to preach the beauty of His own devotional service, which has never been preached before, is the ideal example of mercy. If the worship offered to millions of demigods disregards prema-bhakti and rejects the service of Sri Gaurahari, who is resplendent with the radiance of molten gold, such worship can never counteract the offense committed by transgressing Visvambhara. Even if so-called learned people who are averse to Sri Gaura become totally overwhelmed with the worship of various sanctified demigods, those very objects of worship certainly destroy their misguided worshipers on some pretext or other.

Text 177

muni nahi balon ei vedera vakhana

sudaksina-marana tahara paramana//CB, Madhya 19.177//

TRANSLATION

“These are not simply My words, they are the words of the Vedas. The killing of Sudaksina is evidence of this.

COMMENTARY

The Puranas composed by Sri Vedavyasa are expansions of the original Vedic histories. The Puranas are written in Sanskrit. They are simple presentations of histories. Since respect has diminished for the Vedas, which were written in the ancient language of the gods, and since they are not easily found because of being ravaged in the course of time, it is simply foolishness to consider the Puranas as separate from the Vedas. The histories that explain the Vedas have been compiled in the Puranas. In those Puranas (Srimad Bhagavatam, Tenth Canto, Chapter 66) the narration of Sudaksina's destruction should be accepted as evidence for Advaita's statements.

Text 178

sudaksina nama-kasi-rajera nandana

maha-samadhiye siva kaila aradhana//CB, Madhya 19.178//

TRANSLATION

“Sudaksina was the son of the King of Kasi. He worshiped Lord Siva with full attention.

COMMENTARY

The phrase maha-samadhiye means “with full absorption.”

Text 179

parama santose siva bale,—“maga vara

paibe abhista, abhicara-yajna kara//CB, Madhya 19.179//

TRANSLATION

“In great satisfaction, Siva told him, `Ask for a benediction. You will achieve your goal by performing the abhicara-yajna.

COMMENTARY

Abhicara-yajna refers to violent activities described in the Atharva Veda like killing and torturing. Topics of violent activities like killing, bewildering, paralyzing, inducing envy, hypnotizing, and torturing are also found in the tantras. That is why prescriptions for worshiping goddesses and performing fire sacrifices are also found therein.

Text 180

visnu-bhakta-prati yadi kara apamana

tabe sei yajne tora laiba parana”//CB, Madhya 19.180//

TRANSLATION

“`But if you insult a devotee of Visnu, I will kill you in the course of your sacrifice.'

Text 181

siva kahilena vyaje, se iha na bujhe

sivajnaya abhicara-yajna giya bhaje//CB, Madhya 19.181//

TRANSLATION

“Without understanding the true intention of Siva's words, Sudaksina performed the abhicara-yajna on the order of Siva.

Text 182

yajna haite uthe eka maha-bhayankara

tina kara, carana, trisira-rupa dhara//CB, Madhya 19.182//

TRANSLATION

“A formidable demon with three hands, three legs, and three heads appeared from the sacrificial fire.

Text 183

talajangha paramana bale,—`vara maga'

raja bale,—`dvaraka podao mahabhaga'//CB, Madhya 19.183//

TRANSLATION

“That demon with legs as long as palm trees said, `Ask for a benediction.' The King replied, `O fortunate one, burn Dvaraka to ashes.'

Text 184

suniya duhkhita haila maha-saiva-murti

bujhilena ihara icchara nahi purti//CB, Madhya 19.184//

TRANSLATION

“On hearing this order, that great demon, who was the creation of Siva, became distressed. He realized that the King's desire could not be fulfilled.

Text 185

anurodhe gela matra dvarakara pase

dvaraka-raksaka cakra khedadiya ase//CB, Madhya 19.185//

TRANSLATION

“The demon was obliged to go to Dvaraka, yet as soon as he arrived there, he was chased by Sudarsana, the protector of Dvaraka.

Text 186

palaile na edai sudarsana-sthane

mahasaiva padi' bale cakrera carane//CB, Madhya 19.186//

TRANSLATION

“Thinking that he would not be spared by Sudarsana if he tried to run away, the great creation of Siva fell at Sudarsana's feet and spoke as follows.

Text 187

“yare palaite nahi parila durvasa

narila rakhite aja-bhava-digvasa//CB, Madhya 19.187//

TRANSLATION

“`Durvasa was unable to escape from you, and Brahma and Siva were unable to protect him.

Text 188

hena maha-vaisnava-tejera sthane muni

kotha palaiba prabhu ye karis tui//CB, Madhya 19.188//

TRANSLATION

“`Therefore, Prabhu, how can I escape from you, who are endowed with the prowess of a great Vaisnava?

Text 189

jaya jaya prabhu mora sudarsana nama

dvitiya sankara-teja jaya krsna-dhama//CB, Madhya 19.189//

TRANSLATION

“`All glories to my master, who is named Sudarsana! You are as powerful as Lord Siva. All glories to the abode of Lord Krsna!

Text 190

jaya mahacakra, jaya vaisnava-pradhana

jaya dusta-bhayankara, jaya sista-trana”//CB, Madhya 19.190//

TRANSLATION

“`All glories to Sudarsana cakra, the best of the Vaisnavas! All glories to the destroyer of the miscreants and the protector of the pious!'

Text 191

stuti suni' santose balila sudarsana

poda giya yatha ache rajara nandana//CB, Madhya 19.191//

TRANSLATION

“Sudarsana heard his prayer with satisfaction and then instructed him to go burn the King's son.

Text 192

punah sei maha-bhayankara bahudiya

calila kasira raja-putra podaiya//CB, Madhya 19.192//

TRANSLATION

"That terrifying creature then returned to Kasi and burned the prince to ashes.

Text 193

tomare langhiya prabhu siva-puja kaila

ataeva tara yajne tahare marila//CB, Madhya 19.193//

TRANSLATION

"He transgressed You, O Lord, and worshiped Siva. Therefore he was killed in the course of his sacrifice.

Text 194

teni se balilun prabhu tomare langhi

yamora seva kare tare mari podaiya//CB, Madhya 19.194//

TRANSLATION

"That is why I declare that I will burn to ashes anyone who transgresses You and serves Me.

COMMENTARY

One who becomes anxious to envy the servants of Sri Caitanya and who tries to introduce himself as "a servant" by assuming a relationship with Advaita is burned to ashes by Advaita like Sudaksina. Advaita Prabhu and Mahadeva never accept worship from worshipers who are envious of Lord Visnu and the Vaisnavas. Even today proud people try to malign devotional service by proudly organizing rival assemblies, rival kirtanas, and rival preaching, but Lord Visnu and the Vaisnavas, who are the objects of kirtana, perpetually destroy their propensity for serving Vaisnavas by engaging them in their own selfish interests. By their own

behavior, such people destroy themselves by becoming servants of lust and anger, therefore pure devotional service takes leave of them forever.

Text 195

tumi mora prana-natha, tumi mora dhana

tumi mora pita-mata, tumi bandhu-jana//CB, Madhya 19.195//

TRANSLATION

“You are the Lord of My life, and You are My wealth. You are My father and mother, and You are My dear friend.

COMMENTARY

Many people wrongly consider Sri Gaurasundara in the position of an ordinary mother, ordinary father, ordinary friend, or similar ordinary relationship, but Advaita Prabhu considered Gaurasundara completely transcendental to all worldly designations and established Him as the transcendental father, mother, wealth, and beloved. Material relationships are based on the platform of unpalatable material enjoyment; there is no tinge of service attitude in them. The prakrta-sahajiyas' mood as lover, the prosperous prakrta-sahajiyas' wealth, and the prakrta-sahajiyas' relationships as friend, father, mother, and son are all situated in the atmosphere of material enjoyment. To become free from material enjoyment they take shelter of voidism in the atmosphere of renunciation and thus become impersonalists. But those who realize that all objects of this material world are related to Lord Visnu can eternally remain aloof from the spirit of enjoyment and sensual knowledge. In Vaisnava philosophy there is no spirit of material enjoyment and there is no concept that visible objects are “enjoyable;” rather than the attitude of enjoyment, the attitude of service is prominent.

Text 196

ye tore langhiya kare more namaskara

se jana katiyasira kare pratikara//CB, Madhya 19.196//

TRANSLATION

“One who transgresses You and offers Me obeisances is cutting off the head of his worshipable Lord and then trying to remedy the situation.

COMMENTARY

The service and the superficial rejection of false ego displayed by conditioned souls who are covered by the three modes of nature and who consider themselves the enjoyers and the doers of all activities are simply insults to the worshipable Lord. Darsana without service is simply an exhibition of aversion to the service of Hari by living entities inclined towards material enjoyment. Therefore the show of devotion offered to one's material father, mother, friend, or lover is simply improper behavior intended to convert the worshipable object into a servant. The external show of service without the actual inclination for service is like severing the head of one's worshipable object; in other words, it is meant to lord it over one's worshipable object.

Text 197

suryera saksat kari' raja satrajit

bhakti-vase surya tana haila vidita//CB, Madhya 19.197//

TRANSLATION

“Being pleased by the devotion of King Satrajit, the sun-god directly appeared before him.

Text 198

langhiya tomara ajna ajna-bhanga-duhkhe

dui bhai mara yaya, surya dekhe sukhe//CB, Madhya 19.198//

TRANSLATION

“Yet because of the offense of transgressing Your order, he and his brother were killed. The sun-god saw this with satisfaction.

Text 199

baladeva-sisyatva paiya duryodhana

tomare langhiya paya savamse marana//CB, Madhya 19.199//

TRANSLATION

“Although Duryodhana was a disciple of Baladeva, he and his family members were killed because he disregarded You.

Text 200

hiranyakasipu vara paiya brahmara

langhiya tomare gela savamse samhara//CB, Madhya 19.200//

TRANSLATION

“Hiranyakasipu received benedictions from Brahma, yet he and his family members were killed when he disregarded You.

Text 201

siras-chedi, siva pujiya o dasanana

toma' langhi' paileka savamse marana//CB, Madhya 19.201//

TRANSLATION

“The ten-headed Ravana, who took pleasure in cutting off other's heads, worshiped Siva, yet he was nevertheless killed along with his family members when he disregarded You.

Texts 202-203

sarva-deva-mula tumi sabara isvara

drsyadrsya yata—saba tomara kinkara

prabhure langhiya ye dasere bhakti kare

puja khai' sei dasa tahare samhare//CB, Madhya 19.202-203//

TRANSLATION

“You are the origin of all demigods and the controller of everyone. All living entities, seen and unseen, are Your servants. O Lord, if one disregards You and devotedly makes offerings to Your servant, that servant accepts the offerings and kills that worshiper.

COMMENTARY

“O Visvambhara Caitanyadeva, You are the original source of all demigods. You are the supreme controller of all controllers. You are the object of love. The living entities of all manifested and unmanifested worlds act as Your servants by engaging in various activities under Your authority. Some of Your servants appear before living entities averse to the service of Hari as objects of their sensual knowledge and become similar to fuel for their sense gratification. Those greedy, ignorant people averse to the service of Hari do not display any attitude of service to the Supreme Lord and are convinced that aversion to Hari is completely justified. Those servants misguide such people by teaching them to disrespect You, while You are in fact the supreme worshipable object for all manifested and unmanifested objects driven by external perception. Such qualified servants of the Supreme Lord collect the ingredients for satisfying their own senses from their respective deceitful worshipers and make those worshipers more averse to the service of Krsna. Those worshipers' lusty external conceptions born of sensual knowledge destroy them by increasing their false sense of domination.

Text 204

tomare langhiya ye sivadi-deva bhaje

vrksa-mula kati' yena pallavere puje//CB, Madhya 19.204//

TRANSLATION

“Worshiping the demigods headed by Siva while disregarding You is like watering the leaves of a tree after cutting its root.

COMMENTARY

Being filled with pride and, according to visistadvaita philosophy, being fallen from Visnu's devotional service, Srikara, Srikantha, the current Saivites like Apyaya Diksita, Manikya Bhaskara, and Jnanesvara from the Lingayet-sampradaya, as well as the acaryas of the impersonal school have introduced a type of devotion to Siva, yet because they have no knowledge of their constitutional position that same Mahadeva does not accept their worship and more or less entangles them in the philosophy of impersonalism and thus dispels their propensity for worship. Those who in the course of analyzing the science of the energetic Lord, which establishes the temporary nature of Visnu's partial manifestation, this material world, give up the service of Visnu and worship the demigods headed by Siva, who are in contact with matter and who belong to the external energy of Visnu, do nothing more than uproot the tree while serving its leaves and branches. In this regard, one should discuss the verse beginning yatha taror mula-nisecanena [yatha taror mula-nisecanena, trpyanti tat-skandha-bhujopasakhah pranopaharac ca yathendriyanamtathaiva sarvarhanam acyutejya, “As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.” (Bhag. 4.31.14)] as well as the verses of Brahma-samhita that describe the distinction between the essential characteristics of Visnu and those of the five demigods.

Text 205

veda, vipra, yajna, dharma—sarva-mula tumi

ye toma' na bhaje, ta'ra pujya nahi ami”//CB, Madhya 19.205//

TRANSLATION

“You are the root of the Vedas, brahmanas, sacrifice, and religious principles. I do not accept the worship of one who does not worship You.”

COMMENTARY

If Advaita Prabhu is approached and offered worship by those who have no taste for the rarely achieved krsna-prema taught by Sri Caitanyadeva, or by those who could not fully surrender themselves at the feet of Sri Caitanya, the bestower of krsna-prema, Advaita will never accept their worship. A few ignorant people deceived by the portion of the Vedas known as karma-kanda have introduced ritualistic sacrificial performances. If because of not understanding the actual purport of the Vedas they become bereft of Lord Caitanya's service, their external conceptions will make them more or less rivals with the Buddhists, engage them in battle with the demons, encourage them to praise their respective performances of sacrifice, and induce them to forget the Supreme Lord. People under the influence of the three modes of material nature in their respective states full of anarthas, or unwanted things, who do not accept the Vaisnava conclusions found in the manifested and unmanifested worlds as the goal of life falsely think of themselves as the doer of activities. “Yet You are the original source and shelter of all objects and the cause of external conceptions of all temporary objects. I will never consider materialistic people predominately engaged with pride in activities that are neglectful of You as my own, because they are offenders at the feet of Visnu and the Vaisnavas.” Gaurasundara became pleased as He heard Advaita Prabhu's irrefutable glorification of the Absolute Truth, and when He heard Advaita Prabhu explain the purport of the Absolute Truth described in the verse vadanti tat tattva-vidah [vadanti tat tattva-vidas tattvam yaj jnanam advayam, brahmeti paramatmeti bhagavan iti sabdyate, “Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.” (Bhag. 1.2.11)], Sri Caitanyadeva regarded Maha-Visnu Advaita Prabhu as the acarya of acintya-bhedabheda-tattva, which establishes that everything is simultaneously one with and different from the Personality of Godhead.

Text 206

mahatattva advaitera suniya vacana

hunkara kariya bale sri-sacinandana//CB, Madhya 19.206//

TRANSLATION

When Sri Sacinandana heard Advaita's explanation of the Absolute Truth, He roared loudly and spoke.

Texts 207-208

“mora ei satya sabe suna mana diyaye

amare puje mora sevaka langhiya

se adhama jane more khanda khanda kare

tara puja mora gaye agni-hena pode//CB, Madhya 19.207-208//

TRANSLATION

“Everyone listen to My words. Any fallen soul who disrespects My servant and worships Me cuts Me into pieces. His worship feels like fire to My body.

COMMENTARY

After hearing Advaita's explanation of acintya-bhedabheda-tattva, Sri Gaurasundara instructed all of His followers to discuss it with attention. Approving Advaita's statement and establishing Himself as the object of worship, Gaurasundara said, “There is an inseparable relationship between the servant and the object of service. Therefore it is stated in the scriptures:

arcayitva tu govindam tadiyan narcayet tu

yahna sa bhagavato jneyah kevalam dambhikah smrtah

`One who worships Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride.' Considering the Absolute Truth as a product of matter amounts to cutting the body of the Supreme Lord to pieces. In the name

of such religions based on envy various religious systems are created that distract people from the actual truth. I am Purusottama and I am the object of service. If I am disconnected from My devotees, if I am deprived of variegated pastimes, if I am placed in the prison of impersonalism, and if My limbs are separated from My self, the mockery of perfection in religiosity and useless flowery preaching found in this world by such worship and cultivation of religious principles are simply attempts at setting fire to My Purusottama body and burning Me.” The envy and violence of people devoid of devotional service to Visnu are simply attempts at creating duality by attributing the Absolute Truth, Visnu, with mundane abomination. Otherwise, disregarding the eternal variegated pastimes of the Lord by considering them comparable to material enjoyment simply denies complete enjoyment. Persons who are conversant with the philosophy of acintya-bhedabheda do not hesitate to point out the disparity in the twelve types of temporary mellows called rasas that are found in mundane relationships. Spiritual realization devoid of material conceptions amounts to inclination for the service of Visnu.

Text 209

ye amara dasera sakrt ninda kare

mora nama kalpa-taru samhare tahare//CB, Madhya 19.209//

TRANSLATION

“My wish-fulfilling holy names destroy one who blasphemes My servant.

COMMENTARY

By the will of the Lord, the illusory energy of Visnu stimulates ignorant people's conceptions of “I am the doer” and “I am the enjoyer,” and thus deceives them. Greedy living entities by misuse of their independence sometimes consider themselves “Mayavadis” and sometimes out of false ego consider themselves, who are tortured by the three modes of nature, as “demigods.” The endeavors of the attracted to become distracted from the attraction of Krsna are called bhoga, or material enjoyment, and the endeavors to become inclined towards the service of Krsna are called bhakti, or devotional service. Those foolish two-legged animals who

attribute on the living entities the concept of doership within the tribulation of the three modes of nature by considering them independent even though they are parts and parcels of the supreme shelter simply engage in enjoying the external world and do not respect Krsna or His devotees. When they engage in the service of the Supreme Lord with a desire to diminish their conception of doership, in the form of animalistic propensities, and yet become cheated from achieving the service of the devotees, then they develop a desire to portray envy of devotees as devotional service to the Lord. That is why Gaurasundara is saying, “I set an example of My compassion by killing those who pretended to worship Me while discriminating between Me and the incarnations of My prakasa-vigraha, My confidential associates, and the spiritual master, who is the asraya-vigraha, or shelter, of those who have taken shelter of Me.” All transcendental qualities are present in the devotees of the Lord. Liberation is their maidservant and material enjoyment is their order carrier. So if gross materialists engage with pride in activities like censuring, blaspheming, and abusing the devotees from the material point of view and through mundane considerations, then the Supreme Lord destroys them.

Text 210

ananta brahmande yata, saba mora dasa

eteke ye para himse sei yaya nasa//CB, Madhya 19.210//

TRANSLATION

“All living entities in the innumerable universes are My servants, so anyone who blasphemes any living entity is ruined.

COMMENTARY

Because of aversion to Hari, materialistic people accept the service of the six enemies headed by lust and anger as their only shelter. All living entities of the visible and invisible worlds are established as servants of the Supreme Lord. If a person exhibits envy of another person, then that envious person confirms that he is malicious of those who are inclined to the Lord's service rather than confirming himself as a Vaisnava.

Whatever envy is exhibited in such considerations is more or less envy of the Supreme Lord. Moreover, since the devotees' propensity for performing service or welfare activities is so strong, those who are envious consider that the endeavors of such servants of Sri Caitanya to increase ignorant people's inclination towards Krsna are similar to their own variegated pastimes of envy; this guarantees their inauspiciousness. People become envious of objects that are not related to the Absolute Truth because of their propensity for enjoyment. Pure devotees are never driven by the three modes of nature to merge in the waters of goodness, passion, and ignorance. Therefore without taking shelter of nonenvious devotees, the envious materialistic enjoyers of the temporary material world fall into inconvenience as a result of their karma by accepting philosophies like Mayavada and thus bring about their own ruination. One can never realize one's self by unconstitutional propensities. Aspiring mankind has no alternative to realization of the Supreme Lord. Therefore, those who are inimical to the spiritual master accept enmity of the spiritual master, pride, and other worthless objects as wealth; they merge into the darkness of ignorance; and they give importance to impersonalism (kevaladvaita-vada), which denies svajatiya-vijatiya bheda, the distinctions among both similar and dissimilar objects. This is their downfall. Unalloyed service to the sac-cid-ananda Supreme Lord is the opportunity to become self-realized, otherwise one certainly falls down.

Text 211

tumi ta' amara nija-deha haite bada

tomare langhile daive na sahaye dadha//CB, Madhya 19.211//

TRANSLATION

“You are more important than My own body, so if anyone transgresses You, he will be unable to tolerate his fate.

Text 212

sannyasi o yadi anindaka ninda kare

adhah-pate yaya, sarva dharma ghuce tare”//CB, Madhya 19.212//

TRANSLATION

“If even a sannyasi blasphemes an innocent person, he goes to hell and all his religious principles are destroyed.”

Text 213

bahu tuli' jagatere bale gaura-dhama//CB, Madhya 19.213//

TRANSLATION

“anindaka hai' sabe bala krsna-nama

COMMENTARY

Raising His arms, Lord Gauranga declared to the world, “Avoid offenses and chant the names of Krsna!

To attribute faults when faults are not present is called ninda, or “blasphemy.” It is most necessary to remain aloof from blasphemy while chanting the names of Krsna. Persons who are free from blasphemy are the best of all. One who is devoid of desires to enjoy the fruits of his karma is called a sannyasi. If even such a sannyasi who is free from blasphemy happens to blaspheme a Vaisnava, then all his principles of renunciation and abstinence from talking about others are destroyed and he falls down.

Text 214

anindaka hai' ye sakrt `krsna' bale

satya satya muni tare uddhariba hele”//CB, Madhya 19.214//

TRANSLATION

“If one who is free from blasphemy chants the name of Krsna even once,

I will certainly deliver him.”

COMMENTARY

One who chants the names of Krsna while remaining aloof from attributing false faults in the course of talking about others becomes free from the bondage of material existence. Blaspheming the devotees of Krsna earns one the qualification to enjoy the threefold miseries of material existence. When a living entity becomes free from blasphemy of Vaisnavas he attains liberation. The three classes of materialistic people —Mayavadis, karmis, and gross materialists—are blasphemers of Vaisnavas. It is impossible for them to chant the names of Krsna.

Text 215

ei yadi mahaprabhu balila vacana

`jaya jaya jaya' bale sarva-bhakta-gana//CB, Madhya 19.215//

TRANSLATION

When Mahaprabhu spoke these words, all the devotees chanted, “Jaya! Jaya!”

Text 216

advaita kandaye dui carane dhariya

prabhu kande advaitere kolete kariya//CB, Madhya 19.216//

TRANSLATION

Advaita cried and grabbed the Lord's two lotus feet. The Lord also began to cry as He embraced Advaita.

Text 217

advaitera preme bhase sakala medini

ei mata mahacintya advaita-kahini//CB, Madhya 19.217//

TRANSLATION

The entire world floated in Advaita's ecstatic love. Such are the inconceivable topics of Advaita.

Text 218

advaitera vakya bujhibara sakti kara

janiha isvara-sane bheda nahi yara//CB, Madhya 19.218//

TRANSLATION

Who has the power to understand Advaita's words? One should know that there is no difference between Him and the Supreme Lord.

Text 219

nityananda-advaite ye galagali baje

sei se paramananda yadi jane bujhe//CB, Madhya 19.219//

TRANSLATION

If one understands the superficial quarrels between Nityananda and Advaita, he will attain supreme happiness.

Text 220

durvijneya visnu-vaisnavera vakya-karma

tana anugrahe se bujhiye tara marma//CB, Madhya 19.220//

TRANSLATION

The words and activities of Visnu and the Vaisnavas are incomprehensible. Only by their mercy can one understand them.

COMMENTARY

All words current in the world are indicative of material objects. Material activities are aimed at providing fruits to the performer. But the words of Visnu and the Vaisnavas are not like that. Their activities are not similar to the activities of those who are not Visnu and who are not Vaisnavas. The difference between the words and activities of Visnu and the Vaisnavas and the words and activities of others is that the latter are under the control of sensual knowledge whereas the former are beyond the control of sensual knowledge. Only by the mercy of Visnu and the Vaisnavas can one attain the qualification to enter that difficult-to-comprehend kingdom.

Texts 221-222

ei mata yata ara hai kathana

nityanandadvaita prabhu ara yata gana

iha bujhibara sakti prabhu balarama

sahasra vadane gaya ei guna-grama//CB, Madhya 19.221-222//

TRANSLATION

Only Lord Balarama has the power to understand the pastimes that took place between Nityananda, Advaita, and Their associates. In His form as Ananta, He sings their glories with His thousand mouths.

Text 223

ksanekei bahya-drsti diya visvambhara

hasiya advaita-prati balaye uttara//CB, Madhya 19.223//

TRANSLATION

Visvambhara then glanced at Advaita and smiled as He spoke to Him.

Text 224

“kichu ni cancalya muni kariya

chonsisu?” advaita balaye,—//CB, Madhya 19.224//

TRANSLATION

“upadhika nahe kichu”

COMMENTARY

“Have I been mischievous like a child?” Advaita replied, “Not particularly.”

Visvambhara said to Advaita, “With childish restlessness I came to punish You.” In reply, Sri Advaita Prabhu said, “Your activities like these are never real. They are simply temporary incidents situated near reality. Therefore they are actually superficial rather than factual. A spirit soul's absorption in mental activities and gross bodily activities is only temporary; that is, it is not full of eternal knowledge or uninterrupted bliss, and it is simply a temporary conception.”

Text 225

prabhu bale,—“suna nityananda mahasaya

ksamiba cancalya yadi mora kichu haya”//CB, Madhya 19.225//

TRANSLATION

The Lord said, “Listen, Nityananda Mahasaya, if I have been restless, please forgive Me.”

Text 226

nityananda, caitanya, advaita, haridasa

paraspara saba' cahi sabe haila hasa//CB, Madhya 19.226//

TRANSLATION

Then Nityananda, Caitanya, Advaita, and Haridasa looked at one another and began to laugh.

Text 227

advaita-grhini mahasati pati-vrata

visvambhara mahaprabhu yare bale `mata'//CB, Madhya 19.227//

TRANSLATION

Visvambhara Mahaprabhu would address the most chaste wife of Advaita as “mother.”

Text 228

prabhu bale,—“sighra giya karaha randhana

krsnera naivedya kara, kariba bhojana”//CB, Madhya 19.228//

TRANSLATION

The Lord said to her, “Go quickly and cook an offering for Krsna. Then we will eat.”

Text 229

nityananda, haridasa, advaitadi-sange

ganga-snane visvambhara calilena range//CB, Madhya 19.229//

TRANSLATION

Thereafter Visvambhara went to take bath in the Ganges with His associates headed by Nityananda, Haridasa, and Advaita.

Text 230

se saba ananda vede varnibe vistara

snana kari' prabhu saba ailena ghara//CB, Madhya 19.230//

TRANSLATION

These ecstatic pastimes will be described in the Vedas. After taking bath, the Lord and His associates returned to the house.

COMMENTARY

The Vedic literatures are the disseminators of actual knowledge rather than superficial knowledge. Actual, pure, real knowledge manifests in the hearts of the living entities from the descriptions of the Vedas.

Text 231

carana pakhali' mahaprabhu visvambhara

krsnere karaye danda-pranama vistara//CB, Madhya 19.231//

TRANSLATION

After washing His lotus feet, Mahaprabhu Visvambhara offered His obeisances to Krsna.

Text 232

advaita padila visvambhara-pada-tale

haridasa padila advaita-pada-mule//CB, Madhya 19.232//

TRANSLATION

Advaita then fell at the feet of Visvambhara, and Haridasa fell at the feet of Advaita.

Text 233

apurva kautuka dekhi' nityananda hase

dharma-setu yena tina vigraha prakase'//CB, Madhya 19.233//

TRANSLATION

Nityananda smiled while watching those wonderful pastimes. These three personalities are the bridge of transcendental religious principles.

COMMENTARY

The three separate manifestations—Sri Nityananda, Sri Advaita, and Sri Mahaprabhu—are the bridge for approaching the Absolute Truth. By following the conceptions preached by these three personalities, the living entities can easily cross the ocean of material existence.

Text 234

uthi' dekhi' thakura advaita-pada-tale

athe vyathe uthi' prabhu `visnu visnu' bale//CB, Madhya 19.234//

TRANSLATION

When the Lord began to rise, He saw Advaita at His lotus feet. He therefore quickly stood up and exclaimed, “Visnu! Visnu!”

Text 235

advaitera hate dhari' nityananda-sange

calila bhojana-grhe visvambhara-range//CB, Madhya 19.235//

TRANSLATION

Thereafter Visvambhara took Advaita by the hand and went with Nityananda to the dining room.

Text 236

bhojane vasila tina prabhu eka thani

visvambhara, nityananda, acarya-gosani//CB, Madhya 19.236//

TRANSLATION

The three Lords—Visvambhara, Nityananda, and Advaita Acarya—then sat down together to eat.

Text 237

svabhava cancala tina prabhu nijavese

upadhika nityananda ati balya-rase//CB, Madhya 19.237//

TRANSLATION

By nature the three Lords were restless in Their own ecstasies. Nityananda, however, was especially so because of His childish mood.

Text 238

dvare vasi' bhojana karaye haridasa

ya'ra dekhibara sakti sakala prakasa//CB, Madhya 19.238//

TRANSLATION

Haridasa, who was qualified to see those pastimes, sat down by the door and ate.

Text 239

advaita-grhini mahasati yogesvari

parivesana karena sanari `hari hari'//CB, Madhya 19.239//

TRANSLATION

Advaita's most chaste wife, who was an exalted devotee, remembered Lord Hari as she served them food.

Text 240

bhojana karena tina thakura cancala

divya anna, ghrta, dugdha, payasa sakala//CB, Madhya 19.240//

TRANSLATION

The three restless Lords ate the finest rice with ghee along with milk and sweet rice.

Text 241

advaita dekhiya hase nityananda raya

eka vastu dui bhaga krsnera lilaya//CB, Madhya 19.241//

TRANSLATION

Nityananda looked at Advaita and smiled. They are one, yet They have appeared as two for the purpose of assisting Krsna's pastimes.

Text 242

bhojana haila purna, kichu matra sesa

nityananda haila parama balyavesa//CB, Madhya 19.242//

TRANSLATION

When they had almost finished their meal, Nityananda became fully absorbed in the mood of a child.

Text 243

saba ghare anna chadaiya haila hasa

prabhu bale `haya haya', hase haridasa//CB, Madhya 19.243//

TRANSLATION

As Nityananda laughed loudly and threw rice all about the room, the Lord exclaimed, “Haya! Haya!” and Haridasa smiled.

Text 244

dekhiya advaita krodhe agni-hena jvale

nityananda-tattva kahe krodhavesa-chale//CB, Madhya 19.244//

TRANSLATION

On seeing this, Advaita began to burn like fire with anger. On the pretext of anger, He then began to describe the glories of Nityananda.

Text 245

“jati nasa karileka ei nityananda

kotha haite asi' haila madyapera sanga//CB, Madhya 19.245//

TRANSLATION

“This Nityananda has ruined My caste. I don't know where this drunkard has come from.

COMMENTARY

Drunkards and crazy people do not discriminate between pure and contaminated or acceptable and unacceptable foods. When out of His childish restlessness Nityananda threw rice all about the dining room, Sri Advaita Prabhu considered that such actions were contrary to the codes of proper conduct and began to accuse Sri Nityananda of having no conception of caste or whether something was touchable or untouchable. “No one knows what village Sri Nityananda belongs to, who His father is, or who His guru is. Since He has traveled to many places, He has eaten with various classes of people. Therefore such a naturally intoxicated

person is spoiling us."Sri Advaita Prabhu enacted the pastimes of a householder brahmana of Bengal. Therefore, since Nityananda had associated with the Yavanas of western Bengal, Advaita Prabhu accused Him of deviating from His caste and religious principles by their association. Actually Nityananda was not a wine-drinking tantric sannyasi. From these incidents, devious people mistakenly consider Nityananda to be as undisciplined as themselves. But Nityananda Prabhu has never given any teaching to encourage such sinful activities. In this regard one should discuss the following verse from Padyavali:

parivadatu jano yatha tatha

vananu mukharo na vayam vicarayamah

hari-rasa-madira-madati-mattabhuvi

viluthamo natamo nirvisamah

"Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Krsna, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy."

Text 246

guru nahi, balaye `sannyasi' kari' nama

janmila na janiye niscaya kon grama//CB, Madhya 19.246//

TRANSLATION

"We don't know who His guru is, yet He poses as a sannyasi. We don't know for certain which village He was born in.

Text 247

keha ta' na cine, nahi jani kon jati

dhuliyadhuliya bule yena matta hati//CB, Madhya 19.247//

TRANSLATION

“No one knows Him, and no one knows to which caste He belongs. He wanders about like a mad elephant.

Text 248

ghare ghare pascimara khaiyache bhata

ekhane haila asi' brahmanera satha//CB, Madhya 19.248//

TRANSLATION

“He has eaten in the houses of Westerners. Now He is mingling here with the brahmanas.

Text 249

nityananda madyape karila sarva-nasa

satya satya satya ei suna haridasa”//CB, Madhya 19.249//

TRANSLATION

“Listen, Haridasa, I tell you the truth, this drunkard Nityananda has ruined everything.”

Text 250

krodhavese advaita haila digvasa

hate tali diya nace atta atta hasa//CB, Madhya 19.250//

TRANSLATION

Out of anger, Advaita lost His cloth. He clapped His hands as He danced and laughed loudly.

Text 251

advaita-caritra dekhi' hase gaura-raya

hasi' nityananda dui anguli dekhaya//CB, Madhya 19.251//

TRANSLATION

Lord Gauranga laughed on seeing the characteristics of Advaita. Nityananda laughed and displayed His two thumbs pointing up.

Text 252

suddha-hasya-maya advaitera krodhavese

kiba vrddha kibasisu hasaye visese//CB, Madhya 19.252//

TRANSLATION

Seeing Advaita's anger, everyone from child to old age burst into blissful laughter.

Text 253

ksaneke paiya bahya kaila acamana

paraspara anande karila alingana//CB, Madhya 19.253//

TRANSLATION

Shortly thereafter Advaita regained external consciousness. They then all washed their hands and mouths and embraced one another.

Text 254

nityananda-advaita hai kolakuli

prema-rase dui prabhu maha-kutuhali//CB, Madhya 19.254//

TRANSLATION

As Nityananda and Advaita embraced each other, the two Prabhus became overwhelmed in the mellows of ecstatic love.

Text 255

prabhu-vigrahera dui bahu dui jana

priti-bai apriti nahika kona ksana//CB, Madhya 19.255//

TRANSLATION

Those two Prabhus are the two arms of the Lord. They had only love for each other; there were no bad feelings between Them for even a moment.

COMMENTARY

Prabhu Nityananda and Prabhu Advaita are the right and left hands of Gaurasundara. Therefore there is factually no possibility of any bad feelings or misunderstanding between Them. Both are intoxicated with love of God.

Text 256

tabe ye kalaha dekha, se krsnera lila

balakera praya visnu-vaisnavera khela//CB, Madhya 19.256//

TRANSLATION

The quarreling that is seen between Them is part of Krsna's pastimes. The sporting of Visnu and the Vaisnavas is like that of children.

Text 257

hena mate mahaprabhu advaita-mandire

svanubhavanande krsna-kirtane vihare//CB, Madhya 19.257//

TRANSLATION

In this way Mahaprabhu was absorbed in His own ecstatic mood while enjoying the glorification of Krsna in the house of Advaita.

Text 258

iha bujhibara sakti prabhu balarama

anye nahi janaye e-saba guna-grama//CB, Madhya 19.258//

TRANSLATION

Only Lord Balarama has the power to understand these pastimes. No one else can understand the nature of these pastimes.

Text 259

sarasvati jane balaramera krpaya

sabara jihvaya sei bhagavati gaya//CB, Madhya 19.259//

TRANSLATION

By the mercy of Balarama, goddess Sarasvati also knows these pastimes. That goddess glorifies these pastimes through the tongues of those who are qualified.

COMMENTARY

By the mercy of Sri Baladeva, the teachings of Sri Caitanya are established on the tongues of those who engage in kirtana. Only those who have vowed to serve their spiritual master with awe and reverence are able to glorify the pastimes of Krsna. Suddha Sarasvati, the goddess of transcendental knowledge, dances on their tongues and releases waves of Krsna's glories.

Text 260

e-saba kathara nahi jani anukrama

ye-te-mate gai matra krsnera vikrama//CB, Madhya 19.260//

TRANSLATION

I do not know the chronological order of these pastimes. Somehow or other I am simply singing Krsna's glories.

Text 261

caitanya-priyera paye mora namaskara

ihate ye aparadha ksamaha amara//CB, Madhya 19.261//

TRANSLATION

I offer my obeisances at the feet of Lord Caitanya's dear associates so that they will forgive my offenses.

Text 262

advaitera grhe prabhu vanci' kata-dina

navadvipe aila samhati kari' tina//CB, Madhya 19.262//

TRANSLATION

After staying for some days at the house of Advaita, the Lord returned to Navadvipa with the three Prabhus.

Text 263

nityananda, advaita, trtiya haridasa

ei tina sange prabhu aila nija vasa//CB, Madhya 19.263//

TRANSLATION

Thus the Lord returned to His home accompanied by Nityananda, Advaita, and Haridasa.

Text 264

sunila vaisnava saba `ailathakura'

dhaiya aila sabe ananda pracura//CB, Madhya 19.264//

TRANSLATION

When all the Vaisnavas heard, “The Lord has come,” they came running in great ecstasy.

Text 265

dekhi' sarva-tapa hare se candra-vadana

dhariya carana sabe karaye rodana//CB, Madhya 19.265//

TRANSLATION

On seeing the moonlike face of the Lord, all their miseries were vanquished. They fell at the Lord's lotus feet and began to cry.

Text 266

gauracandra mahaprabhu sabara jivana

sabare karila prabhu prema-alingana//CB, Madhya 19.266//

TRANSLATION

Gauracandra Mahaprabhu, the life and soul of everyone, embraced each one of them with love.

Text 267

sabei prabhura nija vigraha-samana

sabei udara-bhagavatera pradhana//CB, Madhya 19.267//

TRANSLATION

They were all equal to the Lord's own body. They were magnanimous and topmost devotees of the Lord.

Text 268

sabe karilena advaitere namaskara

yara bhakti-karane caitanya-avatara//CB, Madhya 19.268//

TRANSLATION

They all offered obeisances to Advaita, by whose devotion Lord Caitanya incarnated.

Text 269

anande haila matta vaisnava-sakala

sabe kare prabhu-sange krsna-kolahala//CB, Madhya 19.269//

TRANSLATION

All the Vaisnavas became intoxicated with ecstasy as they discussed topics of Krsna with the Lord.

Text 270

putra dekhi' ai haila anande vihvala

vadhu-sange grhe kare govinda-mangala//CB, Madhya 19.270//

TRANSLATION

Mother Saci became overwhelmed with ecstasy on seeing her son. She and her daughter-in-law prayed to Govinda for auspiciousness.

COMMENTARY

When Sri Sacidevi saw Sri Gaurasundara return with Sri Nityananda, Sri Advaita, and Sri Haridasa and found her entire house becoming filled with the intoxicated Vaisnavas' vibration of topics regarding Krsna, she became most jubilant. When mother Saci watched with her daughter-in-law how Sri Gaurasundara was absorbed in glorifying Krsna, she became equally pleased. Unlike the material pleasure derived by ordinary fathers-in-law from the meeting of their sons and daughters-in-law, mother Saci became overwhelmed in ecstasy when she saw the auspicious symptom that everyone out of ecstatic love considered the Lord's house as Goloka.

Text 271

iha balibara sakti sahasra-vadana

ye prabhu amara janma-janmera jivana//CB, Madhya 19.271//

TRANSLATION

Only the thousand-headed Lord, who is My life and soul birth after birth, has the power to describe these pastimes.

Text 272

`dvija, vipra, brahmana' ye hena nama-bheda

ei mata bheda nityananda-baladeva//CB, Madhya 19.272//

TRANSLATION

Just as dvija, vipra, and brahmana are different only in name, Nityananda and Baladeva are similarly different only in name.

Text 273

advaita-grhete prabhu yata kaila keli

iha yei sune, sei paya sei meli//CB, Madhya 19.273//

TRANSLATION

Anyone who hears the pastimes that took place in the house of Advaita will join in such pastimes.

Text 274

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 19.274//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Nineteen, entitled, “The Lord's Pastimes in Advaita's House.”

Chapter 20 The Glories of Murari Gupta

This chapter describes Mahaprabhu's revelation of Nityananda's position in Murari Gupta's dream, His refutation of the philosophy of impersonalism, Murari's offering of foodstuffs in his house to Mahaprabhu, Mahaprabhu's resultant indigestion and cure by drinking Murari's water, Mahaprabhu's acceptance of a four-armed form in the house of Srivasa, Murari's acceptance of the mood of Garuda and Mahaprabhu's climbing on Murari's shoulders, Murari's resolution to give up his body and the Lord's prevention, and topics such as the author's

comparison of blasphemous sannyasis to plunderers.

One day when Mahaprabhu was at the house of Srivasa, Murari came and offered obeisances first at the feet of Mahaprabhu and then at the feet of Nityananda. At that time Mahaprabhu told Murari that he had transgressed etiquette. When Murari expressed his ignorance in this regard, Mahaprabhu told him that he would understand everything the next day. Thereafter Murari returned home, and in a dream that night he saw Nityananda as Haladhara Himself, and Visvambhara was standing there fanning Him from behind. After realizing the position of the two in his dream, Murari went before the Lord the next day and offered obeisances first to Nityananda and then to Gaurasundara. When Mahaprabhu asked him the reason for this, Murari replied that Mahaprabhu as the controller of all living entities had Himself conferred this mood in his heart. Mahaprabhu then informed Murari that since he was dear to Him, He had revealed His own glories to him. Thereafter Mahaprabhu gave Murari His chewed betel nut remnants, and Murari ate them with great respect. When Mahaprabhu then asked Murari to wash his hands, Murari wiped his hands on his head. After Mahaprabhu told Murari about the dangers of falling from his caste according to smarta conceptions, the Lord began to criticize Prakasananda, the impersonalist from Kasi. A Mayavadi attributes a distinction between the body and the self of the Lord, and since he considers himself as nondifferent from the supreme worshipable Lord, his path to self-destruction becomes wide open.

Thereafter Mahaprabhu praised Murari and ordered him to return home. When Murari arrived home, he expressed to his wife a desire to eat. Murari's wife then brought foodstuffs to him, and Murari took handfuls of rice from the plate and threw them to the ground as an offering to Krsna. The next morning Gaurasundara came to Murari and told him that He had indigestion from eating Murari's rice. Gaurasundara also informed Murari that He would be cured from that indigestion if He drank water from Murari's waterpot. On hearing this, Murari fell unconscious and his relatives began to cry in ecstasy.

One day in the house of Srivasa, Mahaprabhu roared loudly and assumed a four-armed form. As the Lord called out “Garuda! Garuda!” Murari came before Him in the mood of Garuda and introduced himself as Garuda. He explained that he had served the Lord as Garuda in His

Dvapara-yuga pastimes and requested the Lord to climb on his shoulders. Mahaprabhu then climbed on Murari's shoulders, and Murari carried Him throughout the courtyard. On seeing this, all the devotees chanted, “Jaya! Jaya!” and glorified Murari's good fortune.

On another day Murari Gupta hid in his house a sharp chopper with which he intended to give up his body before the completion of Gaurasundara's manifest pastimes. As the Supersoul, Mahaprabhu understood this. So He went to Murari's house and prohibited him from doing so.

Thereafter the author concludes this chapter by praising the servants of Lord Caitanya and describing the miserable consequence of the blasphemous sannyasis' offense of blaspheming the devotees.

Text 1

jaya jaya gaurasimha sri-saci-kumara

jaya sarva-tapa-hara carana tomara//CB, Madhya 20.001//

TRANSLATION

All glories to Gaurasimha, the son of Saci! All glories to Your lotus feet, which take away all miseries!

COMMENTARY

The material miseries of living entities who take shelter at the lotus feet of Sri Gaurasundara are destroyed. Sri Gaurasundara does not encourage any form of mundane activities; He helps the living entities realize their constitutional position and thus delivers them from all forms of material miseries.

Text 2

jaya gadadhara-prana-natha mahasaya

krpa kara prabhu yena tohe mana raya//CB, Madhya 20.002//

TRANSLATION

All glories to the life and soul of Gadadhara! O Lord, please bestow Your mercy on me so that my mind may be fixed on You.

COMMENTARY

Sri Gadadhara Pandita Gosvami fully engages in the service of Krsna under the shelter of madhura-rati, or attachment in conjugal love. Sri Gaurasundara, who is nondifferent from Vrajendranandana, is the master of Sri Gadadhara's heartfelt endeavors.

Text 3

hena-mate bhakta-gosthithakura dekhi

yanace, gaya, kande, hase prema-purna haiya//CB, Madhya 20.003//

TRANSLATION

In this way, when the devotees saw the Lord, they danced, sang, cried, and laughed in ecstatic love.

Text 4

ei mate prati-dine asesa kautuka

bhakta-sange gauracandra kare nana-rupa//CB, Madhya 20.004//

TRANSLATION

In this way every day Lord Gauracandra performed unlimited pastimes with the devotees.

Text 5

eka dina mahaprabhu nityananda-sange

srinivasa-grhe vasi' ache nana-range//CB, Madhya 20.005//

TRANSLATION

One day Mahaprabhu was enjoying the association of Nityananda in the house of Srivasa.

Texts 6-9

aila murari-gupta henai samaya

prabhura carane danda-paranama haya

sese nityanandere kariya pranama

sammukhe rahila gupta mahajyotir-dhama

murari guptere prabhu bada sukhi mane

akapate murarire kahena apane

“ye karila murari, na haya vyavahara

vyatikrama kariya karila namaskara//CB, Madhya 20.006-9//

TRANSLATION

At that time Murari Gupta came there and offered obeisances at the lotus feet of the Lord. The greatly effulgent Murari Gupta next offered obeisances to Nityananda and then stood before Them. The Lord was very pleased with Murari, so He spoke to him without duplicity, “O Murari, what you have just done is not proper. You have transgressed etiquette while offering obeisances.

COMMENTARY

Murari Gupta offered obeisances first to Lord Gaurasundara and then to Sri Nityananda Prabhu. Objecting to the sequence of Murari Gupta's obeisances, Mahaprabhu told him, “You have a misconception regarding Baladeva's senior position and My own junior position. Especially since you are a devotee of Sri Balarama. The conclusion is that if the Supreme Lord is worshiped without first worshiping Sri Guru and Jagad Guru, the proper sequence is broken.” In common language there is a saying: ghodadingaiya ghasa khaite nai—“One should not jump over the horse to eat the grass.” Without the mercy of Sri Guru, no one is qualified to serve

the Supreme Lord.

Text 10

kotha tumi sikhaiba, ye na iha jane

vyavahare hena dharma tumi langha' kene?”//CB, Madhya 20.010//

TRANSLATION

“You are supposed to teach those who do not know these things, so why are you transgressing such principles by your own behavior?

Text 11

murari balaye,—“prabhu janiba ke-mate?

mora citta tumi laiyacha yena-mate”//CB, Madhya 20.011//

TRANSLATION

Murari said, “O Lord, how will I know? You induced me to act like that.”

Text 12

prabhu bale,—“bhala bhala aji yaha ghare

sakala janiba kali baliba tomare”//CB, Madhya 20.012//

TRANSLATION

The Lord said, “All right. Go home for now. I will speak to you tomorrow, and you will understand everything.”

Text 13

sambhrame calila gupta sabhaya harise

sayana karila giya apanara vase//CB, Madhya 20.013//

TRANSLATION

Feeling both joyful and apprehensive, Murari Gupta departed. He went home and took rest.

Text 14

svapne dekhe—maha-bhagavatera pradhana

malla-vese nityananda cale aguyana//CB, Madhya 20.014//

TRANSLATION

In a dream he saw Nityananda, the most exalted of all pure devotees, dressed as a wrestler, coming towards him.

Text 15

nityananda-sire dekhe maha-naga-phanakare

dekhe sri-hala-musala tana vana//CB, Madhya 20.015//

TRANSLATION

He saw a great serpent spreading its hoods over the head of Nityananda, who held a plow and a club in His hands.

Text 16

nityananda-murti dekhe yena haladhara

sire pakha dhari' pache yaya visvambhara//CB, Madhya 20.016//

TRANSLATION

He saw that Nityananda looked just like Haladhara, and he saw Visvambhara fanning Him from behind.

Text 17

svapne prabhu hasi kahe,—“janila murari

ami ye kanistha, mane bujhaha vicari”//CB, Madhya 20.017//

TRANSLATION

The Lord smiled and spoke to him in the dream, “Have you now understood, Murari? You should consider Me junior.”

Text 18

svapne dui prabhu hase murari dekhi

yadui bhai murarire gelasikhaiya//CB, Madhya 20.018//

TRANSLATION

The two Lords smiled as They looked at Murari in the dream. After instructing Murari, the two brothers disappeared.

Text 19

caitanya paiya gupta karaye krandana

`nityananda' bali' svasa chade ghana ghana//CB, Madhya 20.019//

TRANSLATION

On awakening, Murari began to cry. He sighed deeply again and again and called out, “Nityananda!”

Text 20

maha-sati murari-guptera pati-vrata

`krsna krsna krsna' bale hai' sacakita//CB, Madhya 20.020//

TRANSLATION

Murari Gupta's most chaste wife became frightened and called out, “Krsna! Krsna! Krsna!”

Text 21

`bada bhai nityananda' murari janiya

calila prabhura sthane anandita haiya//CB, Madhya 20.021//

TRANSLATION

Realizing that Nityananda was the elder brother, Murari joyfully went to see the Lord.

Text 22

vasi' ache mahaprabhu kamala-locana

daksine se nityananda prasanna-vadana//CB, Madhya 20.022//

TRANSLATION

The lotus-eyed Mahaprabhu was sitting with the brightly smiling Nityananda at His right.

Text 23

age nityanandera carane namaskari'

pache vande visvambhara-carana murari//CB, Madhya 20.023//

TRANSLATION

Murari first offered obeisances at the lotus feet of Nityananda and then offered obeisances at the lotus feet of Visvambhara.

Text 24

hasi' bale visvambhara,—“murari e kena?”

murari balaye,—“prabhu laoyaile yena//CB, Madhya 20.024//

TRANSLATION

Visvambhara smiled and said, “Why did you do this, Murari?” Murari replied, “O Lord, I have acted according to Your instruction.

Text 25

pavana-karane yena suska trna cale

jivera sakala dharma tora sakti-bale”//CB, Madhya 20.025//

TRANSLATION

“As a blade of dry grass is blown in the wind, all living entities act on the strength of Your potencies.”

COMMENTARY

Since dry grass is relatively lighter, it is easily blown by the wind. In the same way, the Supreme Lord's potencies, which are the basis of everything, control the activities of all living entities.

Text 26

prabhu bale,—“murari, amara priya tumi

ataeva tomare bhangila marma ami”//CB, Madhya 20.026//

TRANSLATION

The Lord said, “O Murari, you are very dear to Me. Therefore I have informed you of this confidential truth.”

Text 27

kahe prabhu nija tattva murarira sthane

yogaya tambula priya gadadhara vame//CB, Madhya 20.027//

TRANSLATION

The Lord then described His glories to Murari, as the Lord's beloved associate Gadadhara offered the Lord betel nuts from His left.

Text 28

prabhu bale,—“mora dasa murari pradhana”

eta bali' carvita tambula kaila dana//CB, Madhya 20.028//

TRANSLATION

Thereafter the Lord said, “O Murari, you are the best of My servants.” Saying this, the Lord gave Murari His chewed betel remnants.

Text 29

sambhrame murari yoda-hasta kari' laya

khaiya murari mahanande matta haya//CB, Madhya 20.029//

TRANSLATION

Murari respectfully accepted those remnants in his two hands. After honoring those remnants, Murari became intoxicated with ecstasy.

Text 30

prabhu bale,—“murari sakale dhoo hata”

murari tuliya hasta dileka matha'ta//CB, Madhya 20.030//

TRANSLATION

The Lord said, “O Murari, quickly go and wash your hands.” Yet Murari simply wiped his hands on his head.

COMMENTARY

Here the word sakale means “without any delay” or “quickly.”

Text 31

prabhu bale,—“are beta jati gela tora

tora ange ucchista lagila saba mora”//CB, Madhya 20.031//

TRANSLATION

The Lord said, “Your caste is ruined. You have become contaminated by touching My remnants.”

COMMENTARY

According to the smrtis, a person who eats another's remnants spoils his caste.

Text 32

balite prabhura haila isvara avesa

danta kadamada kari' balaye visesa//CB, Madhya 20.032//

TRANSLATION

As the Lord spoke, He became absorbed in the mood of the supreme controller. Grinding His teeth, He spoke with great resolve.

Text 33

“sannyasi prakasananda vasaye kasite

more khanda khanda beta kare bhala mate//CB, Madhya 20.033//

TRANSLATION

“A sannyasi named Prakasananda lives in Kasi. That fellow enjoys cutting Me to pieces.

COMMENTARY

The Mayavadis annyasis of Kasi consider, “This material world is false, there is no variety in Vaikuntha, the varieties found in this world are false, the living entities have no eternal form, and out of illusion the Supreme Brahman imagines that He has taken the form of the living entities. When this illusion is removed, the impersonal Brahman remains. The Supreme Lord has no spiritual form, because all forms within this material world are illusory. Impersonal Brahman is eternally formless. The names, forms, qualities, associates, characteristics, and pastimes of the Supreme Lord are the result of vivarta, or illusion, born of material conceptions (which in English is called anthropomorphism). There is no worshipable supreme person in the form of the Supreme Lord. The principles of service and the object of service are found only in the material context. The conception that the sac-cid-ananda Personality of Godhead is separate from impersonal Brahman is born of vivarta. Worship is temporary. To consider the Supreme Personality of Godhead as impersonal is freedom from ignorance.” These are the ideas of the impersonalists. Being cheated from spiritual life, the sannyasis of Kasi tried to destroy the spiritual body of the Supreme Lord by cutting it to pieces. The Mayavadi sannyasi named Prakasananda was the leader of such sannyasis, and he became prominent among all sannyasis during the time of Mahaprabhu. Because of the prominence of envy in this material world, the main occupation of impersonalism is to attack the concept of eternal variegatedness. This was not the desire of Sri Gaurasundara.

Text 34

padaya vedanta, mora vigraha na mane

kustha karailun ange tabu nahi jane//CB, Madhya 20.034//

TRANSLATION

“He teaches Vedanta but does not accept My form. I gave him leprosy, yet he still does not understand.

COMMENTARY

Since it is possible to derive various meanings from the Vedic statements, persons of different taste find the various statements of the Vedas contradictory because of their own narrow-mindedness. So in order to appease their scriptural disagreements, Sri Krsna-dvaipayana Vyasadeva compiled the Badarayana-sutras. These sutras became distinguished from the other five philosophies of India and became renowned as “the philosophy of Vedanta.”Srimad Bhagavatam is the natural commentary on these Vedanta-sutras. The Srimad Bhagavatam declares that the Absolute Truth known as Bhagavan is identified as Brahman and Paramatma—words appropriate for two particular classes of men. Although addressed by three different names, this object is actually one and without second. Those who disregard vidvad-rudhi, the conventional meaning of words according to enlightened persons, and take shelter of ajna-rudhi, the conventional meaning according to unenlightened persons, observe the Supreme Lord as separate from Brahman and Paramatma. To establish a philosophy that is more or less impersonalistic, this class of commentators on the Brahma-sutras explain Vedanta in a way that appeals to the Buddhists and are thus simply frustrated by Buddhist argument. Being advanced in the process of material conceptions, such covered Buddhist Vedantists become entangled in the false arguments of this world of enjoyment. As a result, they try to maintain their supremacy and authority by preaching a philosophy that is different from that of the genuine Srimad Bhagavatam. Envy of the Supreme Lord, denial of the Supreme Lord's form, and striking the Supreme Lord's body with a trident are other names for the offenses they accumulate while trying to prove that the philosophy of impersonalism is the purport of Vedanta by rejecting the philosophies of dvaitadvaita (monism and dualism), suddhadvaita (purified monism), visistadvaita (specific monism), suddha-dvaita (purified dualism) that are described in Srimad Bhagavatam. It is most futile to endeavor to separate a spiritual body from the owner of the body. That is why the chief

sannyasi of Kasi, Prakasananda, developed leprosy throughout his perishable body. If materially learned people attack the spiritual body of the Lord, they will develop leprosy in both their gross and subtle bodies. Since such lepers do not accept the form of the Supreme Lord, they are forced to enjoy the fruits of such an offense. This universe is factual. The foolishness and arrogance of those who reject this without considering the temporary nature of the living entity's body in this material world and who then declare that this material world, manifested by the Lord's external energy, is false and the bodies of the living entities of this material world are perishable and false rather than perishable and true fall in the category of offense. Innumerable universes are simply the manifestation of the Lord's external energy. Since the material time factor functions within the external energy, foolish people take shelter of ignorance that is attained by material endeavor. These Mayavadis do not accept the bodies of this material world to be products of the Lord's external energy, rather they display a weakness in their flow of thought by accepting the eternal form of the Supreme Lord as a product of matter. The internal energy of the Lord always fully preserves the spiritual nature and remains eternally blissful. Attacking spiritual variegatedness with a mentality based on denial of material variegatedness is like Ravana's futile endeavor to kidnap maya Sita. The Mayavadis are nondevotees and offenders in all respects. Their journey on the path of devotional service is duplicitous and ends in offense.

Text 35

ananta brahmanda more ye angete vaise

taha mithya bale beta kemana sahase?//CB, Madhya 20.035//

TRANSLATION

“Unlimited universes are present within My body, so how does that fellow dare to claim My body is false?

Text 36

satya kahon murari amara tumi dasa

ye na mane mora anga, sei yaya nasa//CB, Madhya 20.036//

TRANSLATION

“O Murari, I am telling you the truth, for you are My servant. Anyone who does not accept My form is vanquished.

COMMENTARY

Sri Gaurasundara said to Murari, “I am the Supreme Personality of Godhead, and you are My surrendered servant. I am the proprietor of both My internal and external features. Those who consider My external features as equal to My internal features certainly become conditioned by maya and cannot understand My internal feature, `Vaikuntha.' The Mayavadis attribute a difference between My body and Self. Although Mayavadis displaying restless mentality declare that this material world produced by maya is false, because of their pride and their manipulation of external knowledge they endeavor to achieve nirvana-mukti, or freedom from material existence. Such endeavors are simply symptoms of self-destruction. But the servants of the Lord never desire to become separate from the Lord. The endeavor to become separate results in self-destruction.”

Text 37

aja-bhavananta prabhura vigraha se seve

ye vigraha prana kari' puje sarva-deve//CB, Madhya 20.037//

TRANSLATION

“The Supreme Lord's form is served by Brahma, Siva, and Ananta. All demigods worship this form as their life and soul.

COMMENTARY

Brahma, Siva, and Anantadeva, who are worshipable by all living entities, serve the spiritual form of the Lord. All demigods worship this form as their very life. Those who imagine formlessness rather than serve the

spiritual form of the Personality of Godhead transgress Brahma, Siva, Ananta, and the various demigods. Those who are intoxicated with pride for their own gross or subtle bodies think that the source of all forms is formless (?). Actually such imagination is simply the materialists' or Mayavadis' pride or foolishness.

Text 38

punya pavitrata paya ye anga parase

taha mithya bale beta kemana sahase//CB, Madhya 20.038//

TRANSLATION

“Even the pious become purified by the touch of this form, so how does that fellow dare to claim My body is false?

COMMENTARY

Since the Mayavadis claim that the material world is false and therefore consider piety, purity, and the mode of goodness as sinful, impure, and a mixture of goodness, passion, and ignorance, the flow of their imagination is unable to ascertain the Absolute Truth. But the omnipotent Supreme Personality of Godhead is the only basis of all existence. Those who cannot understand that the Supreme Lord is eternally aloof from any difference between His body and self claim that the material world is false and fall from the truth by attributing a difference between the Lord's body and self. Only people who are most impudent have the audacity to declare that the eternal, spiritual, blissful form of the Lord is false.

Text 39

satya satya karon tore ei parakasa

satya mui, satya mora dasa, tara dasa//CB, Madhya 20.039//

TRANSLATION

“I openly reveal to you that I am eternal, My servants are eternal, and the servants of My servants are eternal.

COMMENTARY

The manifestations of the Supreme Lord are eternal and are situated diametrically opposite to illusion. The Supreme Lord is factual, the service of the Supreme Lord is factual, and the servants of the servants of the Supreme Lord are factual. Attributing materially designated temporariness on the Supreme Lord and the devotees endangers the concept of the Supersoul's and the jiva soul's unchangeability. The material world is temporary; yet even though it is not the supreme truth, the Supreme Lord and the devotees, who are both transcendental, are eternal truths. The conception that is derived from considering them products of matter, in such false gross and subtle bodies, in other words, identifying spiritual substance or the self with material designations is simply an example of vivarta, or illusion. But one cannot mistakenly accept the spirit soul as devoid of spirit.

Text 40

satya mora lila-karma, satya mora sthana

iha mithya bale, more kare khana khana//CB, Madhya 20.040//

TRANSLATION

“My pastimes and activities are eternal, and My abode is eternal. Anyone who says they are false cuts Me to pieces.

COMMENTARY

If anyone thinks that the eternal, blissful form of the Lord is imaginary, that the pastimes of the Lord are imaginary, or if anyone preaches that the abodes of the Lord like Vaikuntha are imaginary, then this is like attributing incomplete material considerations of body and self on those supreme spiritual objects, which are filled with all opulences. Those claiming to know the Supreme Brahman and those yogis who maintain such envy towards the Supreme Lord are perpetually bereft of the complete understanding of the Supreme Lord and the service of the Absolute Truth, Vrajendra-nandana, and thus become established in temporary incomplete conceptions.

Text 41

ye yasah-sravane adi-avidya-vinasa

papi adhyapake bale `mithya se vilasa'//CB, Madhya 20.041//

TRANSLATION

“By hearing My glories, all ignorance is destroyed. Yet sinful teachers say, `The Lord's pastimes are false.'

COMMENTARY

By hearing the qualities, names, and glories of the Supreme Lord, the course of people's material thought is destroyed. Those who through material consideration come to the understanding that temporary material objects are false and the pastimes of Hari are insignificant like mundane perishable objects—such so-called learned proud teachers, entangled by the ropes of maya, indulge in sinful activities and thereby commit offenses.

Texts 42-44

ye yasah-sravana-rase siva digambara

yaha gaya apane ananta mahidhara

ye yasah-sravane suka-naradadi matta

cari-vede vakhane ye yasera mahattva

hena punya-kirti-prati anadara yara

se kabhu na jane gupta mora avatara//CB, Madhya 20.041//

TRANSLATION

“Siva leaves aside his clothes while relishing My glories. Lord Ananta, the sustainer of the universe, personally sings My glories. Personalities like Sukadeva and Narada become intoxicated by hearing My glories. The

greatness of My glories is described by the four Vedas. O Murari, anyone who disregards such auspicious glories can never understand My incarnation."

COMMENTARY

By the pleasure derived from hearing topics of the Lord, Mahadeva gives up his clothing in the form of identifying himself as the husband of Bhavani; the unlimitedly powerful Anantadeva, who sustains the universes, constantly chants the eternal glories of the Lord; liberated maha-bhagavatas like Sukadeva and Narada surpass the stringent laws of material nature and become intoxicated by hearing the transcendental qualities of the Lord; and the four Vedas constantly describe the greatness of the Lord's glories. Those who are opposed to such spiritual masters and pure knowledge can never properly understand the subject of the Lord's incarnation in this material world.

Text 45

gupta-laksye sabare sikhaya bhagavan//CB, Madhya 20.045//

TRANSLATION

"satya mora vigraha, sevaka, lila, sthana"

COMMENTARY

By teaching Murari, the Supreme Lord taught everyone, "My form, servants, pastimes, and abodes are all eternal."

Text 46

apanara tattva prabhu apane sikhaya

iha ye na mane, se apane nasa yaya//CB, Madhya 20.046//

TRANSLATION

The Lord personally taught the truth about Himself. One who does not accept this is vanquished.

COMMENTARY

The Lord enacted the pastime of imparting instructions by teaching Murari Gupta. One who is not fortunate enough to accept this is never able to save his soul.

Text 47

ksaneke haila bahya-drsti visvambhara

punah se haila prabhu akincana-vara//CB, Madhya 20.047//

TRANSLATION

Within a short time Visvambhara regained His external consciousness and returned to His previous humble state.

COMMENTARY

As soon as Sriman Mahaprabhu glanced at the material creation, He immediately gave up all material opulences and glories and became more humble than a blade of grass, more tolerant than a tree, and ready to offer respect to everyone without expecting any respect for Himself. He properly established Himself as a servant by renouncing His position as the worshipable Lord.

Text 48

`bhai' bali' murarire kaila alingana

bada sneha kari' bale sadaya vacana//CB, Madhya 20.048//

TRANSLATION

The Lord embraced Murari and accepted him as His brother. He then mercifully spoke to Murari with great affection.

Text 49

“satya tumi murari amara suddha dasa

tumi se janila nityanandera prakasa//CB, Madhya 20.049//

TRANSLATION

“O Murari, you are truly My pure servant for you have realized the glories of Nityananda.

Text 50

nityanande yahara tileka dvesa rahe

dasa haile o sei mora priya nahe//CB, Madhya 20.050//

TRANSLATION

“If even My servant has the slightest envy for Nityananda, he is not dear to Me.

COMMENTARY

Anyone who renounces the sense of respect for the lotus feet of Jagad-guru Sri Nityananda and discriminates against His service by considering Him equal to oneself loses all sense of discrimination.

Text 51

ghare yaha gupta, tumi amare kinila

nityananda-tattva gupta tumi se janila”//CB, Madhya 20.051//

TRANSLATION

“O Murari Gupta, go home for now. You have purchased Me because you have understood the glories of Nityananda.”

COMMENTARY

At the time of bidding farewell, Sri Mahaprabhu said to Murari, “You have properly understood the glories of Nityananda.” When the Supreme

Personality of Godhead realized how Murari Gupta had intense love for Sri Nityananda Prabhu, who was His manifestation, the Lord understood that Murari Gupta was Hanuman. On seeing Murari Gupta's worship with attachment in the mood of servitorship, Sri Gaurasundara realized his identity in the pastimes of Rama. Therefore Murari became a recipient of Mahaprabhu's mercy because of his intense love for Nityananda.

Text 52

hena-mate murari prabhura krpa-patra

e krpara patra sabe hanuman-matra//CB, Madhya 20.052//

TRANSLATION

In this way Murari became such a recipient of the Lord's mercy. Only Hanuman received mercy like Murari.

Text 53

anande murari gupta gharete calila

nityananda sange prabhu hrdaye rahila//CB, Madhya 20.053//

TRANSLATION

Murari Gupta returned home in ecstasy, yet the Lord along with Nityananda remained within his heart.

COMMENTARY

Having received the mercy of Mahaprabhu, Murari Gupta returned home. Gaura-Nityananda remained present within his heart. The statement, “Krsna always resides in the hearts of His devotees,” is thus confirmed.

Texts 54-60

antare vihvala gupta cale nija vase

eka bale, ara kare, khalakhali hase

parama ullase bale `kariba bhojana'

pati-vrata anna ani' kaila upasanna

vihvala murari gupta caitanyera rase

`khao khao' bali' anna phele grase grase

ghrta makhi' anna saba prthivite phele

`khao khao khao krsna' ei bola bale

hase pati-vrata dekhi' guptera vyabhara

punah punah anna ani' deya bare bara

`maha-bhagavata gupta' pati-vrata jane

`krsna' bali' guptere karaya savadhane

murari dile se prabhu karaye bhojana

kabhu na langhaye prabhu guptera vacana//CB, Madhya 20.054-60//

TRANSLATION

When Murari returned home, his heart was overwhelmed. He would chuckle to himself as he said one thing and did something else. In jubilation he said, “I will eat now.” Then his chaste wife brought lunch for him. Being overwhelmed with love for Lord Caitanya, Murari Gupta threw handfuls of rice to the floor while calling out, “Eat! Eat!” As he threw rice mixed with ghee to the floor, he repeatedly exclaimed, “Eat Krsna! Eat!” On seeing Murari's behavior, his chaste wife laughed. She repeatedly brought more rice and placed it on his plate. Murari's chaste wife knew that he was a maha-bhagavata, so she cautioned him by chanting the name of Krsna. Whatever Murari offered, the Lord ate. The Lord never disregarded Murari's request.

COMMENTARY

After returning home, Murari offered Krsna rice cooked by his wife by throwing handfuls of it to the floor in his house. A large quantity of rice

was offered in this way. Mahaprabhu could not reject the rice that was offered by Murari. Whenever devotees eagerly serve the Lord, the Lord, being controlled by service, accepts that.

Texts 61-65

yata anna deya gupta, tai prabhu khaya

vihane asiya prabhu guptere jagaya

vasiya achena gupta krsna-namanande

hena-kale prabhu aila, dekhi' gupta vande'

parama adare gupta dilena asana

vasilena jagannatha-misrera nandana

gupta bale,— “prabhu kene haila agamana?”

prabhu bale,—“ailama cikitsa-karana”

gupta bale,—“kahibe ki ajirna-karana?

kon kon dravya kali karila bhojana?” //CB, Madhya 20.061-65//

TRANSLATION

Whatever rice Murari offered, the Lord ate. Early the next morning the Lord went to Murari Gupta's house to meet him. Mahaprabhu arrived as Murari Gupta was sitting there enjoying the ecstasy of Krsna's names. Upon seeing the Lord, Murari offered his obeisances. Murari then respectfully offered the Lord a place to sit, and the son of Jagannatha Misra sat down. Murari Gupta asked, “O Lord, what brings You here?” The Lord replied, “I came for treatment.” Murari Gupta then said, “What is the cause of Your indigestion? What foods did You eat yesterday?”

With a desire to find a remedy for His indigestion, Sri Gaurasundara went to Murari's house early in the morning. Murari directly asked Him about the cause of His indigestion.

Text 66

prabhu bale,—“are beta janibi kemane?

`khao khao' bali' anna phelili yakhane//CB, Madhya 20.066//

TRANSLATION

The Lord said, “My dear friend, how will you know? You threw rice on the floor and said, `Eat! Eat!'

Text 67

tui pasarili' tora patni saba jane

tui dili, muni va na khaiba kemane?//CB, Madhya 20.067//

TRANSLATION

“You forgot, but your wife knows everything. You offered it to Me, so how could I refuse to eat?

Text 68

ki lagi' cikitsa kara anya va pancana

ajirna mohara tora annera karana//CB, Madhya 20.068//

TRANSLATION

“What is the use of your treatments and remedies? I got indigestion by eating your rice.

Text 69

jala-pane ajirna karite nare bala

tora anne ajirna, ausadha—tora jala”//CB, Madhya 20.069//

TRANSLATION

“Drinking water relieves indigestion. My indigestion was caused by eating your rice, so the cure is drinking your water.”

Text 70

eta bali' dhari' murarira jala-patra

jala piye' prabhu bhakti-rase purna-matra//CB, Madhya 20.070//

TRANSLATION

After speaking in this way, the Lord, fully absorbed in the mellows of devotional service, picked up Murari's waterpot and drank from it.

Text 71

krpa dekhi' murari haila acetana

maha-preme gupta-gosthi karaye krandana//CB, Madhya 20.071//

TRANSLATION

Seeing the Lord's display of mercy, Murari fell unconscious. Gupta's entire family then cried in ecstatic love of God.

COMMENTARY

When Murari's family members saw Sri Mahaprabhu drink water, they began to cry in love.

Text 72

hena prabhu, hena bhakti-yoga, hena dasa

caitanya-prasade haila bhaktira prakasa//CB, Madhya 20.072//

TRANSLATION

How glorious is the Lord, how glorious is His devotional service, and how glorious are His servants! Such devotional service was manifested by the mercy of Lord Caitanya.

Text 73

murari guptera dase ye prasada paila

sei nadiyaya bhattacarya na dekhila//CB, Madhya 20.073//

TRANSLATION

The mercy received by Murari Gupta's servants could not even be seen by the Bhattacaryas of Navadvipa.

COMMENTARY

Even the learned brahmanas of Navadvipa were not eligible to receive the good fortune received by the servants in Murari Gupta's house. Such so-called qualified persons did not have the good fortune to even see the mercy received by the servants in Murari's house.

Text 74

vidya-dhana-pratisthaya kichui na kare

vaisnavera prasade se bhakti-phala dhare//CB, Madhya 20.074//

TRANSLATION

Nothing is achieved through education, wealth, and fame. The fruits of devotional service are achieved by the mercy of the Vaisnavas.

COMMENTARY

That which is not achieved through people's education, wealth, good birth, and fame was achieved through the mercy of the Vaisnavas by even the servants of devotees like Murari Gupta.

Text 75

ye-se kene nahe vaisnavera dasi-dasa

`sarvottama sei'—ei vedera prakasa//CB, Madhya 20.075//

TRANSLATION

Whoever the servants and maidservants of the Vaisnavas may be, the Vedas declare, “They are the best of all.”

COMMENTARY

However significant or insignificant the servants and maidservants in the house of a Vaisnava may be, those who have realized the purport of the Vedas know well that the servants and maidservants of the Vaisnavas are the greatest of all.

Text 76

ei mata murarire prati-dine-dine

krpa kare mahaprabhu apana-apane//CB, Madhya 20.076//

TRANSLATION

In this way Mahaprabhu personally bestowed mercy on Murari every day.

Text 77

suna suna murarira adbhuta akhyana

sunile murari-katha pai bhakti-dana//CB, Madhya 20.077//

TRANSLATION

Just hear the wonderful topics concerning Murari Gupta, for by hearing these topics one achieves the treasure of devotional service.

Texts 78-81

eka-dina mahaprabhu srivasa-mandire

hunkara kariya prabhu nija murti dhare

sankha, cakra, gada, padma sobhe cari kara

`garuda garuda' bali' dake visvambhara

henai samaye gupta avista haiya

srivasa-mandire aila hunkara kariya

gupta-dehe haila maha-vainateya bhava

gupta bale,—“muni sei garuda maha-bhava” //CB, Madhya 20.078-81//

TRANSLATION

One day in the house of Srivasa, Mahaprabhu roared loudly and assumed His four-armed form. With His four hands decorated with the conchshell, disc, club, and lotus, Visvambhara called out, “Garuda! Garuda!” At that time, Murari Gupta entered Srivasa's house fully absorbed in bliss and roaring loudly. Fully absorbed in the mood of Vinata's son, Murari Gupta said, “I am that great devotee, Garuda.”

COMMENTARY

As soon as Mahaprabhu manifested the form of Narayana in the courtyard of Srivasa and called for Garuda, Murari came there fully absorbed in the mood of Garuda while considering himself to be Garuda. When the Lord called for Garuda, Murari manifested an attitude of service suitable to Garuda.

Text 82

`garuda garuda' bali' dake visvambhara

gupta bale,—“ei muni tomara kinkara”//CB, Madhya 20.082//

TRANSLATION

As Visvambhara called for Garuda, Murari Gupta replied, “Here I am, O

Lord, Your servant.”

Text 83

prabhu bale,—“beta tui amara vahana”

`haya haya' hena gupta balaye vacana//CB, Madhya 20.083//

TRANSLATION

The Lord said, “My dear friend, you are My carrier.” Murari Gupta replied, “Yes. Yes.”

COMMENTARY

The Lord accepted Murari as His carrier, and Murari approved.

Text 84

gupta bale,—“pasarila tomare laiyas

varga haite parijata anilun vahiya//CB, Madhya 20.084//

TRANSLATION

Murari Gupta continued, “Perhaps You forgot that I carried You and the parijata tree from heaven.

COMMENTARY

See Srimad Bhagavatam, Tenth Canto, Chapter Fifty-nine.

Text 85

pasarila toma' lana gelun banapure

khanda khanda kailun muni skandera mayure//CB, Madhya 20.085//

TRANSLATION

“Perhaps You forgot that I carried You to Banapura, where I tore Kartikeya's peacock to pieces.

COMMENTARY

See Srimad Bhagavatam, Tenth Canto, Chapters Sixty-two and Sixty-three.

Text 86

ei mora skandhe prabhu arohana kara'

ajna kara, niba kon brahmanda-bhitara?”//CB, Madhya 20.086//

TRANSLATION

“O Lord, climb on my back and tell me to which universe I should take You.”

Text 87

gupta-skandhe cade prabhu misrera nandana

`jaya jaya' dhvani haila srivasa-bhavana//CB, Madhya 20.087//

TRANSLATION

The son of Jagannatha Misra then climbed on the back of Murari, and the entire house of Srivasa was filled with the vibration of “Jaya! Jaya!”

Text 88

skandhe kamalara natha, guptera nandana

rada diya paka phire sakala-angana//CB, Madhya 20.088//

TRANSLATION

Taking the Lord of Laksmi on his back, Murari Gupta ran around in the

courtyard.

Text 89

jaya-hulahuli deya pati-vrata-gana

mahapreme bhakta saba karaye krandana//CB, Madhya 20.089//

TRANSLATION

The chaste wives made auspicious sounds, and all the devotees cried in great ecstatic love.

Text 90

keha bale,—`jaya jaya', keha bale,—`hari'

keha bale,—“yena ei rupa na pasari”//CB, Madhya 20.090//

TRANSLATION

Someone chanted, “Jaya! Jaya!” and someone chanted, “Hari!” Someone else exclaimed, “May I never forget this form of the Lord.”

Text 91

keha malasat mare parama-ullase

`bhalare thakura' bali' keha keha hase//CB, Madhya 20.091//

TRANSLATION

Someone slapped his arms and thighs in jubilation, and someone smiled as he declared, “How glorious is the Lord.”

Text 92

“jaya jaya murari-vahana visvambhara”

bahu tuli' keha dake kari' uccaih-svara//CB, Madhya 20.092//

TRANSLATION

Someone raised his arms and loudly exclaimed, “All glories to Visvambhara, who is carried by Murari!”

Text 93

murarira skandhe dole gauranga-sundara

ullase bhramaye gupta badira bhitara//CB, Madhya 20.093//

TRANSLATION

Sri Gaurasundara swayed in ecstasy on the back of Murari, who happily wandered throughout the house.

Text 94

sei navadvipe haya e saba prakasa

duskrti na dekhe gauracandrera vilasa//CB, Madhya 20.094//

TRANSLATION

These pastimes of Gauracandra took place in Navadvipa, but sinful people were unable to see them.

Text 95

dhana, kula, pratisthaya krsna nahi pai

kevala bhaktira vasa caitanya-gosani//CB, Madhya 20.095//

TRANSLATION

One cannot attain Krsna by wealth, high birth, or fame, for Lord Caitanya is controlled only by devotional service.

COMMENTARY

Lord Krsna is not achieved by wealth, aristocratic birth, or the accumulation of name and fame. He is controlled only by service. Unfortunate people cannot see the pastimes of Sri Gaurasundara.

Text 96

janme janme ye-saba karila aradhana

sukhe dekhe ebe ta'ra dasa-dasi-gana//CB, Madhya 20.096//

TRANSLATION

The servants of those who worshiped the Lord birth after birth were now able to joyfully see these pastimes.

Text 97

ye va dekhileka, se va krpa kari' kaya

tathapiha duskrtira citta nahi laya//CB, Madhya 20.097//

TRANSLATION

Those who saw such pastimes mercifully described them to others, yet the hearts of sinful people do not accept them.

COMMENTARY

Even though persons who directly experienced the pastimes of Sri Gaurasundara described them to others, unfortunate people are unable to have faith in them. Absence of good fortune is an impediment in seeing the Lord's pastimes.

Text 98

madhya-khande gupta-skandhe prabhura utthana

saba avatare gupta—sevaka-pradhana//CB, Madhya 20.098//

TRANSLATION

In this Madhya-khanda the Lord climbs on the back of Murari, yet Murari Gupta is a leading servant in all the Lord's incarnations.

Text 99

e' saba lilara kabhu avadhi na haya

`avirbhava-tirobhava'—ei vede kaya//CB, Madhya 20.099//

TRANSLATION

Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Text 100

bahya pai' nambila gauranga mahadhira

guptera garuda-bhava haila susthira//CB, Madhya 20.100//

TRANSLATION

On regaining His external consciousness, the most sober Gauranga got down from Murari's back and Murari's mood as Garuda disappeared.

Text 101

e' bada nigudha-katha keha nahi jane

gupta-skandhe mahaprabhu kaila arohane//CB, Madhya 20.101//

TRANSLATION

Ordinary people cannot understand these most confidential topics of Mahaprabhu climbing on the back of Murari.

Text 102

murarire krpa dekhi' vaisnava-mandala

`dhanya dhanya dhanya' bali' prasamse sakala//CB, Madhya 20.102//

TRANSLATION

On seeing the Lord's mercy on Murari, all the Vaisnavas praised him as being most glorious.

Text 103

dhanya bhakta murari, saphala visnu-bhakti

visvambhara-lilara vahane ya'ra sakti//CB, Madhya 20.103//

TRANSLATION

Murari Gupta was a most glorious devotee. His devotional service to the Lord was fruitful, for he had the ability to carry Visvambhara in His pastimes.

Text 104

ei mata murari-guptera punya katha

ara kata ache, ye kaila yatha yatha//CB, Madhya 20.104//

TRANSLATION

Such are the auspicious topics regarding Murari Gupta. There are many more topics yet to be described.

Texts 105-112

eka-dina murari parama-suddha-mati

nija mane mane gane avatara-sthiti

“sangopange achaye yavat avatara

tavat cintiye ami nija-pratikara

na bujhi krsnera lila, kakhana ki kare

takhani srjiya lila, takhani samhare

ye sita lagiya mare savamse ravana

aniya chadila sita kemana karana?

ye yadava-gana nija-pranera samana

saksate dekhaye—ta'ra haraya parana

ataeva yavat achaye avatara

tavat amara deha-tyaga pratikara

deha edibara mora ei se samaya

prthivite yavat achaye mahasaya”

eteka nirveda gupta cinti mane mane

kharasana kati eka anila yatane//CB, Madhya 20.105-112//

TRANSLATION

One day the most pure Murari thought about the position of the Lord's incarnations. “While the Lord and His associates are still present in this world, I should think of my own welfare. I cannot understand the pastimes of Krsna or how He acts at a particular time. Sometimes He creates, and then He annihilates. Although He destroyed Ravana and his dynasty to bring back Sita, why did He then abandon her? Therefore I should give up my body while He is still present in this world. The proper time to give up my body is while that great personality is still present in this world.” After contemplating in this way, Murari Gupta secretly brought one sharp

chopper.

COMMENTARY

One day, while thinking about the Lord's incarnations, Murari Gupta realized that the incarnations of the Lord manifest Their pastimes and then conceal them, that the Lord destroyed the dynasty of Ravana to deliver Sita and then abandoned her, and that the Lord arranged to destroy His beloved Yadu dynasty. Therefore, with a desire to kill himself during the presence of the Lord, he brought one sharp weapon.

Text 113

aniya thuila kati grhera bhitare//CB, Madhya 20.113//

TRANSLATION

“nisaya ediba deha harisa antare”

COMMENTARY

As he brought that chopper and hid it inside the house, he thought, “Tonight I will happily give up my body.”

Text 114

sarva-bhuta-hrdaya—thakura visvambhara

murarira citta-vrtti haila gocara//CB, Madhya 20.114//

TRANSLATION

Lord Visvambhara resides in the heart of all living entities. He therefore understood Murari's resolution.

Text 115

satvare aila prabhu murari-bhavana

sambhrame karila gupta carana-vandana//CB, Madhya 20.115//

TRANSLATION

The Lord quickly came to Murari's house, and Murari offered his respectful obeisances at the Lord's feet.

Texts 116-118

asane vasiya prabhu krsna-katha kaya

murari guptere hai' parama sadaya

prabhu bale,—“gupta, vakya rakhiba

amara”gupta bale,—“prabhu, mora sarira tomara”

prabhu bale,—“e-ta' satya?” gupta bale,—“haya”

“katikhani deha' more”—prabhu kane kaya//CB, Madhya 20.116-118//

TRANSLATION

Feeling great compassion for Murari, the Lord sat on an asana and began to narrate topics of Krsna. The Lord then said, “O Murari, will you do what I say?” Murari replied, “O Lord, this body belongs to You.” The Lord asked, “Is that a fact?” Murari replied, “Yes.” The Lord then whispered in his ear, “Then give Me that chopper.”

COMMENTARY

While discussing topics of Krsna with Murari, Sri Gaurasundara mercifully said, “Murari, please do what I say.” In reply, Murari said, “This body belongs to You.” The Lord then whispered in Murari's ear, “If you are telling Me the truth, then give Me that sharp chopper that you have brought and kept inside your house.”

Text 119

“ye kati thuila deha chadibara tare

taha ani' deha'—ache gharera bhitare"//CB, Madhya 20.119//

TRANSLATION

"You have kept a chopper inside the house with which you plan to kill yourself. Give it to Me."

Text 120

`haya haya' kare gupta maha-duhkha-mane//CB, Madhya 20.120//

TRANSLATION

"mithya katha kahila tomare kon jane?"

COMMENTARY

In great lamentation, Murari exclaimed, "Alas! Alas! Someone has told You a lie."

Text 121

prabhu bale,—"murari, bada ta' dekhi bhola

`pare kahile se ami jani'—hena bola?//CB, Madhya 20.121//

TRANSLATION

The Lord said, "Murari, you are certainly naive. Are you saying that I will know something only if someone else tells Me?

Text 122

ye gadiya dila kati taha jani ami

taha jani, yatha kati thuiyacha tumi"//CB, Madhya 20.122//

TRANSLATION

“I know who made that chopper and where you have hidden it.”

Text 123

sarva-antaryami prabhu jane sarva-sthana

ghare giya katari anila vidyamana//CB, Madhya 20.123//

TRANSLATION

The Lord is the omniscient Supersoul in the hearts of all, so He knows everything. He went inside the house and brought out the chopper.

Text 124

prabhu bale,—“gupta, ei tomara vyavahara!

kon dose ama' chadi' caha yaibara?//CB, Madhya 20.124//

TRANSLATION

The Lord said, “O Murari, this is how you behave! For what fault of Mine do you want to leave Me?

Text 125

tumi gele kahare laiya mora khela?

hena buddhi tumi ka'ra sthane vasikhila?//CB, Madhya 20.125//

TRANSLATION

“If you leave, with whom will I enjoy pastimes? Who has given you such ideas?

Text 126

ekhani murari more deha' ei bhiksa

ara kabhu hena buddhi na karibasiksa"//CB, Madhya 20.126//

TRANSLATION

"O Murari, give Me your word that you will never think of such things again."

Text 127

kole kari' murarire prabhu visvambhara

hasta tuli' dila nija sirera upara//CB, Madhya 20.127//

TRANSLATION

Lord Visvambhara then embraced Murari and placed His hand on Murari's head.

Text 128

"mora matha khao gupta, mora matha khao

yadi ara bara deha chadibare cao"//CB, Madhya 20.128//

TRANSLATION

"You will eat My head, Gupta, you will eat My head if you ever desire to give up your body again."

Text 129

athe-vyathe murari padila bhumi-tale

pakhalila prabhura carana prema-jale//CB, Madhya 20.129//

TRANSLATION

Murari immediately fell to the ground and washed the Lord's lotus feet with his tears of love.

Text 130

sukrti murari kande dhariya carana

gupta kole kari' kande sri-sacinandana//CB, Madhya 20.130//

TRANSLATION

The pious Murari cried as he held the lotus feet of the Lord, and Sri Sacinandana cried as He picked Murari up and embraced him.

Text 131

ye prasada murari guptere prabhu kare

taha vanche rama, aja, ananta, sankare//CB, Madhya 20.131//

TRANSLATION

The mercy that the Lord bestowed on Murari Gupta is desired by Laksmi, Brahma, Ananta, and Sankara.

Text 132

e' saba devatacaitanyera bhinna nahe

inhara `abhinna-krsna'—vede ei kahe//CB, Madhya 20.132//

TRANSLATION

These demigods are not separate from Lord Caitanya. The Vedas declare that they are nondifferent from Krsna.

COMMENTARY

The philosophy of Vedanta, which reconciles the various Vedic

statements, explains that the demigods are not separate from Lord Caitanya. The philosophy of acintya-bhedabheda is the purport of Vedanta. Since the demigods, who all have one goal, serve Sri Caitanyadeva, they are not separate from Him. The conception that "none of the demigods are servants of the Supreme Lord" indicates a distinction [between the demigods and the Supreme Lord]. Since the demigods have no engagement other than service to Sri Caitanya, they are all simultaneously one with and different from Sri Caitanyadeva. Whenever the servants of the demigods think that the demigods are unfavorable to the pastimes of Sri Caitanya, they are bound to have difficulties in ascertaining the truth and disagreements with the Vedanta concept of nondifference.

Text 133

sei gauracandra `sesa'-rupe mahi dhare

caturmukha-rupe sei prabhu srsti kare//CB, Madhya 20.133//

TRANSLATION

That Lord Gauracandra sustains the universe in His form as Sesa, and the same Lord creates in His form as four-headed Brahma.

Text 134

samhare o gauracandra trilocana-rupe

apanare stuti kare apanara mukhe//CB, Madhya 20.134//

TRANSLATION

In the form of the three-eyed Siva, Gauracandra annihilates. He personally offers prayers to Himself.

Text 135

bhinna nahi, bheda nahi, e' sakala deve

e' sakala deva caitanyera pada seve//CB, Madhya 20.135//

TRANSLATION

All these demigods are not different or separate from Lord Caitanya, for they all serve His lotus feet.

Text 136

paksi-matra yadi laya caitanyera nama

se-o satya yaibeka caitanyera dhama//CB, Madhya 20.136//

TRANSLATION

If even a bird chants Lord Caitanya's name, it will certainly attain Lord Caitanya's abode.

COMMENTARY

If even a bird, which has undeveloped consciousness, chants the name of Sri Caitanya, it will achieve great auspiciousness because of its engagement in spiritual activities. The spiritual name is not an object unrelated to the Supreme Lord like ordinary mundane sound vibrations. Therefore since offenseless vibration of such names falls in the category of namabhasa, liberation of even such birds is inevitable. Liberated souls attain the spiritual abode of the Supreme Lord. There is no contamination in constitutional duties there.

Text 137

sannyasi o yadi nahi mane gauracandra

janiha se dusta-gana janma janma andha//CB, Madhya 20.137//

TRANSLATION

Even though one may be a sannyasi, if he does not accept Gauracandra, then that crooked person remains blind birth after birth.

COMMENTARY

The sannyasa-asrama is situated on the highest platform of varnasrama-dharma. If even sannyasis of such an asrama become envious of Gaura, they are blinded birth after birth and are unable to see the Absolute Truth. Those sannyasis who are envious of Gaura are certainly sinful. Such duplicitous miscreant thieves in the dress of renunciants blaspheme Sri Gaurasundara. Therefore there is no need to respect their saintly dress. Those sannyasis who blaspheme Gaura are more abominable than thieves and plunderers.

Text 138

yena tapasvira vese thake batoyara

ei mata nindaka-sannyasi duracara//CB, Madhya 20.138//

TRANSLATION

Such a blasphemous miscreant sannyasi is no better than a thief in the dress of a renunciant.

Text 139

nindaka-sannyasi batoyare nahi bheda

duite nindaka bada—`drohi' kahe veda//CB, Madhya 20.139//

TRANSLATION

There is no difference between a blasphemous sannyasi and a thief, yet of the two, the blasphemer is worse. The Vedas refer to the blasphemer as malicious.

COMMENTARY

The brahmanas are qualified for all four asramas. The ksatriyas and others are qualified up to vanaprastha. There are two kinds of sannyasa—narottama, or a first-class human being depending completely on the Supreme Lord Sri Krsna, and dhira, the one who is not disturbed by

being away from family association [For a further description, see the purports to Srimad Bhagavatam 1.13.27 and 28]. The sannyasa that is accepted according to Vedic regulation is called tridanda-sannyasa. The brahminical regulations prescribed in ekadanda-sannyasa are relaxed in the paramahamsa-asrama, which is beyond rules and regulations. There are no Vedic samskaras, or purificatory rites, prescribed for the sudras. If a sudra takes the dress of a renunciant and runs about to fulfill his desires, he again becomes a sudra. Those who use the tridanda as their means of livelihood have been described in the sastras as bhandas, or charlatans. Since even after attaining the highest platform such people cannot understand the actual purport of religious principles, they preach irreligion as "religion." Since Mayavadiekadandi-sannyasis are on the platform of sudras, they are cheated from paramahamsa-dharma. If such people then run after fulfilment of their material desires like sudras, they simply become known as pseudorenunciants. The samskara of the tridandi-sannyasis is complete. Subsequent maintenance of that vow is accepted as an exemplary Vedic observance. Engagement in sense gratification like a sudra, who is devoid of samskaras, is nothing but an invitation to irreligiosity. The tridandi-sannyasi servants of Lord Visnu have no vanity for the austerity, dress, and livelihood that are found among the four varnas beginning with the brahmanas and the four asramas beginning with the brahmacaris. They do not identify themselves as so-called brahmanas, so-called ksatriyas, so-called vaisyas, or so-called sudras. They are transcendental to the four varnas. Since they have engaged all rules and regulations meant to be followed in the four asramas of brahmacari, grhastha, vanaprastha, and bhiksu in the service of the Supreme Lord, they are not at all entangled in activities like austerity, dressing, and earning livelihood in this world of enjoyment. They have studied the Narada-pancaratra verse beginning aradhito yadi harih [aradhito yadi haris tapasa tatah kim, naradhito yadi haris tapasa tatah kim, antar bahir yadi haris tapasa tatah kim, nantar bahir yadi haris tapasa tatah kim, "If one is worshiping Lord Hari, what is the use of severe penances? And if one is not worshiping Lord Hari, what is the use of severe penances? If one can understand that Lord Hari is all-pervading, what is the use of severe penances? And if one cannot understand that Lord Hari is all-pervading, what is the use of severe penances?"], so they do not exhibit aversion to the worship of Hari by displaying niyamagraha (blindly following the rules and regulations) or niyama-agraha, (neglecting to follow the rules and regulations) for

austerities. They place no importance in external dress. Dressing as householders does not diminish their respectability. When they accept the dress of sannyasis, they do not proudly consider themselves advanced. They do not endeavor in the least for their own livelihood, as do those of the four varnas headed by the brahmanas. Whatever they accumulate is meant for the service of Visnu and the Vaisnavas. But they do not take professions like brahmanas and others do simply for the sake of their own livelihood. No servant of Visnu will accept any ingredient in charity from others for the satisfaction of his own belly or enjoyment, for they know that acceptance of charity from others without being situated in brahminical behavior is the cause of falldown. But professionals take shelter of the tridanda and like Ravana artificially accept the dress of renunciants while engaging in all kinds of material enjoyment. The superiority of ascetics over nonascetics is vividly described in Vedic literatures and in worldly tradition. But engagement in sense gratification after accepting the dress of an ascetic on the pretext of austerity makes a living entity averse to the Supreme Lord. Therefore, in the course of propagating the philosophy of Mayavada, the preaching of religiosity, economic development, sense gratification, and liberation by those who are ignorant of religious principles and who proudly consider themselves highly advanced is simply the thirst for accepting charity like sudras and the cheating of those who make their living by dressing as ascetics. This is the behavior of sudras, and such behavior is characteristic of people in Kali-yuga. After abandoning subordination to Gaurasundara and acting like thieves, such people attack the pure devotees of Gaura and go to hell. Thieves are actually superior to such Mayavadisannyasi sudras, whose duplicitous claim to be “religious preachers” while earning their livelihood dressed as ascetics, while taking shelter of the principle of quarrel in the age of Kali, and while considering themselves superior to sudras is simply the wild dancing of Kali. That is why in the final canto of Srimad Bhagavatam such abominable behavior has been described. This verse has appeared for the sake of those proud so-called followers of varna-dharma who become misguided by violating the principle mentioned in Srimad Bhagavatam, Seventh Canto, Chapter Thirteen, verse 32 [We consider that this is probably a printing mistake, as this verse does not appear to fit the context. In our opinion the verse being referred to is Srimad Bhagavatam, Seventh Canto, Chapter Eleven, verse 32].

Text 140

In the Naradiya Purana it is stated:

prakatam patitahsreyan ya eko yaty adhah svayam

baka-vrttih svayam papah patayaty aparan api//CB, Madhya 20.140//

TRANSLATION

“A fallen person is superior to a sinful hypocrite because he goes to hell alone, whereas the hypocrite takes others to hell with him.

Text 141

haranti dasyavo 'kutyam vimohyastrair nrnam dhanam

caritrair ati-tiksnagrair vadair evam baka-vratah//CB, Madhya 20.141//

TRANSLATION

“Plunderers steal people's wealth in solitary places by threatening them with weapons, whereas hypocrites steal people's wealth by bewildering them with heart-piercing words.”

Text 142

In the Srimad Bhagavatam (12.3.38) it is stated:

sudrah pratigrahisyanti tapo-vesopajivinah

dharmam vaksyanty adharma-jna adhiruhyottamasanam//CB, Madhya 20.142//

TRANSLATION

“Sudras will dress as ascetics and accept charity for their livelihood. Those who are ignorant of religious principles will occupy the seat of the acarya and teach religious principles.”

Text 143

bhalare aise loka tapasvi dekhite

sadhu-nindasuni' mari' yaya bhala-mate//CB, Madhya 20.143//

TRANSLATION

People go to see ascetics in good faith, but when they hear them blaspheme saintly persons, they are ruined.

Text 144

sadhu-nindasunile sukrti haya ksaya

janma janma adhahpata—vede ei kaya//CB, Madhya 20.144//

TRANSLATION

By hearing blasphemy of saintly persons, one's piety is exhausted. The Vedas declare that such people live in hellish conditions birth after birth.

COMMENTARY

On the pretext of compromise, many people remain silent even after hearing blasphemy of sadhu, guru, and Vaisnava. Such people fall into hellish conditions for many lifetimes. All their good fortune becomes exhausted. It is stated in Srimad Bhagavatam (10.74.40):

nindam bhagavatah srnvams

tat-parasya janasya va

tato napaiti yah so 'pi

yaty adhah sukrtac cyutah

“Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.” (One should see Bhakti-sandarbha 265.)

Text 145

batoyare sabe matra eka janme mare

janme janme ksane ksane nindake samhare'//CB, Madhya 20.145//

TRANSLATION

Thieves suffer for only one lifetime, but blasphemers suffer continuously life after life.

COMMENTARY

As a result of their deeds, ordinary thieves suffer miseries until their sinful reactions are exhausted, but those who are naturally sinful are eligible to suffer miseries forever because of their tendency to blaspheme Visnu and the Vaisnavas. Their sinful propensity to constantly blasphemy the Supreme Lord and His devotees causes them to suffer unlimited pains.

Text 146

ataeva nindaka-sannyasibatoyara

batoyara haite o ananta duracara//CB, Madhya 20.146//

TRANSLATION

Therefore of the two, the blasphemous sannyasi is unlimitedly more sinful than the thief.

Text 147

abrahma-stambadi saba krsnera vaibhava

`ninda-matra krsna rusta' kahe sastra saba//CB, Madhya 20.147//

TRANSLATION

From Brahma down to the lowest living entity, all are manifestations of

Krsna's energies. Therefore the scriptures declare that blasphemy makes Krsna angry.

Text 148

anindaka hai' ye sakrt `krsna' bale

satya satya krsna ta're uddhariba hele//CB, Madhya 20.148//

TRANSLATION

Krsna will certainly deliver anyone who chants His names without offense or blasphemy.

COMMENTARY

One who renounces the blasphemy of saintly persons and then chants the name of Krsna even once can easily attain the mercy of the Lord. But offenders at the feet of the holy names commit offenses at the lotus feet of the spiritual master by blaspheming the saintly persons and thus become offenders at the feet of the Supreme Lord by blaspheming the spiritual master. What to speak of achieving love of God, which is the fruit of chanting the holy names, by blaspheming the Supreme Lord they gradually become bound by eight ropes, and as a result of committing offenses to the holy names, they are not even able to achieve religiosity, economic development, or sense gratification.

Text 149

cari-veda padiya o yadi ninda kare

janma janma kumbhipake dubiya se mare//CB, Madhya 20.149//

TRANSLATION

If even after studying the four Vedas one indulges in blasphemy, he suffers birth after birth in the hell known as Kumbhipaka.

COMMENTARY

Even if because of their offenses sinful people identify themselves as Caturvedis and Agnihotris, as a result of blaspheming Visnu and the Vaisnavas they fall after every lifetime into Kumbhipaka, where they suffer severe miseries. Their study of the four Vedas then becomes the cause of hellish pain, and envy of the Vaisnavas becomes their principal recitation of the Sama Veda.

Text 150

bhagavata padiya o ka'ro buddhi-nasa

nityananda-ninda kare haibe sarva-nasa//CB, Madhya 20.150//

TRANSLATION

Even after studying Srimad Bhagavatam, one's intelligence may be ruined, for anyone who blasphemes Nityananda is certainly vanquished.

COMMENTARY

Many professional Bhagavata reciters engaged in blasphemy of the Supreme Lord and His devotees create havoc in this world by distorting the purport of Srimad Bhagavatam to earn their livelihood and to freely engage in sense gratification and thus destroy themselves. They give up the lotus feet of the Vaisnava spiritual master and accept Mayavadis, jnanis, karmis, and gross materialists, who are all offenders at the feet of Sri Nityananda, as their spiritual master and thus become eternally cheated from receiving the mercy of the Supreme Lord. And by obstructing many people's execution of eternal religious principles, they cause them to suffer the miseries of material existence.

Text 151

ei navadvipe gauracandrera prakasa

na mane' nindaka-saba se satya vilasa//CB, Madhya 20.151//

TRANSLATION

Gauracandra manifested His pastimes in this abode of Navadvipa, yet blasphemers do not accept such eternal pastimes.

Text 152

caitanya-carane ya'ra ache mati-gati

janma janma haya yena tanhara samhati//CB, Madhya 20.152//

TRANSLATION

May I achieve the association of those whose desires and activities are dedicated to the lotus feet of Lord Caitanya.

COMMENTARY

All human beings should give up the association of cheating professional Bhagavata reciters and desire the association of the nonduplicitous servants of Sri Caitanya birth after birth. Association with Mayavadis averse to Lord Caitanya is not at all desirable.

Text 153

asta siddhi-yukta—caitanyete bhakti-sunya

kabhu yena na dekhon se papi hina-punya//CB, Madhya 20.153//

TRANSLATION

May I never see the face of a sinner who is devoid of piety and devotion to Lord Caitanya, even if he is endowed with the eight mystic perfections.

COMMENTARY

Sinners who are devoid of piety are averse to the service of Lord Caitanya. Even if by ordinary consideration such people are known to have achieved perfection in the eightfold yoga process, one should not see the face of such sinners. The spiritual masters are certainly the most beloved servants of Sri Caitanya. The Vaisnava devotees, who are nondifferent from the heart of the spiritual master, condemn the eight

mystic perfections. They are spiritual masters of the pure Vaisnavas. It is most desirable to remain apart from unauthorized non-Vaisnava sampradayas while externally offering them respect.

Text 154

murari guptere prabhu santvana kariyacalila

apana-ghare harasita haiya//CB, Madhya 20.154//

TRANSLATION

After solacing Murari Gupta, the Lord happily returned to His house.

Text 155

hena-mate murari guptera anubhava

ami ki baliba, vyakta tanhara prabhava//CB, Madhya 20.155//

TRANSLATION

Such are the glories of Murari Gupta. What more can I say? His glories are already known.

Text 156

nityananda-prabhu-mukhe vaisnavera tathya

kichu kichu sunilama sabara mahatmya//CB, Madhya 20.156//

TRANSLATION

I have heard something of the Vaisnava's glories and characteristics from the mouth of Nityananda Prabhu.

Text 157

janma janma nityananda hau mora pati

yanhara prasade haila caitanyete rati//CB, Madhya 20.157//

TRANSLATION

May Lord Nityananda be my master, birth after birth. By His mercy I have become attracted to Lord Caitanya.

Text 158

jaya jaya jagannatha-misrera nandana

tora nityananda hau mora prana-dhana//CB, Madhya 20.158//

TRANSLATION

All glories to the son of Jagannatha Misra! May Your Nityananda be my life and wealth.

Text 159

mora prana-nathera jivana visvambhara

e bada bharasa citte dhari nirantara//CB, Madhya 20.159//

TRANSLATION

Visvambhara is the life and soul of my beloved Lord. I firmly maintain this conviction within my heart.

COMMENTARY

With firm conviction the author resolutely holds the lotus feet of Sri Guru-Nityananda within his heart. His eternal object of worship is Sri Gaurasundara.

Text 160

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 20.160//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty, entitled, “The Glories of Murari Gupta.”

Chapter 21 The Lord's Chastisement of Devananda

This chapter describes Mahaprabhu's mood as Baladeva, Mahaprabhu's chastisement of Devananda Pandita, and the nondifference of Srimad Bhagavatam, tulasi, Ganga, and the devotees from the Lord.

While wandering about Navadvipa one day, Mahaprabhu came near the house of Mahesvara Visarada, the father of Sarvabhauma Bhattacarya. At that time Devananda Pandita was residing in that area. Devananda Pandita was a lifelong brahmacari desirous of liberation and a renowned teacher of Srimad Bhagavatam. Yet in spite of reciting Srimad Bhagavatam, he was devoid of devotional service because of his misfortune.

While wandering about Navadvipa, Mahaprabhu came near a tavern and smelled the odor of wine, which awakened His mood as Baladeva. He then expressed a desire to enter that tavern, but since such behavior was not approved by Srivasa Pandita, Mahaprabhu refrained from doing so because He was reluctant to act against the desire of His devotees.

Being restrained from entering that tavern, Gaurasundara continued to walk down the main road chanting the names of Hari like a madman, while drunkards from that tavern began to follow Him and also chant the names of Hari.

After mercifully glancing at those drunkards, Sri Gauracandra went a little further and saw Devananda Pandita. The Lord then immediately remembered some topics regarding Srivasa. That is, He remembered how Srivasa Pandita went one day to hear Devananda Pandita's explanation of Srimad Bhagavatam. Since Srivasa Pandita's heart melted as he realized that every syllable of Srimad Bhagavatam is full of ecstatic love, transformations of ecstatic love like shedding tears and shivering awakened in him. On seeing those symptoms and on considering that such a display was a disturbance to their studies, the students of Devananda Pandita threw Srivasa out. Since Devananda Pandita did not restrain his students from that action, he committed vaisnava-aparadha. Thereafter Srivasa Pandita regained external consciousness and returned home in distress.

On seeing Devananda, Sri Gaurasundara remembered the above-mentioned incident. Sri Caitanyadeva then informed Devananda Pandita, who had disrespected the devotee bhagavata, that he was unqualified to study Srimad Bhagavatam. After condemning him in various ways, the Lord praised the glories of Srimad Bhagavatam and the Vaisnavas. As a result, Devananda Pandita was embarrassed and returned home.

Since persons who are punished by the chastisement of Sri Caitanya are also most pious, the author also describes the good fortune of Devananda Pandita.

Text 1

jaya jaya nityananda-prana visvambhara

jaya gadadhara-pati, advaita-isvara//CB, Madhya 21.001//

TRANSLATION

All glories to Visvambhara, the life and soul of Nityananda! All glories to the master of Gadadhara and the Lord of Advaita!

COMMENTARY

Lord Visvambhara is the life and soul of Nityananda. He is the master of Gadadhara, and He is the Lord of Lord Advaita.

Text 2

jaya srinivasa-haridasa-priyankara

jaya gangadasa-vasudevera isvara//CB, Madhya 21.002//

TRANSLATION

All glories to He who is most dear to Srivasa and Haridasa! All glories to the Lord of Gangadasa and Vasudeva!

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Madhya 21.003//

TRANSLATION

All glories to Lord Gauranga along with His associates! By hearing topics of Sri Caitanya, one attains devotional service.

COMMENTARY

Unless the worshiper, the object of worship, and the process of worship are combined together, the variegated pastimes of the Supreme Lord are not complete. In the absence of these three, there are no pastimes; in other words, there is nonvariegatedness opposed to devotional service or there is no manifestation. Those who do not discuss the topics of Sri Caitanyadeva are unable to realize the essential characteristics of devotional service. Those who are predominantly ignorant become averse to the service of the Supreme Lord by remaining nondevotees. False pride then overpowers them and drives them away from Bhagavan, bhakta, and bhakti.

Text 4

hena-mate navadvipe prabhu visvambhara

vihare samhati-nityananda-gadadhara//CB, Madhya 21.004//

TRANSLATION

In this way Lord Visvambhara enjoyed His pastimes in Navadvipa with Nityananda and Gadadhara.

Text 5

eka-dina prabhu kare nagara-bhramana

cari-dike yata apta-bhagavata-gana//CB, Madhya 21.005//

TRANSLATION

One day the Lord was wandering about Navadvipa surrounded by His intimate devotees.

Text 6

sarvabhauma-pitavisarada mahesvara

tanhara janghale gela prabhu visvambhara//CB, Madhya 21.006//

TRANSLATION

While wandering, Lord Visvambhara went near the dam protecting the house of Visarada Mahesvara, the father of Sarvabhauma Bhattacarya.

COMMENTARY

The word janghala means “dam.” On the western side of the Ganges in the area of Navadvipa lies the village of Kuliya. There was some low-lying land to the west of that village, so there was a dam to protect Mahesvara Visarada's house in Vidyanagara from flood.

Text 7

seikhane devananda panditera vasa

parama susanta vipra moksa-abhilasa//CB, Madhya 21.007//

TRANSLATION

At that place was the residence of Devananda Pandita, a most peaceful brahmana who desired liberation.

COMMENTARY

The phrase moksa-abhilasa is explained as follows: The desire for imaginary impersonal liberation devoid of service to the lotus feet of Visnu is one of the desires of people who are full of anarthas, or unwanted things. According to worldly perception, liberation means freedom from the threefold material miseries. But distinctions in perverted time, place, and person are not possible without the manifestation of real time, place, and person. In the conception of those addicted to material enjoyment, service to the Supreme Lord does not appear to be liberation. If through material conceptions one displays indifference to objects that are related to Hari by performing austerity devoid of service to the Supreme Lord and by crossing beyond temporary conceptions of material enjoyment based on the existence of the seer, the object of vision, and the act of seeing, then one attains aversion to the service of the Supreme Lord. The interpretation of liberation by ignorant foolish people, who declare that the state of being devoid of devotion amounts to the desire for liberation, is considered faulty according to the proper understanding of the Lord's devotees.

Text 8

jnanavanta tapasviajanma udasina

bhagavata padaya, tathapi bhakti-hina//CB, Madhya 21.008//

TRANSLATION

He was intelligent, austere, and neutral since birth. He taught Srimad Bhagavatam, yet he was devoid of devotion.

Texts 9-10

`bhagavate maha-adhyapaka' loke ghose

marma-artha na janena bhakti-hina-dose

janibara yogyata achaye kichu tana

kon aparadhe nahe, krsna se pramana//CB, Madhya 21.009-10//

TRANSLATION

People respected him as a great teacher of Srimad Bhagavatam, yet because he was devoid of devotion, he did not know the confidential purport. Even though he had some qualification to understand, he was unable because of some offense that only Krsna knew.

Although ordinary people respected Devananda Pandita as an authority on Srimad Bhagavatam, because he lacked an inclination towards the service of the Supreme Lord he had no qualification to understand the purport of Srimad Bhagavatam. Every living entity is a Vaisnava, so as a living entity Devananda Pandita also had the qualification for understanding the confidential meaning of Srimad Bhagavatam. But since that understanding was dormant in him, he committed an offense out of ignorance. That is why his qualification to understand was absent at that time. Krsna is the Supersoul in the heart of the living entity. Therefore Krsna alone, not short-sighted living entities, knew for what offense Devananda had committed an offense despite teaching and studying Srimad Bhagavatam.

Text 11

daive prabhu bhakta-sange sei pathe yaya

yekhanete tana vyakhyasunibare paya//CB, Madhya 21.011//

TRANSLATION

By providence the Lord and His devotees were going on that same road, where they then heard his recitation.

Text 12

sarva-bhuta-hrdaya—janaye sarva-tattva

nasunaye vyakhya bhakti-yogera mahattva//CB, Madhya 21.012//

TRANSLATION

Being situated in the hearts of all living entities, the Lord knows everything. He did not hear the glories of devotional service in that recitation.

COMMENTARY

Sri Yamunacarya has written that nondevotees are naturally offensive to the Supreme Lord and the devotees of the Lord. In the consideration of nama-aparadha, it is also found that conditioned souls are unable to realize the Supreme Lord or themselves if they are offensive to saintly Vaisnavas. Because of committing offenses, a living entity is overcome by ignorance. That is why even though the living entity is not responsible, his ignorance is. Many foolish people consider Krsna and His pastimes to be mythical and their temporary imagination to be “authentic.” When they become free from offenses, they attain deliverance from direct sensual (pratyaksa) and hypothetical (anumana) mundane understanding by accepting Krsna as the only authority (pramana). In this regard one should discuss the Srimad Bhagavatam verse beginning naisam matis tavad urukramanghrim [naisam matis tavad urukramanghrim sprsaty anarthapagamo yad-arthahmahiyasam pada-rajo-'bhisekamniskincananam na vrnita yavat, “Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination. (Bhag. 7.5.31)].

Sitting in the hearts of all living entities, Lord Sri Gaurahari is aware of everything. Lord Gaurasundara is fully aware of the insignificance of processes like karma-yoga, hatha-yoga, jnana-yoga, and raja-yoga, and in order to spread the glories of bhakti-yoga in this world and to bestow the highest benediction on the living entities, He has revealed these

topics. He therefore never approved of any topics that did not glorify devotional service.

Text 13

kope bale prabhu,—“beta ki artha vakhane?

bhagavata-artha kona janme o na jane//CB, Madhya 21.013//

TRANSLATION

In anger, the Lord said, “What kind of explanation can this fellow give? He has never understood the meaning of Srimad Bhagavatam in any of his lifetimes.

COMMENTARY

A maha-bhagavata possesses twenty-six transcendental qualities. Among them, surrender to Krsna is always the principal transcendental quality. These transcendental qualities are present in both the Supreme Lord and the devotees. That is why in foolish people's concept of what is averse to devotional service, the display of “anger” in the form of instructions that cut apart material desires to counteract the living entities' unfavorable desires is called “anger.” The attitude displayed by a person full of anarthas when his material desires are unfulfilled is extremely abominable. Sri Gaurasundara manifested this pastime of anger to reveal that there can never be any fault in the attitude devotees of the Lord display for the benefit of people who are averse to the service of the Lord. Those following the principle of superficiality who read many portions of scriptures consider Srimad Bhagavatam as one among the many scriptures, and being devoid of religious principles, they consider it an ordinary scripture. Therefore they are unable at any time to understand the purport of Srimad Bhagavatam or the pastimes of the Supreme Lord. Their material desires from many lifetimes do not allow them to understand the purport of Srimad Bhagavatam. Despite their recitation of Srimad Bhagavatam, they remain afflicted with the defect of being devoid of devotional service because of their desires separate from Krsna.

Text 14

e betara bhagavate kon adhikara?

grantha-rupe bhagavata krsna-avatara//CB, Madhya 21.014//

TRANSLATION

“What qualification does this fellow have to speak on Srimad Bhagavatam? Srimad Bhagavatam is the incarnation of Lord Krsna in the form of a book.

COMMENTARY

The word betarefers here to an insignificant, ignorant person. As a child in ignorance displays foolishness before his father, and as a father or an instructor addresses ignorant people as “fools”, the address of betareveals such a proper mood. Those persons unable to enter into the purport of Srimad Bhagavatam who confine the subject matters indicated by the words of Srimad Bhagavatam to material desires can never enter into topics related to the Supreme Lord. Srimad Bhagavatam is full of topics related to Krsna. When those topics of Krsna enter the ear, Krsna directly manifests. Then contaminations in the form of material topics, or the two demons Madhu and Kaitabha, who are like dirt within the ear, are destroyed. This is called karna-vedha-samskara, the purificatory process of piercing the ears. If we accept the material covering on our spiritual ears, then words related to material enjoyment agitate our hearts. Then subject matters not related to Krsna become our desired goal. But when pure uncontaminated living entities properly hear Srimad Bhagavatam, then the chanting of spiritual names, the hearing of spiritual forms, the hearing of spiritual qualities, the hearing of the glories of spiritual associates, and the hearing of topics regarding spiritual pastimes manifest within their hearts. Then they are able to realize that their hearts are nondifferent from Vrndavana. That is where Krsnacandra resides.

Text 15

sabe purusartha `bhakti' bhagavate haya

`prema-rupa bhagavata' cari-vede kaya//CB, Madhya 21.015//

TRANSLATION

“In the Srimad Bhagavatam devotional service is described as the ultimate goal of life. The four Vedas declare that Srimad Bhagavatam is the manifestation of ecstatic love.

COMMENTARY

All Vedic literatures glorify Srimad Bhagavatam as the science of the ultimate goal of life in the form of prema. The sense enjoyers normally consider religiosity, economic development, and sense gratification as the goals of life, and the renunciants imagine liberation as the goal of life. But the pure devotees, who are transcendental to the sense enjoyers and the renunciants and who are expert in worshiping the Supreme Lord, give up considerations of the four objectives of life—religiosity, economic development, sense gratification, and liberation—and accept love of Krsna as the purport of Srimad Bhagavatam. When karma, jnana, yoga, study of the scriptures, and other processes for achieving the goal of life become ardently aimed at attaining the actual goal of life, then their own existence becomes lost and they merge into devotional service.

Text 16

cari-veda—`dadhi', bhagavata—`navanita'

mathilena suke, khailena pariksita//CB, Madhya 21.016//

TRANSLATION

“The four Vedas are like yogurt, and Srimad Bhagavatam is like butter. Sukadeva Gosvami churned, and Pariksit Maharaja relished the result.

COMMENTARY

The Vedic literatures have been compared with yogurt. Sukadeva churned that yogurt, and as a result, butter, in the form of Srimad Bhagavatam, which is the purport of the Vedas, was produced. Sri Pariksit renounced material enjoyment and received the purport of all Vedic literatures from Sri Sukadeva. The site of Hastinapura is situated on the border of the Meerut District. At the edge of the Muzzafarnagar

District near the locality of Bhukharahedi subdivision of the Bhopa police station lies the village of Sukaratala, where Sri Pariksit Maharaja sat down on the bank of the Ganges and heard the purport of the Vedas from Sri Sukadeva within one week. Just as butter, the essence of yogurt, is extracted by churning, prema-bhakti, the essence of the Vedas, is extracted by removing insignificant sediments like karma-kanda (fruitive activities) and jnana-kanda (mental speculation). Since Pariksit gave up all other topics and accepted this essence, exalted devotees are known as sara-grahi, or those who accept the essence. Because of bad association, pseudo-devotees accept the principles of enjoying the fruits of work and renouncing the fruits of work. In this way they pollute their existence by taking on such burdens. One should accept the pure essence devoid of sediment rather than other essences mixed with sediment. Such is the food and drink of a self-realized soul. Although among people fond of sediments those who enjoy the fruits of work make a show of grossly carrying burdens and those who renounce the fruits of work make a show of externally being free of burdens, they all subtly carry heavy burdens. Both are averse to accepting the essence.

Text 17

mora priya suka se janena bhagavata

bhagavate kahe mora tattva-abhimata//CB, Madhya 21.017//

TRANSLATION

“My dear Sukadeva knows the purport of Srimad Bhagavatam, which describes the science of My glories and position.

Text 18

muni, mora dasa, ara grantha-bhagavate

yara bheda ache, tara nasa bhala-mate”//CB, Madhya 21.018//

TRANSLATION

“Anyone who discriminates between Me, My servant, and the book Bhagavatam is certainly destroyed.”

COMMENTARY

Those who do not understand the science of Visnu and the Vaisnavas and who discriminate between the Supreme Lord and the devotees certainly invite their own inauspiciousness. Unless one enters into the pastimes of the Supreme Lord, he cannot properly describe topics of the Supreme Lord. Sukadeva Gosvami certainly knows Srimad Bhagavatam, which is full of topics regarding the Supreme Lord. It is reported that Mahadeva once said, “I know Srimad Bhagavatam, Sukadeva knows Srimad Bhagavatam, and the author, Sri Vyasadeva, because of insufficient pure service to his spiritual master after taking shelter of his spiritual master compiled many scriptures for the benefit of those aspiring for religiosity, economic development, sense gratification, and liberation.” But while writing Srimad Bhagavatam, which is the only purport of all Vaisnava scriptures, he described the pastimes of Krsna with a mentality based on condemnation of religiosity, economic development, sense gratification, and liberation. Yet by not giving prominence to topics concerning Sri Varsabhanavi-devi and by displaying caution in his narration because of ordinary people's disqualifications, he portrayed himself as understanding some things and not understanding others. But since Tridandi SvamiSridhara, a worshiper of Sri Nrsimha, was, by the mercy of the Lord, inclined towards the service of the Lord, he properly understood the purport of Srimad Bhagavatam and the service of Gopi-jana-vallabha. By the influence of chanting the Lord's names, Sridhara, the protector of devotional service, and his brother Laksmidhara displayed a qualification for understanding the names, forms, qualities, pastimes, and associates of the Lord. Since those readers of Sridhara's commentary who are opposed to Sridhara and desirous of material enjoyment or liberation are nondevotees, they are perpetually cheated from such mercy. Although in the activities of the kanistha-adhikaris there is some introductory understanding of the Supreme Lord, if such kanistha-adhikaris disregard a devotee, they will fall from even that platform. Therefore those who have invited inauspiciousness by attributing differences between the Lord's associates and the Lord's qualities or the Lord and His devotees do not know loving devotional service as the ultimate goal of life. So in spite of receiving the human

form of life, they are simply committing suicide.

Text 19

bhagavata-tattva prabhu kahe krodhavese

suniya vaisnava-gana mahanande bhase//CB, Madhya 21.019//

TRANSLATION

In anger, the Lord narrated the glories of Srimad Bhagavatam, and the Vaisnavas floated in an ocean of bliss as they listened.

COMMENTARY

Devananda Pandita was desirous of liberation. According to his conceptions based on conditioned life he highly regarded activities like austerities and detachment. He had no conception at all regarding spiritual life. Since he was absorbed in the idea that the goal of life is to become liberated from this world, he was unable to grasp the purport of Srimad Bhagavatam. No one covered by karma or jnana attains self-realization, therefore they are unable to realize the eternal nature of worshiping the Supreme Lord. When people who are forgetful of the self and bereft of the Supreme Lord's service display indifference towards the service of the Lord, and when they consider this the goal of life, then the most merciful Sri Gaurasundara manifests detachment for such behavior of the nondevotees. To reveal for their benefit that such behavior is extremely abominable and unnecessary, the Lord disclosed that both enjoying or renouncing the fruits of karma are extremely improper. On seeing this angry mood of the Lord, the Vaisnavas became jubilant.

Text 20

bhakti vinu bhagavata ye ara vakhane

prabhu bale,—“se adhama kichui na jane//CB, Madhya 21.020//

TRANSLATION

Regarding one who explains Srimad Bhagavatam without referring to devotional service, the Lord says, “That rascal doesn't know a thing.

COMMENTARY

Whenever the Absolute Truth is the monists' object of knowledge, oneness of the three—knowledge, the object of knowledge, and the knower—becomes their main priority. The yogis try to achieve kaivalya, or merging into the existence of the Lord, by trying to unite with Garbhodakasayi Visnu. This is not the case with devotees of the Lord. In Srimad Bhagavatam there are descriptions about the Lord's pastimes, transcendental qualities, forms, and names. The eternally liberated devotees of the Lord, the devotees who have achieved liberation through sadhana, and the servants of the Lord who are engaged in devotional service do not consider anything other than the eternal service of the Supreme Lord as the goal of life. Therefore Srimad Bhagavatam contains nothing other than topics regarding the eternal servants' service to the Lord. The aim of the Lord was to reveal this. Those who find in the Srimad Bhagavatam something other than eternal service to the Lord are understood to be extremely foolish.

Text 21

niravadhi bhakti-hina e beta vakhane

aji puntha ciriba, dekhaha vidyamane"//CB, Madhya 21.021//

TRANSLATION

"This fellow never mentions devotional service in his explanations. Watch how I tear up his book today."

COMMENTARY

Since nondevotees are devoid of the principle of service, whenever they describe the activities of desiring material enjoyment, attaining the fruits of karma, and searching after impersonal Brahman, they are cheated from accepting the purport of Srimad Bhagavatam. When Sriman Mahaprabhu heard the nondevotional explanation of Srimad Bhagavatam, He said, "There is no need for a Bhagavatam that inspires nondevotional topics in the hearts of its readers and that is filled with the cheating propensity. Therefore I will not accept such a Bhagavatam as the form of the Supreme Lord. I will consider it a product of matter, and I will tear it up with the understanding that it is fit to be destroyed by

Rudra." The understanding of conditioned souls who consider Srimad Bhagavatam an object of enjoyment progressively increases their lust. Therefore it is the intention of the Supreme Lord to stop the recitation of Srimad Bhagavatam by materialists who consider it an object of their enjoyment.

Text 22

punthi ciribare prabhu krodhavese yaya

sakala vaisnava-gana dhariya rahaya//CB, Madhya 21.022//

TRANSLATION

In anger, the Lord went to tear up the book, but the Vaisnavas all held Him back.

Text 23

mahacintya bhagavata sarva-sastre gaya

iha na bujhiye vidya, tapa, pratisthaya//CB, Madhya 21.023//

TRANSLATION

All the scriptures glorify Srimad Bhagavatam as the most sublime literature, yet this cannot be understood through education, austerity, or fame.

COMMENTARY

All scriptures give evidence that one can never understand the purport of Srimad Bhagavatam as long as one is absorbed in mundane enjoyment or mundane renunciation. Therefore as long as one cultivates mundane education, mundane austerity, or mundane fame, there is no possibility of understanding the Supreme Lord's topics, which belong to the kingdom beyond material perception.

Text 24

`bhagavata bujhi' hena yara ache jnana

se na jane kabhu bhagavatera pramana//CB, Madhya 21.024//

TRANSLATION

One who thinks, “I understand Srimad Bhagavatam,” does not actually know the conclusion of Srimad Bhagavatam.

COMMENTARY

Those who think that they have attained the qualification for understanding Srimad Bhagavatam while considering it an object of their enjoyment cannot understand any portion of Srimad Bhagavatam. The object established by Srimad Bhagavatam can never be a subject comprehensible to material senses.

Text 25

bhagavate acintya-isvara-buddhi yara

se janaye bhagavata-artha bhakti-sara//CB, Madhya 21.025//

TRANSLATION

One who accepts Srimad Bhagavatam as the inconceivable Supreme Lord knows that pure devotional service is the purport of Srimad Bhagavatam.

COMMENTARY

Those who know that recitation of Srimad Bhagavatam is a direct form of the Supreme Lord, those who do not consider Srimad Bhagavatam mundane, and those who regulate their material intelligence by the teachings of Srimad Bhagavatam can understand that worship of the Supreme Lord is the essence of everything and the ultimate goal of life taught by Srimad Bhagavatam.

Text 26

sarva-gune devananda-pandita-samana

paite virala bada hena jnanavan//CB, Madhya 21.026//

TRANSLATION

Devananda Pandita was filled with all good qualities. Such an educated person is very rare.

Text 27

se-saba lokera yatha bhagavate bhrama

tate ye anyera garva, tara sasta yama//CB, Madhya 21.027//

TRANSLATION

Yet Yamaraja punishes one who glorifies such reciters who have misunderstood Srimad Bhagavatam.

COMMENTARY

Yamaraja, the bestower of punishment and reward and the judge of good and bad, awards punishment to those who endeavor to increase the prestige of learned scholars, who in spite of being educated and filled with all good qualities and ingenuity can become mistaken while abstracting the true meaning of Srimad Bhagavatam.

Text 28

bhagavata padaiya karo buddhi-nasa

ninde avadhuta-cande jagat-nivasa//CB, Madhya 21.028//

TRANSLATION

One who reads Srimad Bhagavatam and blasphemes Avadhuta Nityananda, the refuge of the universe, loses his sense of discrimination.

COMMENTARY

One who externally recites Srimad Bhagavatam yet has no faith in Sri Nityananda Prabhu, who is situated on the platform of avadhuta

paramahamsa and who is the basis for all existence throughout the universe, becomes disturbed because of the absence of steady intelligence. Even though learned scholars devoid of devotional service think, “We have attained the qualification to understand Srimad Bhagavatam,” because they blaspheme the shelter of the origin of devotional service, it is to be understood that they have never attained any qualification for understanding Srimad Bhagavatam.

Text 29

ei mata prati-dina prabhu visvambhara

bhramaye nagara sarva sange anucara//CB, Madhya 21.029//

TRANSLATION

In this way Lord Visvambhara daily wandered throughout the city in the company of His followers.

Text 30

eka-dina thakura pandita-sange kari'

nagara bhramaye visvambhara gaura-hari//CB, Madhya 21.030//

TRANSLATION

One day Lord Visvambhara was wandering in the city along with Srivasa Pandita.

Text 31

nagarera ante ache madyapera ghara

yaite paila gandha prabhu visvambhara//CB, Madhya 21.031//

TRANSLATION

As Lord Visvambhara was passing by a tavern at the edge of town, He smelled the wine.

Text 32

madya-gandhe varunira haila smarana

balarama-bhava haila sacira nandana//CB, Madhya 21.032//

TRANSLATION

On smelling the wine, the son of Saci remembered Varuni and assumed the mood of Balarama.

COMMENTARY

Lord Gaurasundara is the original Personality of Godhead. Therefore the pastimes of His first expansion are included in Him. Sri Baladeva Prabhu, who is under the shelter of sambhoga-rasa, the mellows of enjoyment, becomes intoxicated by drinking Varuni. Remembering this, Lord Gaurasundara became absorbed in the mood of Baladeva and forgot the pastimes of the external world.

Text 33

bahya pasariya prabhu karaye hunkara

`uthon giya' srivasere bale bara bara//CB, Madhya 21.033//

TRANSLATION

Losing His external consciousness, the Lord roared loudly and repeatedly told Srivasa, “I will go in.”

Text 34

prabhu bale,—“srinivasa! ei uthon giya”

mana kare srinivasa carane dhariya//CB, Madhya 21.034//

TRANSLATION

The Lord said, “O Srivasa, I am going in,” but Srinivasa grabbed His feet and forbade Him from entering.

Text 35

prabhu bale,—“more o ki vidhi-pratisedha?”

tathapiha srinivasa karaye nisedha//CB, Madhya 21.035//

TRANSLATION

The Lord said, “Am I also subjected to rules and regulations?” Nevertheless Srivasa stopped Him.

COMMENTARY

When Srivasa Pandita forbade Mahaprabhu from entering the tavern, Mahaprabhu told him that He was beyond the rules and regulations, so there was no need for setting an example to the world by stopping Him from entering.

Text 36

srivasa balaye,—“tumi jagatera pitatumi ksaya

karile va ke ara raksita?//CB, Madhya 21.036//

TRANSLATION

Srivasa said, “You are the father of the universe. If You break the religious principles, who will protect them?

Text 37

na bujhi' tomara lila nindibe ye jana

janme janme duhkhe tara haibe marana//CB, Madhya 21.037//

TRANSLATION

“If one who is unable to understand Your pastimes blasphemes You, he will suffer birth after birth.

Text 38

nitya dharma-maya tumi prabhu sanatana

e lila tomara bujhibeka kon jana//CB, Madhya 21.038//

TRANSLATION

“You are the eternal personification of religion, and You are the primeval Lord. Who can understand Your pastimes?

Text 39

yadi tumi utha giya madyapera ghare

pravista haimu muni gangara bhitare”//CB, Madhya 21.039//

TRANSLATION

“If You enter this tavern, I will give up my life by entering the Ganges.”

Text 40

bhaktera sankalpa prabhu na kare langhana

hase prabhu srivasera suniya vacana//CB, Madhya 21.040//

TRANSLATION

The Lord never breaks His devotees' resolutions. On hearing Srivasa's words, the Lord simply smiled.

Text 41

prabhu bale,—“tomara nahika ya'te icchana

uthiba, tora vakya na kariba micha”//CB, Madhya 21.041//

TRANSLATION

The Lord said, “I will not enter if that is your desire. I will not make your words false.”

COMMENTARY

When in spite of Srivasa forbidding Sriman Mahaprabhu from entering the tavern the Lord said that He would not listen to His devotees' request, Srivasa Pandita decided to drown himself in the waters of the Ganges. On hearing this, Lord Sri Gaurasundara gave up His own resolution to act contrary to His devotees' desire. Lord Gaurasundara did not give up the principles of pure goodness and approve any topics born of the modes of passion or ignorance. But in this case, when the exalted devotee Srivasa saw that the opportunity for enacting pastimes in mixed goodness was arising, he properly expressed his determination to stop Sri Gaurasundara from doing so. Many people think that since Sri Gaurasundara is omnipotent He is able to incorporate the modes of passion and ignorance in His pastimes, but the actual pure devotees of the Lord give up such conceptions of pure goodness and thereby do not establish the Supreme Lord as the sanctioner of adulterated pastimes.

Text 42

srivasa-vacane samvariya rama-bhava

dhire dhire raja-pathe cale mahabhaga//CB, Madhya 21.042//

TRANSLATION

On hearing the words of Srivasa, the Lord gave up the mood of Balarama. Thereafter the glorious Lord continued walking slowly down the main road.

Text 43

madya-pane matta saba thakure dekhiya

`hari, hari' bale saba dakiyadakiya//CB, Madhya 21.043//

TRANSLATION

When the intoxicated drunkards saw the Lord, they called out, “Hari! Hari!”

Text 44

keha bale,—“bhala bhala nimani-pandita

bhala bhava lage, bhala gaya nata gita”//CB, Madhya 21.044//

TRANSLATION

One of them said, “Nimai Pandita is a good person. He is well behaved, and He sings and dances nicely.”

COMMENTARY

When Nimai Pandita displayed the mood of an intoxicated person as He walked down the main street without entering the tavern, some people began to glorify Him and praise His expertise in musical arts like dancing, singing, and harmonizing.

Text 45

`hari' bali' hate tali diya keha nace

ullase madyapa-gana yaya tana pache//CB, Madhya 21.045//

TRANSLATION

As the drunkards followed the Lord in jubilation, some clapped their hands and danced while chanting the name of Hari.

COMMENTARY

Some of the drunkards joyfully folded their hands, danced, and chanted the names of Hari as they followed Gaurasundara. Having received the association of the Lord and His devotees, the drunkards also became intoxicated in the mellows of devotional service to Hari.

Text 46

“hari-bola hari-bola jaya narayana”

baliya anande nace madyapera gana//CB, Madhya 21.046//

TRANSLATION

The drunkards joyfully danced and sang, “Hari bol! Hari bol! Jaya Narayana!”

Text 47

maha-hari-dhvani kare madyapera gane

ei mata haya visnu-vaisnava-darasane//CB, Madhya 21.047//

TRANSLATION

The drunkards made a great commotion while chanting the name of Hari. Such is the result of seeing Visnu and the Vaisnavas.

Text 48

madyapera cesta dekhi' visvambhara hase

anande srivasa kande dekhi' parakase//CB, Madhya 21.048//

TRANSLATION

While seeing the activities of the drunkards, Visvambhara laughed and Srivasa cried in ecstasy.

Text 49

madyape o sukha paya caitanye dekhiya

ekale nindaye papi sannyasi dekhiya//CB, Madhya 21.049//

TRANSLATION

Even drunkards felt happy to see Lord Caitanya, whereas sinful sannyasis who saw Him simply engaged in blasphemy.

COMMENTARY

Even the drunkards were happy to see Mahaprabhu. Only sinful people without any understanding misused the principles of renunciation and engaged in blasphemy.

Text 50

caitanya-candrera yase yara mane duhkha

kona janme asrame nahika tara sukha//CB, Madhya 21.050//

TRANSLATION

One who feels unhappy on hearing the glories of Lord Caitanya does not attain happiness in any birth or in any asrama.

COMMENTARY

Those who feel unhappy on hearing about each of Mahaprabhu's activities and glories are never able to achieve happiness in any birth or asrama.

Text 51

ye dekhila caitanya-candrera avatara

hauka madyapa, tabu tare namaskara//CB, Madhya 21.051//

TRANSLATION

I offer my obeisances to anyone, even a drunkard, who saw the incarnation of Sri Caitanya-candra.

COMMENTARY

Since all those drunkards continued to engage in sinful activities even after receiving the opportunity to associate with Sri Mahaprabhu during His manifested pastimes, doubts may arise in Sri Caitanyadeva's preaching of pastimes in the mode of pure goodness. But the author nevertheless offers his obeisances to such fortunate people, because he considers that even though those sinful drunkards may have had some sinful reactions remaining from their previous sinful activities, through excessive piety they received the opportunity to sing the transcendental qualities of the Supreme Lord, so their rarely attained good fortune is certainly fit for glorification.

Text 52

madyapere subha-drsti kari' visvambhara

nijavese bhrame prabhu nagare nagara//CB, Madhya 21.052//

TRANSLATION

After glancing mercifully on the drunkards, Visvambhara continued to wander about the city in His own ecstatic mood.

Text 53

kata dure dekhiya pandita-devananda

mahakrodhe kichu tare bale gauracandra//CB, Madhya 21.053//

TRANSLATION

After walking some distance, Gauracandra saw Devananda Pandita and spoke to him in anger.

Text 54

`devananda panditera srivasera sthane

purva aparadha ache', taha haila mane//CB, Madhya 21.054//

TRANSLATION

The Lord remembered how Devananda Pandita had previously committed an offense against Srivasa Pandita.

Text 55

se-samaye nahi kichu prabhura prakasa

prema-sunya jagate duhkhita saba dasa//CB, Madhya 21.055//

TRANSLATION

At that time the Lord had not yet revealed Himself, so the entire world was suffering in the absence of love of God.

Text 56

yadi va padaya keha gita-bhagavata

tathapi nasune keha bhakti-abhimata//CB, Madhya 21.056//

TRANSLATION

Even though some people taught Bhagavad-gita or Srimad Bhagavatam, topics regarding devotional service were never heard from them.

COMMENTARY

Among the teachers of that time, some taught Bhagavad-gita and some taught Srimad Bhagavatam. But since there was an absence of inclination for the Lord's service in those teachers' behavior, they had no information about devotional service.

Text 57

se-samaye devananda parama-mahanta

loke bada apeksita parama-susanta//CB, Madhya 21.057//

TRANSLATION

At that time Devananda Pandita was highly regarded by people as a most sober saintly person.

COMMENTARY

Devananda Pandita was peaceful and endowed with many good qualities. Therefore, since people highly regarded him, he was not disrespected.

Text 58

bhagavata adhyapana kare nirantara

akumara sannyasira praya vratadhara//CB, Madhya 21.058//

TRANSLATION

He always taught Srimad Bhagavatam. From his childhood he had maintained a vow to remain like a sannyasi.

COMMENTARY

Devananda taught Srimad Bhagavatam and maintained celibacy since his childhood by taking a vow like that of a sannyasi. But because he was devoid of devotional service, his celibacy turned into aversion to the service of the devotees. Therefore in spite of taking the vow of celibacy and pursuing the path of renunciation, he was unable to take advantage of such good qualities.

Text 59

daive eka-dina tatha gelasrinivasa

bhagavata sunite kariya abhilasa//CB, Madhya 21.059//

TRANSLATION

One day by providence Srinivasa went to hear Srimad Bhagavatam from him.

Text 60

aksare aksare bhagavata prema-maya

suniya dravila srinivasera hrdaya//CB, Madhya 21.060//

TRANSLATION

Every syllable of Srimad Bhagavatam is filled with ecstatic love, so Srivasa's heart melted on hearing that recitation.

Text 61

bhagavata suniya kandaye srinivasa

maha-bhagavata vipra chade ghana svasa//CB, Madhya 21.061//

TRANSLATION

As the maha-bhagavata brahmana Srivasa listened to Srimad Bhagavatam, he began to cry and sigh deeply.

Text 62

papistha paduya bale,—“haila janjala

padite na pai bhai, vyartha yaya kala”//CB, Madhya 21.062//

TRANSLATION

The sinful students there said, “This is a disturbance. O brothers, we are unable to study and our time is being wasted.”

COMMENTARY

Those who went to achieve academic perfection and worldly fame by studying Srimad Bhagavatam from Devananda Pandita could not understand the devotional sentiments of Srivasa Pandita during that recitation of Srimad Bhagavatam. When those students, who were situated on the material platform, saw symptoms of ecstatic love like tears, shivering, and stretching in the body of Srivasa, they considered those symptoms obstacles in their hearing of Srimad Bhagavatam.

Texts 63-64

samvarana nahe srinivasera rodana

caitanyera priya-deha jagata-pavana

papistha paduya saba yukati kariya

bahire edila lanasrivase taniya//CB, Madhya 21.063-64//

TRANSLATION

Srivasa's crying could not be checked. Although Srivasa was most dear to Lord Caitanya and he purified the entire world, the sinful students conspired together and then dragged him outside.

COMMENTARY

Because Srivasa's continuous crying disturbed the students' studies, they were unable to understand that Srivasa, who was Sri Caitanya's most intimate associate, was the deliverer of the entire world. The suddenly arising symptoms of ecstatic love found in the spiritual body of Srivasa brought all kinds of purification to this world, yet because the students could not understand this, they forcibly grabbed Srivasa and threw him out of the classroom.

Text 65

devananda pandita na kaila nivarana

guru yatha bhakti-sunya, tathasisya-gana//CB, Madhya 21.065//

TRANSLATION

Devananda Pandita did not stop them. As the guru was devoid of devotional service, so were his students.

COMMENTARY

If Devananda Pandita had even a little inclination towards the service of the Supreme Lord, he would have certainly stopped his foolish students from taking part in such a nondevotional act. Therefore both Devananda Pandita and the students were engaged in material enjoyment and cultivation of false logic. Srivasa Pandita did not get the opportunity to relish the actual meaning of Srimad Bhagavatam, so he returned home in distress. Because Lord Sri Caitanyadeva is the Supersoul, He knew about this offense committed by Devananda.

Text 66

bahya pai' duhkhete srivasa gela ghara

taha saba jane antaryami-visvambhara//CB, Madhya 21.066//

TRANSLATION

After regaining his external consciousness, Srivasa returned home in distress. Visvambhara, as the Supersoul, knew all about this incident.

Texts 67-71

devananda-darasane haila smarana

krodha-mukhe bale prabhu sacira nandana

“aye aye devananda! bali ye tomare

tumi ebe bhagavata padao sabare

ye srivase dekhite gangara manoratha

hena-jana gelasunibare bhagavata

kon aparadhe tane sisya hathaiya

badira bahire lana edilataniya?

bhagavata sunite ye kande krsna-rase

taniya phelite ki tahara yogya aise? //CB, Madhya 21.067-71//

TRANSLATION

As soon as the son of Saci saw Devananda, He immediately remembered this incident, and in an angry mood He said, “O Devananda, let Me tell you something. Now you are teaching Srimad Bhagavatam to everyone. Srivasa, whom even the Ganges desires to see, once went to hear Srimad Bhagavatam from you. For what offense of his did you have your students throw him out of your house? Is it proper to throw out someone who after hearing Srimad Bhagavatam is crying in love for Krsna?

COMMENTARY

As soon as Gaurasundara saw Devananda, He immediately remembered the harassment of His devotee and said, “By hearing the recitation of Srimad Bhagavatam, one's heart melts. Only people who are engaged in enjoying the external world are able to maintain hard hearts. When the sentiments of Srivasa Pandita were at their climax, you and your students deprived him from the act of hearing Srimad Bhagavatam because you did not understand him. Even Gangadevi, who is carried on the head of Siva, descends to this world in the form of a river to see a devotee like Srivasa. Therefore the offense you committed by having your students forcibly throw Srivasa out has made you completely averse to the Lord. Why did you and your students consider the behavior of Srivasa, the ideal devotee, as fit for condemnation?”

Text 72

bujhilama, tumi se padao bhagavata

kona janme na janaha grantha-abhimata//CB, Madhya 21.072//

TRANSLATION

“I can understand that even though you teach Srimad Bhagavatam, you have not realized its purport in any of your lifetimes.

COMMENTARY

Although Devananda was a teacher of Srimad Bhagavatam, birth after birth he never had the good fortune to understand the purport of Srimad Bhagavatam.

Texts 73-74

paripurna kariya ye-saba jane khaya

tabe bahir-dese giya se santosa paya

prema-maya bhagavata padaiya tumi

tata sukha na paila, kahilama ami” //CB, Madhya 21.073-74//

TRANSLATION

“One who eats to his full satisfaction feels happy when he goes out in the world. But I tell you that even though you teach Srimad Bhagavatam, which is full of ecstatic love, you have not achieved happiness.”

COMMENTARY

Some persons explain these verses as follows: “From your recitation of Srimad Bhagavatam you have not even achieved the insignificant satisfaction one attains while wandering around after filling one's hunger-afflicted stomach. What to speak of invoking relishment of love of God, which is the fruit of studying Srimad Bhagavatam, your explanations are even unable to invoke mitigation of ordinary distress.”

Texts 75-78

suniya vacana devananda dvijavara

lajjaya rahila, kichu na kare uttara

krodhavese baliya calila visvambhara

duhkhita calila devananda nija-ghara

tathapiha devananda bada punyavanta

vacane o prabhu yare karilena danda

caitanyera danda maha-sukrti se paya

yanra dande marile vaikunthe loka yaya//CB, Madhya 21.075-78//

TRANSLATION

After hearing the Lord's words, the exalted brahmana Devananda felt ashamed and did not offer any reply. Visvambhara departed after angrily chastising Devananda, and Devananda returned home in distress. Yet Devananda was most fortunate, for the Lord personally chastised him. Only a most fortunate person receives punishment from Lord Caitanya. If one dies as a result of the Lord's punishment, he attains Vaikuntha.

COMMENTARY

After hearing the words of Sri Mahaprabhu, Devananda felt ashamed. When Devananda Pandita received punishment in the form of the Lord's chastisement, his good fortune was awakened. Those who are killed by Lord Visnu attain liberation. Therefore the Lord's verbal chastisement of Devananda became the source of his future good fortune.

Text 79

caitanyera danda ye mastake kari' laya

sei danda tare prema-bhakti-yoga haya//CB, Madhya 21.079//

TRANSLATION

One who faithfully accepts Lord Caitanya's punishment attains ecstatic love as a result.

COMMENTARY

Those who do not respect Sri Caitanyadeva's offering of punishment cannot understand the actual characteristics of loving devotional service. Those who accept the Lord's punishment as the source of their own auspiciousness certainly receive the opportunity to attain prema-bhakti.

Text 80

caitanyera dande yara citte nahi bhaya

janme janme se papistha yama-dandya haya//CB, Madhya 21.080//

TRANSLATION

A sinful person who does not fear Lord Caitanya's punishment is fit for Yamaraja's punishment life after life.

COMMENTARY

The sinful-minded person whose heart is not moved by the displeasure of Sri Caitanyadeva is punished by Yamaraja birth after birth.

Text 81

bhagavata, tulasi, gangaya, bhakta-jane

caturdha vigraha krsna ei cari sane//CB, Madhya 21.081//

TRANSLATION

Krsna appears in this world in four forms—Srimad Bhagavatam, tulasi, Ganga, and the devotees.

COMMENTARY

Sri Krsna manifests His own form in four representations in this world. Although if one abruptly sees these four representations one does not recognize them as the Supreme Personality of Godhead, these four representations related to the Supreme Lord are worshiped as

manifestations of the Lord. The Vaisnavas, tulasi, Ganga, and Srimad Bhagavatam are four manifestations of Krsna.

Text 82

jivanyasa karile sri-murti pujya haya

`janma-matra e cari isvara' vede kaya//CB, Madhya 21.082//

TRANSLATION

By invoking life in the Deity form of the Lord, that form becomes worshipable. But it is stated in the Vedas that these four representations are the Supreme Lord from the time of their appearance.

COMMENTARY

According to external consideration, when one invokes life in the Deity form of the Lord, that form becomes worshipable. Although Srimad Bhagavatam, tulasi, Ganga, and the Vaisnavas are seen as enjoyable objects in this material world, they are nondifferent from the Supreme Lord and worshipable object even without invoking life in them. This is the verdict of Vedic literatures that award spiritual knowledge.

Text 83

caitanya-kathara adi anta nahi jani

ye-te-mate caitanyera yasa se vakhani//CB, Madhya 21.083//

TRANSLATION

I do not know the beginning or end of topics concerning Sri Caitanya, yet somehow or other I am describing His glories.

Text 84

caitanya-dasera paye mora namaskara

ithe aparadha kichu nahuka amara//CB, Madhya 21.084//

TRANSLATION

I offer my obeisances at the feet of Lord Caitanya's servants so that they may not consider my offenses.

Text 85

madhya-khanda-katha yena amrtera khanda

ye kathasunile ghuce antara-pasanda//CB, Madhya 21.085//

TRANSLATION

The topics of the Madhya-khanda are like pots of nectar. By hearing these topics, the atheism within one's heart is vanquished.

Text 86

caitanyera priya-deha nityananda raya

prabhu-bhrtya-sange yena na chade amaya//CB, Madhya 21.086//

TRANSLATION

Lord Nityananda is most dear to Sri Caitanya. May the Lord and His servants never forsake me.

Text 87

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 21.087//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-one, entitled, “The Lord's Chastisement of Devananda.”

Chapter 22 Delivering Sacidevi from Offense and Descriptions of Nityananda's Qualities

This chapter describes how Sriman Mahaprabhu cautioned everyone by displaying the gravity of vaisnava-aparadha, using His mother as an example.

After chastising Devananda Pandita, Sri Gaurasundara taught everyone that even if one tries to worship Krsna after committing an offense against a Vaisnava, one cannot achieve love of Krsna because of the absence of the Vaisnavas' mercy.

By enacting the pastime of relieving His own mother from offense against a Vaisnava, Sri Gaurasundara displayed the severe gravity of vaisnava-aparadha.

One day Sri Gaurasundara sat on the throne of Visnu in the house of Srivasa and personally began to describe His own glories. Sri Srimat Nityananda Prabhu and Sri Gadadhara Gosvami constantly offered Him service appropriate for the time, and the Lord awarded everyone their desired benediction. At that time Srivasa Pandita requested Gauracandra to award love of God to Sacidevi. In reply, Sri Gaurangadeva said that since His mother had offended a Vaisnava, she was not eligible for prema-bhakti.

When the devotees heard that even the mother of Lord Gauracandra, the Lord of all worlds, was not eligible to achieve prema-bhakti, they became extremely morose and resolved to give up their bodies. Sriman Mahaprabhu then described the cause of Sacidevi's offense and said that if someone offends a Vaisnava, no one other than that Vaisnava, not even the Supreme Lord Himself, is able to nullify it. The Lord then cited

the example of Durvasa's offense against Ambarisa.

When everyone there came to know that Sacidevi committed an offense (?) to Advaita Prabhu, they immediately went to Advaita Prabhu and requested Him to forgive Sacidevi's offense (?). On hearing their request, Sri Advaita Acarya felt embarrassed. After remembering Visnu, He became absorbed in narrating the glories of Sacidevi. Taking advantage of the opportunity, Sacimata took the dust from Advaita's feet on her head and became overwhelmed in ecstasy. When Gaurahari saw this, He happily declared that His mother was now eligible for prema-bhakti.

The cause of Sacidevi's offense to Advaita was that one day Visvarupa, the elder brother of Sriman Mahaprabhu, went to an assembly of Bhattacaryas with His father. When one of the Bhattacaryas asked Visvarupa about the subject of His study, His reply disturbed Jagannatha Misra, who therefore slapped his son as they were returning home. While they were walking home, Visvarupa returned to the assembly of Bhattacaryas, informed them of how He was beaten, and requested them to question Him again. According to the desire of the Bhattacaryas, He explained various meanings of the sutras that He had studied, and then He astonished the members of the assembly by first refuting and then reestablishing those explanations.

On seeing that the entire world was devoid of devotional service, Visvarupa felt great unhappiness. But Sri Advaita Prabhu explained the topics of devotional service to Krsna described in all scriptures. Therefore Visvarupa always found great happiness in the association of Advaita Prabhu.

One day, by the order of His mother, Visvambhara went to the assembly of Advaita to call His elder brother for lunch. When Sri Advaita Prabhu saw Him, He became overwhelmed and recognized who He was. All the assembled Vaisnavas were most attracted by the beauty of the child Visvambhara.

In due course of time, Visvarupa accepted sannyasa and left home. As a result, Sacimata felt intense lamentation, yet in fear of committing vaisnava-aparadha she could not say anything. She forgot all lamentation simply by seeing the face of Nimai.

As Visvambhara gradually manifested His own characteristics, He gave

up the association of Laksmidevi and also spent time in the association of Advaita. As a result, Sacimata felt unhappy and said that Advaita made one of her sons a sannyasi and was now giving similar advice to her other son. Therefore Advaita Prabhu was spreading a network of illusion.

Gaurasundara instructed everyone to carefully avoid vaisnava-aparadha by saying that His mother, Sacimata, had become averse to the service of the Supreme Lord as a result of this offense (?).

Text 1

jaya jaya gauracandra krpara sagara

jaya saci-jagannatha-nandana sundara//CB, Madhya 22.001//

TRANSLATION

All glories to Gauracandra, the ocean of mercy! All glories to the beautiful son of Saci and Jagannatha.

COMMENTARY

krsna-varnam tvisakrsnam sangopangastra-parsadam

yajnaih sankirtana-prayair yajanti hi su-medhasah

“In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of sankirtana-yajna.”

According to the consideration of this verse, Sri Gaurasundara made the entire world glorious by distributing the name of Krsna. He had Sri Thakura Haridasa preach the process of chanting the holy names and revealed that only through this process of worship can one attain krsna-prema.

Text 2

jaya jaya saci-suta sri-krsna-caitanya

`krsna' nama diya prabhu jagat kaila dhanya//CB, Madhya 22.002//

TRANSLATION

All glories to the son of Saci, Sri Krsna Caitanya, who made the entire world glorious by bestowing the names of Krsna!

Text 3

hena-mate navadvipe prabhu visvambhara

vihare samhati-nityananda-gadadhara//CB, Madhya 22.003//

TRANSLATION

In this way Lord Visvambhara enjoyed His pastimes in Navadvipa with Nityananda and Gadadhara.

Text 4

vakya-danda devananda-panditere kari'

aila apana-ghare gauranga-sri-hari//CB, Madhya 22.004//

TRANSLATION

After chastising Devananda Pandita, Lord Gauranga returned to His home.

Text 5

devananda pandita calila nija-vase

duhkha pailena dvija dusta-sanga-dose//CB, Madhya 22.005//

TRANSLATION

Devananda Pandita also returned to his house. He felt distress because of bad association.

COMMENTARY

Devananda Pandita received Mahaprabhu's chastisement for the fault of associating with materialistic students and therefore felt unhappy. Although ordinary people considered him a sober person, he did not receive any respect from Sri Caitanyadeva. Since Sri Mahaprabhu did not accept Devananda as a “bhagavata,” he could not be counted as a recipient of the Lord's mercy.

Text 6

devananda-hena sadhu caitanyera thani

sammukha haite yogya nahila tathai//CB, Madhya 22.006//

TRANSLATION

A sadhu like Devananda was unable to stand face to face with Lord Caitanya.

Text 7

vaisnavera krpaya se pai visvambhara

`bhakti' vina japa-tapa akincitkara//CB, Madhya 22.007//

TRANSLATION

Visvambhara can be attained only by the mercy of the Vaisnavas. Without devotional service, one's chanting and austerities are meaningless.

COMMENTARY

Chanting the Lord's names and performing austerities without being inclined to the Lord's service are simply useless labor. Without the mercy of the Supreme Lord's servants an inclination for the Lord's service cannot be awakened.

Text 8

vaisnavera thani yara haya aparadha

krsna-krpa haile o tara prema-vadha//CB, Madhya 22.008//

TRANSLATION

If one commits an offense against a Vaisnava, even after attaining the mercy of Krsna, his attainment of love of God is checked.

COMMENTARY

By the influence of nama-aparadha, the offender of a Vaisnava is unable to worship Krsna. Even though others perceive that such people are receiving the Lord's mercy by making a show of chanting the holy names, the Supreme Lord is never pleased with those who are averse to the devotees. That is why of the ten offenses to be avoided in chanting the holy names, blasphemy of devotees is the first to be given up.

Text 9

ami nahi bali,—ei vedera vacana

saksate o kahiyache sacira nandana//CB, Madhya 22.009//

TRANSLATION

These are not my words, this is the statement of the Vedas. The son of Saci has also personally declared this.

Text 10

ye sacira garbhe gauracandra-avatara

vaisnavaparadha purva achila tanhara//CB, Madhya 22.010//

TRANSLATION

Mother Saci, in whose womb Gauracandra appeared, had once committed an offense to a Vaisnava.

COMMENTARY

Sacidevi, the mother of Sri Gaurasundara, committed an offense to Sri Advaita Prabhu. She was not able to attain love of God until that offense was destroyed.

Text 11

apane se aparadha prabhu ghucaiya

mayere dilena prema saba' sikhaiya//CB, Madhya 22.011//

TRANSLATION

The Lord bestowed ecstatic love on His mother only after ensuring that she was relieved of that offense.

Text 12

e bada adbhuta kathasuna savadhane

vaisnavaparadha ghuce ihara sravane//CB, Madhya 22.012//

TRANSLATION

Listen carefully to this wonderful topic, for by hearing this narration one will be freed from offenses to the Vaisnavas.

Text 13

eka-dina mahaprabhu gauranga-sundara

uthiya vasila visnu-khattara upara//CB, Madhya 22.013//

TRANSLATION

One day Gauranga Mahaprabhu climbed on the throne of Lord Visnu.

Text 14

nija-murti-sila-saba kari' nija-kole

apana `prakase' gauracandra kutuhale//CB, Madhya 22.014//

TRANSLATION

Gauracandra took all His forms as salagrama-silas on His lap and joyfully revealed Himself.

Text 15

“muni kali-yuge krsna, muni narayana

muni rama-rupe kailun sagara-bandhana//CB, Madhya 22.015//

TRANSLATION

“In Kali-yuga, I am Krsna and I am Narayana. In the form of Rama, I built a bridge over the ocean.

Text 16

sutiya achilun ksira-sagara-bhitare

mora nidra bhangileka nadara hunkare//CB, Madhya 22.016//

TRANSLATION

“I was sleeping in the ocean of milk, but My sleep was broken by the loud cries of Advaita.

Text 17

prema-bhakti vilaite amara prakasa

maga maga are nada, maga srinivasa”//CB, Madhya 22.017//

TRANSLATION

“I descended to distribute ecstatic love of God. O Nada! O Srinivasa! Ask for some benediction!”

Text 18

dekhi' mahaparakasa nityananda-raya

tata-ksane tuli' chatra dharila mathaya//CB, Madhya 22.018//

TRANSLATION

On seeing the Lord's divine manifestation, Nityananda Prabhu immediately held an umbrella over the Lord's head.

Text 19

vama-dike gadadhara tambula yogaya

cari-dike bhakta-gana camara dhulaya//CB, Madhya 22.019//

TRANSLATION

From the left of the Lord, Gadadhara offered betel nuts. Devotees on all sides fanned the Lord with camaras.

Text 20

bhakti-yoga vilaya gauranga-mahesvara

yanhara yahate priti, laya sei vara//CB, Madhya 22.020//

TRANSLATION

As Lord Gauranga distributed pure devotional service, the devotees asked for benedictions according to their desires.

Text 21

keha bale,—“mora bapa bada dusta-mati

tara citta bhala haile mora avyahati”//CB, Madhya 22.021//

TRANSLATION

Someone said, “My father is sinful-minded. I will be relieved if his heart changes.”

Text 22

keha mage guru-prati, keha sisya-prati

keha putra, keha patni,—ya'ra yatha rati//CB, Madhya 22.022//

TRANSLATION

According to their respective attachments, someone requested a benediction for his guru, someone for his student, someone for his son, and someone for his wife.

COMMENTARY

When Lord Sri Gaurasundara displayed His divine manifestation, various persons requested benedictions for their offensive guru, offensive son, offensive disciple, or offensive wife; in other words, when various persons prayed for devotional service for their loved ones, the Lord awarded them suitable benedictions.

Text 23

bhakta-vakya-satyakari prabhu visvambhara

hasiya sabare dila prema-bhakti-vara//CB, Madhya 22.023//

TRANSLATION

Lord Visvambhara makes the words of His devotees come true. He smiled as He awarded the benediction of loving devotional service to

everyone.

Text 24

mahasaya srinivasa balena,—“gosani!

aire deyaba prema, ei sabe cai”//CB, Madhya 22.024//

TRANSLATION

Srinivasa Mahasaya said, “O Lord, we all want You to give ecstatic love to mother Saci.”

Text 25

prabhu bale,—“iha na balibasrinivasa

tanre nahe dimu prema-bhaktira vilasa//CB, Madhya 22.025//

TRANSLATION

The Lord replied, “Do not say that, Srivasa. I will not give her the enjoyment of ecstatic love of God.

Text 26

vaisnavera thani tana ache aparadha

ataeva tana haila prema-bhakti-vadha”//CB, Madhya 22.026//

TRANSLATION

“She has committed an offense against a Vaisnava, so there is an impediment to her attainment of ecstatic love.”

COMMENTARY

When Srivasa Pandita saw everyone drowning in the flood of krsna-prema, he requested Sri Gaurahari to give ecstatic love to His mother.

Mahaprabhu then replied, “She is an offender of a Vaisnava, so there is no possibility for her to achieve ecstatic love of God.”

Text 27

mahavaktasrinivasa bale ara bara//CB, Madhya 22.027//

TRANSLATION

“e kathaya prabhu, deha-tyaga se sabara

COMMENTARY

The eloquent Srivasa again spoke, “O Lord, these words will make us leave our bodies.

Text 28

tumi hena putra yanra garbhe avatara

tanra ki nahiba prema-yoge adhikara//CB, Madhya 22.028//

TRANSLATION

“How can she who has given birth to a son like You not be eligible to achieve ecstatic love of God?

COMMENTARY

Srivasa said, “The mother from whose womb You, who are directly the Personality of Godhead, have appeared is not eligible to achieve ecstatic love of God? Such words will certainly drive the devotees to give up their bodies.” The mother of Gaurasundara is the mother of the entire universe. Therefore everyone sincerely requested ecstatic love for her so that she would become inclined towards the Lord's service.

Text 29

sabara jivana ai jagatera matamaya

chadi' prabhu, tane hao bhakti-data//CB, Madhya 22.029//

TRANSLATION

“Mother Saci is the life of everyone and the mother of the universe. O Lord, give up Your illusion and bestow devotional service on her.

Text 30

tumi yanra putra prabhu,—se

sarva-jananiputra-sthane mayera ki aparadha gani//CB, Madhya 22.030//

TRANSLATION

“O Lord, You are her son, so she is the mother of everyone. Can the son consider the offense of his own mother?

Text 31

yadi va vaisnava-sthane thake aparadha

tathapiha khandaiya karaha prasada”//CB, Madhya 22.031//

TRANSLATION

“Even if she has committed an offense against a Vaisnava, be merciful and destroy it.”

Text 32

prabhu bale,—“upadesa kahite se pari

vaisnavaparadha ami khandaite nari//CB, Madhya 22.032//

TRANSLATION

The Lord replied, “I can give instructions, but I am unable to destroy an offense against a Vaisnava.

COMMENTARY

“It is true that I can instruct everyone about devotional service, but I am never able to deliver one who has offended a Vaisnava out of envy.”

Text 33

ye-vaisnava-sthane aparadha haya yara

punah se-i ksamile se ghuce, nahe ara//CB, Madhya 22.033//

TRANSLATION

“If one offends a Vaisnava, the offense can be excused only by that Vaisnava, no one else.

COMMENTARY

“Only the Vaisnava who has been offended can excuse the offender, as was the case when Durvasa offended King Ambarisa. If mother Saci takes the dust from Advaita's feet on her head, then Advaita Prabhu will forgive her offense and I will be able to instruct My mother about devotional service to the Lord.”

Text 34

durvasara aparadha ambarisa-sthane

tumi jana, tara ksaya haila kemane//CB, Madhya 22.034//

TRANSLATION

“You know how Durvasa's offense against Ambarisa was nullified.

Text 35

nadara sthanete ache tana aparadha

nada ksamilei haya premera prasada//CB, Madhya 22.035//

TRANSLATION

“She has offended Nada, so she can attain ecstatic love only when Nada forgives her.

Text 36

advaita-carana-dhuli laile mathaya

haibeka prema-bhakti amara ajnaya”//CB, Madhya 22.036//

TRANSLATION

“If she takes the dust from Advaita's feet on her head, then by My order she will attain ecstatic love of God.”

Text 37

takhane calila sabe advaitera sthane

advaitere kahileka saba vivarane//CB, Madhya 22.037//

TRANSLATION

Thereafter all the devotees went to Advaita and explained everything to Him in detail.

Text 38

suniya advaita kare sri-visnu-smarana//CB, Madhya 22.038//

TRANSLATION

“tomara laite caha amara jivana

COMMENTARY

On hearing their words, Advaita remembered Lord Visnu and asked, “Do you all want to kill Me?

When the devotees went to Sri Advaita Prabhu and requested Him to forgive Sacimata's offense, Advaita Prabhu remembered Lord Visnu and informed the devotees that He was committing an offense by hearing their words. “We are dependent sons of she who bore the Supreme Lord within her womb, so can we ever think that our mother is an offender? Rather than purifying Myself by taking dust from My mother's feet on My head, you are out to destroy My respect and devotion for My mother.”

Text 39

yanra garbhe mohara prabhura avatara

se mora janani, muni putra se tanhara//CB, Madhya 22.039//

TRANSLATION

“She from whose womb My Lord incarnated is My mother and I am her son.

Text 40

ye aira carana-dhulira ami patra

se aira prabhava na jani tila-matra//CB, Madhya 22.040//

TRANSLATION

“I am an aspirant for the dust from the feet of that mother. I do not know even the least of her glories.

Text 41

visnu-bhakti-svarupiniai jagan-matato

mara va mukhe kene ana' hena katha//CB, Madhya 22.041//

TRANSLATION

“She is the mother of the universe and the personification of devotional service to Visnu. How can you say such things?

COMMENTARY

“The most chaste mother Saci is directly the personification of devotional service, therefore it is most unreasonable to speak such rash words.”

Text 42

prakrta-sabde o yeba balibeka `ai'

`ai' sabda-prabhave tahara duhkha nai//CB, Madhya 22.042//

TRANSLATION

“Even if one utters the word ai as a mundane word, by the influence of the word ai one will be freed from all suffering.

COMMENTARY

Even if with material consideration one utters the word ai, as Sri Sacidevi, the mother of Sri Gaura, was addressed, uttering this word can free a living entity from the threefold material miseries.

Text 43

yei ganga, sei ai, kichu bheda nai

devaki-yasoda yei, se-i vastu ai”//CB, Madhya 22.043//

TRANSLATION

“There is no difference between the Ganges and mother Saci. In fact, she is nondifferent from Devaki and Yasoda.”

Text 44

kahite aira tattva acarya-gosani

padila avista haiya, bahya kichu nai//CB, Madhya 22.044//

TRANSLATION

While describing the glories of mother Saci, Acarya Gosani became overwhelmed and fell unconscious to the ground.

COMMENTARY

While speaking about Sacidevi, Advaita Prabhu lost external consciousness and said, “The respectable mother Saci and Ganga are one and the same. She is not different from Devaki and Yasoda.”

Text 45

bujhiya samaya ai aila bahire

acarya-carana-dhuli lailena sire//CB, Madhya 22.045//

TRANSLATION

Realizing that her opportunity had come, mother Saci came forward and took the dust from Advaita's feet on her head.

Text 46

parama-vaisnaviai—murtimati bhakti

visvambhara garbhe dharilena yanra sakti//CB, Madhya 22.046//

TRANSLATION

As the personification of devotional service, mother Saci was an exalted Vaisnavi. She had the power to bear Visvambhara within her womb.

COMMENTARY

Sacidevi was the mother of the Supreme Lord, therefore she had the service capacity to bear the Supreme Lord within her womb. She was a devoted servant of the Supreme Lord. Since Advaita Prabhu had just lost external consciousness, she accepted the opportunity to take the dust from Advaita's feet on her head.

Text 47

acarya-carana-dhuli laila yakhane

vihvale padila ai, bahya nahi jane//CB, Madhya 22.047//

TRANSLATION

As soon as mother Saci took the dust from Advaita's feet on her head, she became overwhelmed and fell unconscious.

COMMENTARY

As soon as Sacidevi took the dust from Advaita's feet, her agitation for krsna-prema flourished. Sacidevi also lost her external consciousness.

Text 48

“jaya jaya hari” bale vaisnava-sakala

anyonye karaye sri-caitanya-kolahala//CB, Madhya 22.048//

TRANSLATION

All the Vaisnavas chanted, “All glories to Lord Hari!” Then the tumultuous glorification of Lord Caitanya arose among them.

Text 49

advaitera bahya nahi—aira prabhave

aira nahika bahya—advaitanubhave//CB, Madhya 22.049//

TRANSLATION

Advaita lost external consciousness by the influence of mother Saci, and mother Saci lost external consciousness by the influence of Advaita.

Text 50

donhara prabhave donhe haila vihvala

`hari hari' dhvani kare vaisnava-mandala//CB, Madhya 22.050//

TRANSLATION

They both became overwhelmed by the influence of each other, and the assembled Vaisnavas all chanted the name of Lord Hari.

Text 51

hase prabhu visvambhara khattara upare

prasanna haiya prabhu bale jananire//CB, Madhya 22.051//

TRANSLATION

Lord Visvambhara smiled as He sat there on the throne. Being pleased, the Lord spoke to His mother.

Text 52

“ekhane se visnu-bhakti haila tomara

advaitera sthane aparadha nahi ara”//CB, Madhya 22.052//

TRANSLATION

“Now you have attained devotional service to Visnu. Now you are free from the offense against Advaita.”

Text 53

sri-mukhera anugraha suniya vacana//CB, Madhya 22.053//

TRANSLATION

“jaya-jaya-hari' dhvani haila takhana

COMMENTARY

When the devotees heard those merciful words from the Lord's mouth, they all chanted, “Jaya! Jaya! All glories to Lord Hari!”

Text 54

jananira laksye siksa-guru bhagavan

karayena vaisnavaparadha savadhana//CB, Madhya 22.054//

TRANSLATION

The Supreme Lord, the instructing spiritual master of all, cautioned everyone about vaisnava-aparadha by using His mother as an example.

COMMENTARY

The pastime Gaurasundara manifested in teaching how Saci became freed from offense against Advaita revealed that even the most powerful personality can be deprived of achieving all kinds of good fortune because of committing an offense against a Vaisnava.

Text 55

sulapani-sama yadi vaisnavere ninde

tathapiha nasa paya,—kahe sastra-vrnde//CB, Madhya 22.055//

TRANSLATION

Even if someone on the level of Lord Siva blasphemes a devotee, he will soon be destroyed. This is the verdict of all scriptures.

Text 56

iha na maniya ye sujana-ninda kare

janme janme se papistha daiva-dose mare//CB, Madhya 22.056//

TRANSLATION

Sinful people who ignore this fact and blaspheme devotees suffer the punishment of providence birth after birth.

Text 57

anyera ki daya, gaura-simhera jananitan

hare o `vaisnavaparadha' kari' gani//CB, Madhya 22.057//

TRANSLATION

What to speak of others, even the mother of Gaurasimha was not exempt from being considered an offender of a Vaisnava.

COMMENTARY

Those most sinful offenders who display the audacity to blaspheme Vaisnavas are totally destroyed by the wrath of providence. When vaisnava-aparadha displayed its formidable prowess even on Sacidevi, who was fortunate enough to be Sri Gaurasundara's mother, then what to speak of others?

Text 58

vastu-vicarete seha aparadha nahe

tathapiha `aparadha' kari' prabhu kahe//CB, Madhya 22.058//

TRANSLATION

Actually it was not even an offense, yet the Lord treated it as an offense.

Text 59

`ihare advaita-nama kene loke ghose?'

`dvaita' balilena ai kona asantose//CB, Madhya 22.059//

TRANSLATION

`Why do people call Him Advaita?' And what displeasure prompted mother Saci to call Him Dvaita?

Text 60

sei katha kahi, suna hai' savadhana

prasange kahiye visvarupera akhyana

Listen carefully as I narrate that topic, which is related to Visvarupa.

Text 61

prabhura agraja—visvarupa mahasaya

bhuvana-durlabha-rupa, maha-tejomaya//CB, Madhya 22.061//

TRANSLATION

Visvarupa Mahasaya was the Lord's elder brother. His greatly effulgent form was unique within this world.

Text 62

sarva-sastre visarada parama sudhira

nityananda-svarupera abheda sarira//CB, Madhya 22.062//

TRANSLATION

He was expert in all the scriptures and most sober. He was nondifferent from Nityananda Svarupa.

COMMENTARY

Visvarupa, the Lord's elder brother, was expert in all scriptures. He was nondifferent from Sri Nityananda Svarupa

Text 63

tana vyakhya bujhe, hena nahi navadvipe

sisu-bhave thake prabhu balaka-samipe//CB, Madhya 22.063//

TRANSLATION

No one in Navadvipa was able to understand His explanations, yet He remained in the mood of a child and kept company with young boys.

COMMENTARY

No learned scholar of Navadvipa was able to understand the meaning of Visvarupa's explanations. Like an ordinary boy, Visvarupa was situated in the mood of a child.

Text 64

eka-dina sabhaya calila misravara

pache visvarupa putra parama sundara//CB, Madhya 22.064//

TRANSLATION

One day Jagannatha Misra went to an assembly of scholars. His handsome son Visvarupa followed behind him.

Text 65

bhattacarya-sabhaya calila jagannatha

visvarupa dekhi' bada kautuka sabha'ta//CB, Madhya 22.065//

TRANSLATION

When Jagannatha entered the assembly of Bhattacaryas, everyone there became pleased on seeing Visvarupa.

Text 66

nityananda-rupa prabhu parama sundara

harilena sarva-citta sarva-sakti-dhara//CB, Madhya 22.066//

TRANSLATION

His eternally blissful form was most enchanting. He attracted the hearts of everyone, for He possesses all potencies.

Text 67

eka bhattacarya bale,—“ki pada chaoyala?”

visvarupa bale,—“kichu kichu sabakara”//CB, Madhya 22.067//

TRANSLATION

One Bhattacarya asked, “O child, what are You studying?” Visvarupa replied, “I know a little of everything.”

COMMENTARY

One of the scholars asked Visvarupa, “O child, how far have You progressed in the field of education?” In reply, Visvarupa said, “I have studied something from all scriptures.” As a result of this, His father, Jagannatha, became disturbed and chastised the child Visvarupa.

Text 68

sisu-jnane keha kichu na balila ara

misra pailena duhkha suni' ahankara//CB, Madhya 22.068//

TRANSLATION

Considering Him a child, no one spoke further. But Jagannatha Misra was distressed on hearing his son's arrogant reply.

Text 69

nija karya kari' misra calilena ghara

pathe visvarupere marila eka cada//CB, Madhya 22.069//

TRANSLATION

After finishing his business, Jagannatha Misra departed for home. On the way, he slapped Visvarupa.

Text 70

“ye punthi padis beta, taha na baliyaki

bola balili tui sabha-majhe giya//CB, Madhya 22.070//

TRANSLATION

“Son, rather than telling what You are studying, why did You speak like that in the assembly?

Text 71

tomare ta' sabara haila murkha-jnana

amare o dile laja kari' apamana”//CB, Madhya 22.071//

TRANSLATION

“Everyone considered You a fool, and Your arrogance has embarrassed me.”

Text 72

parama udara jagannatha mahabhaga

ghare gela putrere kariya bada raga//CB, Madhya 22.072//

TRANSLATION

The most fortunate and greatly magnanimous Jagannatha returned home after exhibiting great anger on his son.

Text 73

punah visvarupa sei sabha-majhe

giyabhattacarya-saba prati balena hasiya//CB, Madhya 22.073//

TRANSLATION

Meanwhile Visvarupa returned to the assembly and spoke to the Bhattacaryas with a smile on His face.

Text 74

“tomara ta' amare jijnasa na karila

bapera sthanete ama' sasti karaila//CB, Madhya 22.074//

TRANSLATION

“None of you questioned Me, so I was punished by My father.

Text 75

jijnasa karite yaha karo laya mane

sabe meli' taha jijnasaha ama'-sthane”//CB, Madhya 22.075//

TRANSLATION

“All of you unite and ask Me whatever you want.

Text 76

hasi' bale eka bhattacarya,—“suna sisu!

aji ye padile, taha vakhanaha kichu”//CB, Madhya 22.076//

TRANSLATION

One Bhattacarya smiled as he said, “Listen, child, explain something about what You studied today.”

Text 77

vakhanaye sutra visvarupa-bhagavan

sabara cittete vyakhya haila pramana//CB, Madhya 22.077//

TRANSLATION

As Lord Visvarupa began to explain some sutras, His explanations struck everyone as conclusive.

Text 78

sabei balena,—“sutra bhala vakhanila”

prabhu bale,—“bhandailun, kichu na bujhila”//CB, Madhya 22.078//

TRANSLATION

They exclaimed, “You have explained the sutras very nicely.” Visvarupa Prabhu replied, “I have deceived you. You have not understood anything.”

Text 79

yata vakhanila, saba karila khandana

vismaya sabara citte haila takhana//CB, Madhya 22.079//

TRANSLATION

When He then refuted whatever He had established, everyone's heart was struck with wonder.

Text 80

ei mate tina-bara kariya khandana

punah sei tina-bara karila sthapana//CB, Madhya 22.080//

TRANSLATION

In this way He refuted and then reestablished the explanations three times.

COMMENTARY

After being chastised by His father, Visvarupa returned to the assembly of scholars. When He was then questioned by the scholars, He began to explain the Vedanta-sutras. After He gave the audience great satisfaction by His explanations, He then refuted His explanations. After He then reestablished His refuted explanations, He again refuted them.

Text 81

`parama subuddhi' kari' sabe vakhanila

visnu-maya-mohe keha tattva na janila//CB, Madhya 22.081//

TRANSLATION

He explained everything in a most intellectual way, but by the influence of the illusory energy of Visnu, no one could fathom what He said.

COMMENTARY

Visvarupa is directly the Supreme Personality of Godhead. Therefore, being bewildered by the illusory energy of Visnu, the scholars could not understand anything about the science of the Absolute Truth. Since devotional service, the eternal propensity of the soul, had not awakened in them, they were ineligible to understand those explanations. This did not surprise Sankarsana Prabhu.

Text 82

hena mate navadvipe vaise visvarupa

bhakti-sunya loka dekhi' na paya kautuka//CB, Madhya 22.082//

TRANSLATION

In this way Visvarupa resided in Navadvipa, yet He was not pleased to see that people were bereft of devotional service.

Text 83

vyavahara-made matta sakala samsara

na kare vaisnava-yasa-mangala-vicara//CB, Madhya 22.083//

TRANSLATION

Everyone was intoxicated with pride over ordinary activities. They did not engage in glorification of the Vaisnavas.

COMMENTARY

Ordinary people intoxicated with material conceptions did not care for glorification of the most auspicious devotional service of Visnu. Such people were absorbed in material activities, so they could not understand that the Vaisnavas were certainly most exalted, most elevated, and most glorious.

Text 84

putradira mahotsave kare dhana vyaya

krsna-puja, krsna-dharma keha na janaya//CB, Madhya 22.084//

TRANSLATION

They spent their wealth on festivals for their sons and family members. They did not know anything about the worship of Krsna or the devotional service of Krsna.

COMMENTARY

Materialistic people considered the removal of distress for enjoying the fruits of karma as dharma. Fathers thought that whatever wealth they had accumulated should be spent on marriages and other occasions for increasing the happiness of their children. None of them accepted that their accumulated wealth should be spent for the worship Krsna or to achieve knowledge of devotional service to Krsna. What to speak of then, even today many thoughtless people consider that helping people who are suffering the results of their karma is superior to worshiping Krsna or achieving knowledge of devotional service to Krsna.

Text 85

yata adhyapaka saba—tarka se vakhane

krsna-bhakti, krsna-pujakichui na jane//CB, Madhya 22.085//

TRANSLATION

All the teachers simply indulged in useless argument. They did not know anything about the worship of Krsna or the devotional service of Krsna.

COMMENTARY

While attempting to establish the prominence of useless mundane arguments, the learned teachers failed to understand that service to Krsna and worship of Krsna are supreme.

Text 86

yadi va padaya keha bhagavata-gita

seha na vakhane bhakti, kare suska-cinta//CB, Madhya 22.086//

TRANSLATION

Even though some taught Srimad Bhagavatam or Bhagavad-gita, they did not refer to devotional service but simply engaged in dry speculation.

COMMENTARY

In spite of teaching their students Vaisnava literatures like Bhagavad-gita and Srimad Bhagavatam, the teachers displayed external consideration by engaging in useless argument and dry speculation rather than thinking of their own benefit.

Text 87

sarva-sthane visvarupa thakura vedaya

bhakti-yoga nasuniya bada duhkha paya//CB, Madhya 22.087//

TRANSLATION

As Lord Visvarupa wandered here and there, He became unhappy because He did not hear anything about devotional service to the Lord.

Text 88

sakale advaita-simha purna-krsna-sakti

padaiya `vasistha' vakhane krsna-bhakti//CB, Madhya 22.088//

TRANSLATION

Only the lionlike Advaita, being endowed with Krsna's full potencies, explained devotional service to Krsna while teaching Yoga-vasistha.

COMMENTARY

While explaining Yoga-vasistha, Advaita Prabhu described devotional service to Krsna. Since He possessed Krsna's full potencies, His designation as vaisnavagrani, “the topmost Vaisnava,” was appropriate.

Visvarupa, the elder brother of Mahaprabhu, was particularly unhappy because of not hearing topics of Hari anywhere in the world. He therefore felt great ecstasy on attaining the association of Advaita Prabhu.

Text 89

advaitera vyakhya bujhe, hena kon ache?

vaisnavera agraganya nadiyara majhe//CB, Madhya 22.089//

TRANSLATION

Who is able to understand the explanations of Advaita? He was the topmost Vaisnava in Nadia.

Text 90

catur-dike visvarupa paya mano-duhkha

advaitera sthane sabe paya prema-sukha//CB, Madhya 22.090//

TRANSLATION

Wherever He went, Visvarupa felt unhappy. Yet He attained the happiness of ecstatic love in the association of Advaita.

Text 91

niravadhi thake prabhu advaitera sange

visvarupa-sahita advaita rasa-range//CB, Madhya 22.091//

TRANSLATION

Visvarupa constantly remained in the association of Advaita, and They both relished the mellows of ecstatic love.

Text 92

parama balaka prabhu gauranga-sundara

kutila kuntala, vesa ati manohara//CB, Madhya 22.092//

TRANSLATION

At that time Lord Gaurasundara was only a child with curly hair and enchanting dress.

Text 93

maye bale,—“visvambhara, yaha rada

diyatomara bhaire jhata daki' ana giya”//CB, Madhya 22.093//

TRANSLATION

Mother Saci told Him, “Visvambhara, go quickly and bring Your brother.”

Text 94

mayera adese prabhu dhaya visvambhara

satvare ailayatha advaitera ghara//CB, Madhya 22.094//

TRANSLATION

On the order of His mother, Visvambhara ran quickly to the house of Advaita.

Text 95

vasiyache advaita vediya bhakta-gana

srivasadi kariya yateka mahajana//CB, Madhya 22.095//

TRANSLATION

There Advaita was sitting in the midst of exalted devotees headed by Srivasa.

Text 96

visvambhara bale,—“bhai, bhata khao giya

vilamba na kara”, bale hasiya hasiya//CB, Madhya 22.096//

TRANSLATION

Visvambhara smiled and said, “O brother, come to eat lunch. Don't be late.”

Text 97

harila sabara citta prabhu visvambhara

sabe dekhe sisu-rupa parama sundara//CB, Madhya 22.097//

TRANSLATION

Lord Visvambhara captured the hearts of everyone, as they gazed at His most attractive form as a child.

Text 98

mohita haiya cahe advaita acarya

sei mukha cahe saba parihari' karya//CB, Madhya 22.098//

TRANSLATION

Advaita Acarya forgot everything else and became struck with wonder as He looked at the face of the Lord.

Text 99

ei mata prati-dina mayera adese

visvarupe dakibara chalete aise//CB, Madhya 22.099//

TRANSLATION

In this way, on the order of His mother, the Lord daily went to Advaita's house on the pretext of calling Visvarupa.

Text 100

cintaye advaita citte—dekhi' visvambhara//CB, Madhya 22.100//

TRANSLATION

“mora citta hare sisu parama sundara

COMMENTARY

When Advaita saw Visvambhara, He thought, “This most attractive child is stealing My heart.

Text 101

mora citta harite ki pare anya jana

ei va mohara prabhu mohe mora mana”//CB, Madhya 22.101//

TRANSLATION

“This child attracts My mind, so He must be My Lord, for who else can steal away My heart?”

Text 102

sarva-bhuta-hrdaya thakura visvambhara

cintite advaita jhata cali' yaya ghara//CB, Madhya 22.102//

TRANSLATION

Lord Visvambhara dwells in the hearts of all living entities. As soon as Advaita would think like this, the Lord departed for home.

Text 103

niravadhi visvarupa advaitera sange

chadiya samsara-sukha gonayena range//CB, Madhya 22.103//

TRANSLATION

Visvarupa rejected all worldly enjoyment and joyfully passed His time in the association of Advaita.

Text 104

visvarupa-katha adi-khandete vistara

ananta-caritra nityananda-kalevara//CB, Madhya 22.104//

TRANSLATION

Topics regarding Visvarupa were elaborated in the Adi-khanda. He is nondifferent from Nityananda, so His characteristics are unlimited.

Text 105

isvarera iccha saba isvara se jane

visvarupa sannyasa karila kata-dine//CB, Madhya 22.105//

TRANSLATION

Only the Supreme Lord knows the desire of the Supreme Lord. Within a short time Visvarupa accepted sannyasa.

Text 106

jagate vidita nama `sri-sankararanya'

calila ananta-pathe vaisnavagraganya//CB, Madhya 22.106//

TRANSLATION

He then became known throughout the world as Sri Sankararanya. As He traversed the path of devotional service to Lord Krsna, He became celebrated as the topmost Vaisnava.

COMMENTARY

By the association of Advaita Prabhu, Sri Visvarupa left home and traversed the path of devotional service. His sannyasa name was Sankararanya. Therefore when mother Saci saw that Visvarupa left home because of the association of Advaita Prabhu, she became unhappy with Advaita Prabhu. Sacidevi did not publicly criticize the behavior of Advaita Prabhu, but she nevertheless enacted the pastime of committing an offense against Advaita.

Text 107

kari' danda grahana calila visvarupa

niravadhi aira vidare soke buka//CB, Madhya 22.107//

TRANSLATION

After Visvarupa took sannyasa and departed, mother Saci's heart was constantly filled with grief.

Text 108

mane mane gane, ai haiya susthira//CB, Madhya 22.108//

TRANSLATION

“advaita se mora putra karila bahira”

COMMENTARY

When mother Saci became pacified, she thought, “Advaita induced my son to leave home.”

Text 109

tathapiha ai vaisnavaparadha bhaye

kichu na balaye, mane maha-duhkha paye//CB, Madhya 22.109//

TRANSLATION

Yet out of fear of offending a Vaisnava, mother Saci did not say anything but kept her grief within.

Text 110

visvambhara dekhi' saba pasarila duhkha

prabhu o mayera bada badayena sukha//CB, Madhya 22.110//

TRANSLATION

She forgot all distress when she saw Visvambhara, and the Lord also endeavored to increase her happiness.

Text 111

daive kata-dine prabhu karila prakasa

niravadhi advaitera samhati vilasa//CB, Madhya 22.111//

TRANSLATION

After the Lord revealed Himself in due course of time, He constantly enjoyed pastimes with Advaita.

Text 112

chadiya samsara-sukha prabhu visvambhara

laksmi parihari' thake advaitera ghara//CB, Madhya 22.112//

TRANSLATION

Lord Visvambhara then rejected all worldly happiness. He gave up the company of Laksmi and passed His time at the house of Advaita.

COMMENTARY

Since Sri Gaurahari gave up the association of His own wife, Laksmidevi, and passed His time with Advaita Prabhu, Sacidevi's apathy for Advaita Prabhu began to increase.

Texts 113-117

na rahe grhete putra—hena dekhi' ai

“eho putra nila mora acarya gosani”

sei duhkhe sabe ei balilena ai

“ke bale, `advaita',—`dvaita' e bada gosani

candra-sama eka putra kariya bahira

eho putra na dilena karibare sthira

anathinimore ta' kaharo nahi daya

jagate `advaita', mohe se `dvaita-maya'”

sabe ei aparadha, ara kichu nai

ihara lagiya bhakti na dena gosani//CB, Madhya 22.113-117//

TRANSLATION

When mother Saci saw that her son was not staying home, she said, “Acarya Gosani will take away this son also.” In lamentation, she

continued, “Why is He called `Advaita'? This Gosani is actually `Dvaita'. He has already induced one of my moonlike sons to leave home, and now He will not leave my other son in peace. I am a widow. No one has compassion on me. He is `Advaita' to the world, but He is bewildering me with His network of duality.” This was her only offense, nothing else. For this reason the Lord did not bestow devotional service on her.

COMMENTARY

In an angry mood, Sacidevi said, “Now I have only one son left in my family. Since by His counsel Advaita Prabhu engaged my other son in the principles of sannyasa, I have been deprived of His service. Now He is giving counsel to my other son. Therefore even though Advaita Prabhu is known as `Advaita' to the world, He is covering me with a network of illusion.” As a result of this offense (?), Sacidevi enacted the pastime of being averse to the service of the Supreme Lord.

Texts 118-119

e-kale ye vaisnavera `bada' `chota' bale

niscinte thakuka, se janibe kata kale

jananira laksye siksa-guru bhagavan

vaisnavaparadha karayena savadhana//CB, Madhya 22.113-117//

TRANSLATION

Let those who consider some Vaisnavas as superior and some as inferior remain free from anxiety for now, but in due course of time they will come to learn. The Supreme Lord, the instructing spiritual master of all, cautioned everyone about vaisnava-aparadha by using His mother as an example.

COMMENTARY

While considering the offense (?) committed by Sri Gaurasundara's mother at the feet of Advaita, some people will mistakenly accept Advaita Prabhu as “Sri Krsna;” and while comparing Sri Nityananda Prabhu with Sri Advaita Prabhu, they will place Nityananda Prabhu in an inferior

position. They will soon realize the grave consequences of analyzing through mental speculation who of the two servants of Gaurasundara is superior and who is inferior. Although Sri Gaurahari used His mother as an example to reveal that Advaita Prabhu was the best of the Vaisnavas, His main purpose was to establish and preach that His own devotee Advaita was a Vaisnava, so that foolish people would not accept Him as svayam bhagavan krsna, Krsna, the original Personality of Godhead.

To protect a few of Sri Advaita Prabhu's sinful eulogists, so that they would not consider Advaita as “Sri Krsna” and Sri Gaurasundara and Sri Nityananda as subordinate to Him, the Lord got His mother's offense excused to establish Advaita Prabhu as a Vaisnava.

Text 120

caitanya-simhera ajna kariya langhana

na bujhi' vaisnava ninde paibe bandhana//CB, Madhya 22.120//

TRANSLATION

Anyone who transgresses the order of the lionlike Lord Caitanya by blaspheming Vaisnavas will suffer the bondage of material existence.

Text 121

e kathara hetu kichu suna mana

diyaye-nimitta gauracandra balilena iha//CB, Madhya 22.121//

TRANSLATION

Now hear attentively why Gauracandra performed this pastime.

Text 122

trikala janena prabhu sri-sacinandana

janena,—sevibe advaitere dusta-gana//CB, Madhya 22.122//

TRANSLATION

Sri Sacinandana knew the past, present, and future, so He knew that some miscreants would worship Advaita Prabhu.

Text 123

advaitere gaibeka `sri-krsna' baliya

yata kichu vaisnavera vacana nindiya//CB, Madhya 22.123//

TRANSLATION

They would glorify Advaita as “Lord Krsna” and disregard the words of the Vaisnavas.

Text 124

ye balibe advaitere `parama vaisnava'

tahare vediya langhibe papi saba//CB, Madhya 22.124//

TRANSLATION

Those sinners would ridicule persons who accept Advaita as “the topmost Vaisnava.”

COMMENTARY

Sinful offenders in the form of eulogists will offend Advaita Prabhu by opposing the statement: “Sri Advaita Prabhu is not directly Krsna, He is a great Vaisnava.”

Text 125

se-saba-ganera paksa advaita dharite

eta bada sakti nahi—e danda dekhite//CB, Madhya 22.125//

TRANSLATION

After everyone saw this pastime of punishment, it became understood that Advaita Prabhu does not have the power to protect such people.

Text 126

sakala-sarvajna-cudamani visvambhara

janena vilambe haibeka bahutara//CB, Madhya 22.126//

TRANSLATION

Visvambhara is the crest jewel of omniscient persons, so He knew that further delay would produce many more people like this.

Text 127

ataeva danda dekhaiya jananire

saksi karilena advaitadi-vaisnavere//CB, Madhya 22.127//

TRANSLATION

He therefore awarded punishment to His own mother in the presence of the Vaisnavas headed by Advaita.

Text 128

vaisnavera ninda karibeka yara gana

tara raksa-samarthya nahika kona jana//CB, Madhya 22.128//

TRANSLATION

A Vaisnava is unable to protect any of his followers who engage in blasphemy of Vaisnavas.

COMMENTARY

If a so-called disciple of a Vaisnava blasphemes another Vaisnava, the Vaisnava guru will never protect such a disciple. If one disrespects Sri Nityananda and tries to become intimate with those who eulogize Advaita, Advaita Prabhu will never approve of such a philosophy. Those who after attaining the position of spiritual master either personally engage in blasphemy of Vaisnavas or support their followers' blasphemy of Vaisnavas certainly become degraded.

Text 129

vaisnava-nindaka-gana yahara asraya

apanei edaite tahara samsaya//CB, Madhya 22.129//

TRANSLATION

The deliverance of even a person whose followers engage in blasphemy of Vaisnavas is doubtful.

Text 130

bada adhikari haya, apane edaya

ksudra haile—gana-saha adhahpate yaya//CB, Madhya 22.130//

TRANSLATION

If he is highly qualified, he can protect himself. But if he is weak, then he falls down along with his followers.

Text 131

caitanyera danda bujhibare sakti kara?

jananira laksye danda karila sabara//CB, Madhya 22.131//

TRANSLATION

Who can understand the punishment awarded by Lord Caitanya? He cautioned everyone by using His own mother as an example.

Text 132

ye va jana advaitere `vaisnava' balite

ninda kare, danda kare, mare bhala-mate//CB, Madhya 22.132//

TRANSLATION

One who does not accept Advaita as a “Vaisnava” ultimately blasphemes and offends Him. As a result that person is properly punished.

COMMENTARY

The efforts of those who identify Sri Advaita Prabhu as Krsna rather than accept Him as a “Vaisnava” certainly transform into blasphemy of Sri Advaita Prabhu. The destruction of such blasphemers is guaranteed.

Text 133

sarva-prabhu gauranga-sundara mahesvara

ei bada stuti ye tahara anucara//CB, Madhya 22.133//

TRANSLATION

Gaurasundara is the supreme controller and the Lord of all. To be known as His follower is a great honor.

Text 134

nityananda-svarupe se niskapata hana

kahilena gauracandra `isvara' kariya//CB, Madhya 22.134//

TRANSLATION

Without reservation, Lord Gauracandra addressed Nityananda Svarupa as “Isvara,” the Supreme Lord.

COMMENTARY

Sri Advaita Prabhu was a servant of Sri Gaurasundara. Sri Gaurasundara has addressed Sri Nityananda Prabhu as “Isvara.” Those who identify Advaita Prabhu as “Krsna” are certainly envious of Sri Nityananda Prabhu.

Text 135

nityananda-prasade se gauracandra jani

nityananda-prasade se vaisnavere cini//CB, Madhya 22.135//

TRANSLATION

By the mercy of Nityananda, one can know Gauracandra. And by the mercy of Nityananda, one can recognize a Vaisnava.

COMMENTARY

By the mercy of Sri Nityananda one can recognize Vaisnavas headed by Sri Advaita, and only by the mercy of Sri Nityananda can one understand that Sri Gaurasundara is Krsna.

Text 136

nityananda-prasade se ninda yaya ksaya

nityananda-prasade se visnu-bhakti haya//CB, Madhya 22.136//

TRANSLATION

By the mercy of Nityananda, one's offenses are destroyed, and by the mercy of Nityananda, one attains devotional service to the Supreme Lord.

COMMENTARY

By the mercy of Sri Nityananda, the offenses committed by those wicked persons who eulogize Advaita are destroyed. Simply by the mercy of Sri Nityananda, one's inclination towards the service of the Supreme Lord is increased.

Text 137

ninda nahi nityananda-sevakera mukhe

aharnisa caitanyera yasa gaya sukhe//CB, Madhya 22.137//

TRANSLATION

The servants of Nityananda never engage in blasphemy. Day and night they happily sing the glories of Lord Caitanya.

Text 138

nityananda-bhakta saba-dike savadhana

nityananda-bhrtyera `caitanya'—dhana-prana//CB, Madhya 22.138//

TRANSLATION

The devotees of Nityananda are always cautious. Those servants of Nityananda Prabhu know only Lord Caitanya as their life and wealth.

Text 139

alpa bhagye nahi haya nityananda dasa

yahara laoyaya gauracandrera prakasa//CB, Madhya 22.139//

TRANSLATION

Less fortunate people are not able to become servants of Lord Nityananda, by whose mercy one can understand Lord Gauracandra.

Text 140

ye jana sunaye visvarupera akhyana

se haya ananta-dasa nityananda-prana//CB, Madhya 22.140//

TRANSLATION

Anyone who hears topics regarding Visvarupa becomes Lord Ananta's servant. Nityananda becomes his very life and soul.

Text 141

nityananda visvarupa—abheda sarira

ai iha jane, jane ara kona dhira//CB, Madhya 22.141//

TRANSLATION

There is no difference between Nityananda and Visvarupa. Mother Saci and some other sober persons know this fact.

COMMENTARY

Sri Nityananda Prabhu and Visvarupa are not actually separate. Sri Sacidevi was fully aware of this. To think that since Visvarupa received spiritual instruction under the guidance of Advaita, Sri Nityananda Prabhu was also subordinate to Advaita is extremely unreasonable.

Text 142

jaya nityananda-gauracandrera sarana

jaya jaya nityananda sahasra-vadana//CB, Madhya 22.142//

TRANSLATION

All glories to Nityananda, who has taken shelter of Lord Gauracandra! All glories to Nityananda, who in His form of Ananta has thousands of heads!

Text 143

gauda-desa indra jaya nityananda-raya

ke paya caitanya vine tomara krpaya?//CB, Madhya 22.143//

TRANSLATION

All glories to Nityananda Raya, the Lord of Gauda-desa [Bengal]! Who can attain Lord Caitanya without Your mercy?

Text 144

nityananda-hena prabhu haraya yahara

kothao jivane sukha nahika tahara//CB, Madhya 22.144//

TRANSLATION

One who abandons the shelter of Nityananda Prabhu will never achieve happiness in life.

COMMENTARY

Sri Nityananda Prabhu is the presiding Lord of Gauda-desa. Without His mercy, no one can attain the shelter of Sri Caitanya's lotus feet. If a living entity is bereft of Sri Nityananda's mercy, he can never achieve happiness in life.

Text 145

hena dina haibe ki caitanya-nitai

dekhiba ki parisada-sange eka-thani//CB, Madhya 22.145//

TRANSLATION

Will that day ever come when I will see Lord Caitanya and Lord Nityananda along with Their associates?

Text 146

amara prabhura prabhu gauranga-sundara

e bada bharasa citte dhariye antara//CB, Madhya 22.146//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord. I always keep this conviction in my heart.

COMMENTARY

Sri Nityananda is always engaged in the service of Sri Gaurasundara, therefore the eternal servants of Sri Nityananda maintain the hope that they will attain the mercy of Sri Gaurasundara, the Lord of Sri Nityananda.

Text 147

advaita-carane mora ei namaskara

tana priya tahe mati rahuka amara//CB, Madhya 22.147//

TRANSLATION

I pray at the lotus feet of Advaita that my mind may remain fixed on those who are dear to Him.

COMMENTARY

May my mind remain fixed at the lotus feet of the actual glorifiers of Srila Advaita Prabhu. I have no relationship with the sinful disciples.

Text 148

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 22.148//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-two, entitled, “Delivering Sacidevi from Offense and Descriptions of Nityananda's Qualities.”

Chapter 23 Wandering about Navadvipa On the Day the Lord Delivered the Kazi

This chapter describes Sriman Mahaprabhu's enjoyment of nightly sankirtana with His devotees, a milk-drinking brahmacari's request to Srivasa to see the sankirtana dancing, Srivasa's bringing him to his house, the Lord's anger, the Lord's explanation on the insignificance of useless austerity, the Lord's mercy on the milk-drinking brahmacari, the Lord's instruction to the inhabitants of Navadvipa to chant the maha-mantra, the breaking of the mrdanga by the Kazi, the Lord's resultant anger and the procession to subdue the Kazi, the hari-kirtana throughout the villages of Navadvipa, the auspicious welcome at every house and the showering of flowers by the demigods, the inhabitants' ecstatic festival, the atheists' envy, the Lord's instructions to subdue the Kazi, the Lord's neglect of the Kazi on the request of the devotees, the Lord's visit to the villages of the conchshell merchants and weavers, the Lord's visit to the house of Sridhara, His drinking water from Sridhara's broken iron waterpot, and narrations of the devotees' glories.

When Sriman Mahaprabhu engaged in enjoying sankirtana pastimes every night within the closed doors of Srivasa's house, the atheists who were unable to enter would complain with harsh words from a distance. Some pious people condemned their fortune and requested the devotees to let them see the sankirtana, but out of fear of the Lord no devotee dared do so.

One day a milk-drinking brahmacari requested Srivasa to allow him to secretly watch the Lord's kirtana pastimes. Understanding that he was a brahmacari who subsisted on foods in the mode of goodness, Srivasa brought him into his house. According to Srivasa's plan, the brahmana remained there in secret. But while performing kirtana, the Lord, who is Supersoul of all, said, “I am not feeling any ecstasy in the kirtana today. Perhaps a materialistic person has entered the house.”

Srivasa fearfully informed the Lord that since a milk-drinking brahmacari had requested to see the kirtana, he had allowed him to secretly remain in the house. On hearing this, the Lord angrily said that without surrendering to Krsna no one can achieve devotional service to Krsna simply by undergoing useless austerity. He therefore ordered that the brahmana should leave the house. The brahmana then left the house out of fear and began to appreciate his good fortune of having received a short darsana. At that time the most merciful Sri Gaurasundara called him back, and after placing His lotus feet on the brahmana's head, He prohibited him from becoming proud of his austerities.

Since the Lord performed sankirtana behind closed doors, the pious inhabitants were unable to see the Lord's sankirtana pastimes. They therefore condemned the atheists and declared that the Lord performed kirtana behind closed doors because of the atheists, and as a result, pious people were also unable to enter. To see the Lord, some people stood on the road in front of Srivasa's house.

During the day the pious inhabitants went to see the Lord with various gifts. When they offered obeisances at the lotus feet of the Lord, Sri Caitanyadeva blessed them with the words, “May you all attain devotional service to Krsna,” and instructed them to chant the Hare Krsna maha-mantra. Every evening the inhabitants engaged in performing sankirtana with karatalas. In this way, by the mercy of the Lord, the entire city began to perform kirtana. When the Lord, who enacted the pastime of offering all respects to others without expecting any respect for Himself, went to all the inhabitants with a straw between His teeth and after embracing them humbly requested them to chant, they cried and took shelter of the devotional service of kirtana in response to the Lord's heartfelt request. When they all engaged in the performance of sankirtana with instruments like mrdangas and conchshells, the materialists considered their engagement equal to their own performance of tauryatrika [According to

the Monier Williams Sanskrit-English Dictionary, tauryatrika means “a triple symphony of song, dance, and musical instruments.”] and an untimely invocation in the worship of Mahamaya and so denounced them with various harsh words.

One day, by the will of providence, the infidel Kazi heard the sound of kirtana as he was walking on the road. After beating some of the participants and breaking a mrdanga, he prohibited further kirtana and promised more severe punishment for those who again engaged in chanting. When the Kazi with his sinful associates wandered about the city and prohibited further kirtana, the atheists became jubilant. In their jubilation they began to ridicule the devotees in various ways.

When the town residents were prevented from attaining kirtana bliss, they informed the Lord of what had taken place and told Him of their plans to depart from there in distress. The Lord roared loudly in anger, and He ordered all the inhabitants to each bring a lamp and accompany Him for the purpose of subduing the Kazi. This order was announced everywhere. Hundreds of thousands of people with hundreds of thousands of burning lamps gathered before the Lord. The Lord then arranged separate kirtana groups, and they all began to proceed down the road by the bank of the Ganges.

Wherever the Lord went in the course of the procession, everyone, including women, children, and elders, left their respective household duties and fell flat at the lotus feet of the Lord. On seeing everyone intoxicated with ecstatic love for Krsna, the hearts of the atheists began to burn with envy. They thought, “If the Kazi comes now, their kirtana bliss will burn to ashes.”

Eventually Sri Gauracandra began to proceed towards the Kazi's house. On hearing the sound of the singing and the musical instruments, the Kazi sent his servants to investigate. When those servants heard the words, “Kill the Kazi!” they quickly returned to the Kazi and informed him. When the Kazi heard this report, he and his associates immediately left. As the procession approached the Kazi's house and the Lord ordered that those who opposed the kirtana should be punished, everyone began to tear apart the Kazi's house and uproot the mango and jackfruit trees. When the Lord then ordered them to burn the Kazi's house, all the devotees folded their hands and requested Him to restrain His pastime of

anger. Being pacified by the appeal of the devotees, the Lord went through the villages of the conchshell merchants and weavers to the house of Sridhara. While dancing in the house of Sridhara, the Lord drank water from Sridhara's iron waterpot that had been repaired a hundred times. On seeing this, Sridhara felt great pain within his heart and fell unconscious. Thereafter the Lord narrated the glories of drinking a Vaisnava's water.

Text 1

jaya jaya sri-krsna-caitanya guna-nidhi

jaya visvambhara jaya bhavadira vidhi//CB, Madhya 23.001//

TRANSLATION

All glories to Sri Krsna Caitanya, the ocean of transcendental qualities! All glories to Visvambhara, the controller of personalities like Siva!

COMMENTARY

The phrase bhavadira vidhi is explained as follows: The Lord is the eternal controller of the guna-avataras Siva and Brahma. The two sides of eternity are creation and destruction. Since the Supreme Lord is the controller of both the temporary and the eternal, He is the controller of personalities like Siva.

Text 2

jaya jaya nityananda priya dvija-raja

jaya jaya caitanyera bhakata-samaja//CB, Madhya 23.002//

TRANSLATION

All glories to the beloved Lord of Nityananda and the best of the brahmanas! All glories to the devotees of Lord Caitanya!

Text 3

hena-mate navadvipe prabhu visvambhara

krida kare, nahe sarva-nayana-gocara//CB, Madhya 23.003//

TRANSLATION

In this way Lord Visvambhara enjoyed pastimes in Navadvipa that could not be seen by everyone.

COMMENTARY

No one is eligible to see all of Lord Visvambhara's pastimes. One is only able to see the pastimes that he is qualified to see. In the Srimad Bhagavatam (10.43.17) it is stated:

mallanam asanir nrnam nara-varah strinam smaro murtiman

gopanam sva-jano 'satam ksiti-bhujam sasta sva-pitroh sisuh

mrtyur bhoja-pater virad avidusam tattvam param yoginam

vrsninam para-devateti vidito rangam gatah sagrajah

“The various groups of people in the arena regarded Krsna in different ways when He entered it with His elder brother. The wrestlers saw Krsna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth and the Vrsnis as their supreme worshipable Deity.”

Text 4

dine dine mahananda navadvipa-puri

vaikuntha-nayaka visvambhara avatari//CB, Madhya 23.004//

TRANSLATION

Day after day the abode of Navadvipa became filled with ecstasy

because of the presence of Visvambhara, the Lord of Vaikuntha.

Text 5

priyatama nityananda-sange kutuhale

bhakata samaje nija-nama-rase khele//CB, Madhya 23.005//

TRANSLATION

Accompanied by His beloved Nityananda, the Lord engaged in pastimes of relishing His own names in the association of the devotees.

COMMENTARY

The phrase nija-nama-rasa is explained as follows: The Supreme Lord is rasa-maya, or full of transcendental mellows. The Supreme Lord and His holy names are nondifferent. Therefore the holy names are also rasa-maya. The Supreme Lord's names, or spiritual names, are distinct from ordinary names or designations. Lord Gaurahari forgets Himself in the transcendental ecstasy of chanting the holy names in the midst of His devotees. Affection for His devotees is the cause of His forgetfulness.

Text 6

prati-dina nisabhage karaye kirtana

bhakta-vinu thakite na paya anya jana//CB, Madhya 23.006//

TRANSLATION

The Lord performed kirtana every night. No one except the devotees could participate.

COMMENTARY

While the Lord taught at night the process of worship through kirtana, outsiders were not allowed.

Text 7

eta bada visvambhara-saktira mahimatri

bhuvane langhite na pare keha sima//CB, Madhya 23.007//

TRANSLATION

The glories of Visvambhara's prowess were so great that no one in the three worlds knew their limits.

COMMENTARY

The glories of Visvambhara's prowess were unique. Since human knowledge is based on the three modes of material nature, it is unable to grasp transcendental concepts.

Text 8

agocare dure thaki' mili dasa-pance

manda matra bale, yama-ghare yaya pache//CB, Madhya 23.008//

TRANSLATION

Hidden in the distance, five or ten people gathered together and spoke bad words that would take them to hell.

COMMENTARY

Ordinary unqualified people who blaspheme the process of worshiping the Supreme Lord are punished by Yamaraja after they die.

Text 9

keha bale,—“kali-kale kisera vaisnava?

yata dekha-hera peta-posa-gula saba”//CB, Madhya 23.009//

TRANSLATION

Someone said, “What kind of Vaisnava can there be in Kali-yuga? Those Vaisnavas we see are simply engaged in filling their stomachs.”

COMMENTARY

The blasphemers always say the Vaisnavas are “simply interested in filling their bellies.” Their idea was that particularly in the age of quarrel there is no possibility of finding any Vaisnavas or attaining devotional service to Visnu.

Text 10

keha bale,—“e-gulara bandhi' hata paya

jale pheli' diye yadi, tabe duhkha yaya”//CB, Madhya 23.010//

TRANSLATION

Someone else said, “If I can tie their hands and legs and throw them in the water, my unhappiness will be mitigated.”

COMMENTARY

“If we can tie up the hands and legs of these materialistic Vaisnavas who are only interested in filling their own stomachs and then throw them in the water to get rid of them, then all our miseries will be extinguished.”

Text 11

keha bale,—“are bhai, janiha niscita

grama-khana nasta kaila nimai pandita”//CB, Madhya 23.011//

TRANSLATION

Someone said, “O brother, know for certain that Nimai Pandita will ruin the entire village.”

COMMENTARY

“By introducing pure devotional service, Nimai Pandita has destroyed the happiness of the village. Therefore the entire Navadvipa has been ruined.”

Text 12

bhaya dekhayena sabe dekhibara tare

antare nahika bhagya, caturye ki kare//CB, Madhya 23.012//

TRANSLATION

They would threaten the devotees so that they could see the kirtana. But because they were unfortunate, what could their cunning accomplish?

COMMENTARY

Because of the miscreants' misfortune, the cunning they displayed to see Sri Caitanyadeva's most confidential sankirtana pastimes by installing fear in the devotees was ineffective.

Text 13

sankirtana kare prabhu sacira nandana

jagatera citta-vrtti karaye sodhana//CB, Madhya 23.013//

TRANSLATION

As the son of Saci performed sankirtana, the consciousness of everyone in the world was purified.

COMMENTARY

By glorifying Krsna through kirtana, Lord Sacinandana purified the enjoyment-prone hearts of people who were averse to the Lord.

Text 14

dekhite na paya loka, kare anutapa

sabei `abhagya' bali' chadaye nihsvasa//CB, Madhya 23.014//

TRANSLATION

Ordinary people lamented because they could not see the kirtana. They sighed deeply and considered themselves unfortunate.

Text 15

keha va kaharo thani parihara kare

sangope sankirtana giya dekhibara tare//CB, Madhya 23.015//

TRANSLATION

Some people requested the devotees to let them inside so that they could secretly watch the sankirtana.

COMMENTARY

The word parihara means “request” or “appeal.”

Someone revealed his own misfortune and requested one of the devotees to allow him to secretly watch the Lord's kirtana pastimes.

Text 16

`prabhu se sarvajna' iha sarva-dase jane

ei bhaye keha kare na laya se-sthane//CB, Madhya 23.016//

TRANSLATION

All the Lord's servants understood that the Lord knew everything, so in fear of His reaction they did not take anyone inside.

Text 17

eka brahmacari sei navadvipe vaise

tapasvi parama sadhu vasaye nirdose//CB, Madhya 23.017//

TRANSLATION

There was one particular brahmacari who lived in Navadvipa. He was austere, saintly, and faultless.

Text 18

sarva-kala payah-pana, anna nahi khaya

prabhura kirtana vipra dekhibare caya//CB, Madhya 23.018//

TRANSLATION

He only drank milk and did not eat rice. This brahmana wanted to see the Lord's kirtana.

COMMENTARY

Since the brahmacari who considered that cooked food destroyed life and who took a vow to live only on uncooked foods like milk and mango was unqualified to hear the glories of the Supreme Lord, he had no qualification to hear the kirtana behind closed doors. Direct service to the Supreme Lord is never found within the principles of dry renunciation. Foolish people who misuse renunciation consider that the ingredients of the Lord's worship are fit for rejection.

Text 19

prabhu se duyara diya karaye kirtana

pravesite nare bhakta vina anya jana//CB, Madhya 23.019//

TRANSLATION

Since the Lord performed kirtana behind closed doors, no one other than the devotees was allowed to enter.

Text 20

sei vipra prati-dina srivasera sthane

nrtya dekhibara lagi' sadhaye apane//CB, Madhya 23.020//

TRANSLATION

This particular brahmana daily requested Srivasa to allow him to see the Lord's dancing.

Texts 21-22

“tumi yadi eka-dina krpa kara' more

apane laiya yaha badira bhitare

tabe se dekhite pana panditera nrtya

locana saphala karon, hana krtakrtya” //CB, Madhya 23.020//

TRANSLATION

“If you bestow mercy on me and take me one day inside your house, I will be able to see Nimai Pandita's dancing. Then my eyes will be successful, and I will always remain grateful to you.”

Text 23

ei mata prati-dina sadhaye brahmana

ara dine srinivasa balila vacana//CB, Madhya 23.023//

TRANSLATION

In this way the brahmana daily appealed to Srinivasa, who one day replied to him.

Text 24

“tomare ta' jani sarva-kala bada bhala

brahmacarye phalahare gonaila kala//CB, Madhya 23.024//

TRANSLATION

“I know you have always been a good person. Throughout your life you have observed strict celibacy and eaten only fruits.

Text 25

kona papa nahi jani tomara sarire

dekhibara tomara ta' ache adhikare//CB, Madhya 23.025//

TRANSLATION

“Your body is free from sin, so you are certainly qualified to see the kirtana.

Text 26

prabhura se ajna nahi keha yaibare

`sangope thakiba', ei balilun tomare”//CB, Madhya 23.026//

TRANSLATION

“But I tell you, the Lord has instructed us not to bring anyone inside, so you will have stay hidden.”

COMMENTARY

Since according to Mahaprabhu's instructions, the milk-drinking brahmacari had no qualification to hear the Lord's chanting, despite possessing a sinless body, when he begged Srivasa to allow him to see the Lord's dancing, Srivasa advised him to remain hidden within the house.

Text 27

eta bali' brahmanere laiya calila

eka dike ada hai' sangope rahila//CB, Madhya 23.027//

TRANSLATION

After speaking in this way, he took the brahmana inside and hid him in one corner.

Text 28

nrtya kare caturdasa bhuvanera natha

catur-dike maha-bhagyavanta-varga-satha//CB, Madhya 23.028//

TRANSLATION

Thereafter the Lord of the fourteen worlds began to dance in the midst of His most fortunate associates.

Text 29

“krsna rama mukunda murari vanamali”

sabe mili' gaya hai' maha-kutuhali//CB, Madhya 23.029//

TRANSLATION

They all jubilantly sang together, “Krsna, Rama, Mukunda, Murari, Vanamali!”

Text 30

nityananda-gadadhara dhariya vedaya

anande advaita-simha cari-dige dhaya//CB, Madhya 23.030//

TRANSLATION

Nityananda and Gadadhara held each other as they twirled around. The lionlike Advaita ran here and there in ecstasy.

Text 31

paramananda-sukhe keha bahya nahi jane

vaikuntha-nayaka nrtya karaye apane//CB, Madhya 23.031//

TRANSLATION

As the Lord of Vaikuntha personally danced, everyone lost external consciousness in transcendental happiness.

Text 32

`hari bola, hari bola, hari bola bhai'

iha bai ara kichu sunite na pai//CB, Madhya 23.032//

TRANSLATION

Nothing could be heard other than, “Hari bol! Hari bol! O brothers, chant the holy names!”

Text 33

asru, kampa, loma-harsa, saghana-hunkara

ke kahite pare visvambharera vikara?//CB, Madhya 23.033//

TRANSLATION

Who can describe Visvambhara's transformations of ecstatic love like shedding of tears, shivering, hairs standing on end, and loud roaring?

Text 34

sarvajnera cudamani visvambhara-raya

jane `dvija lukaiya achaye ethaya'//CB, Madhya 23.034//

TRANSLATION

Yet Lord Visvambhara, the crest jewel of omniscient persons, knew that a brahmana was hiding there.

Text 35

rahiya rahiya bale prabhu visvambhara//CB, Madhya 23.035//

TRANSLATION

“aji kena prema-yoga na pana nirbhara?

COMMENTARY

Lord Visvambhara repeatedly stopped dancing and said, “Why am I not feeling any ecstasy today?

Yogis who are free from material activities and averse to the Lord's name, form, qualities, associates, characteristics, and pastimes do not have any information about love of Krsna. Therefore, even though they are exalted in material calculation, their aversion to love of God, which is transcendental to the four goals of life, devours them. Although such bad association is considered desirable in the eyes of ordinary people, there is no possibility of attaining love of God in such association. Sri Gaurasundara revealed that love of God is absent in the association of persons who are averse to love of God.

Texts 36-41

keha jani asiyache badira bhitare

kichu nahi bujhi, satya kaha dekhi more”

bhaya pai' srinivasa balaye vacana

“pasandera ithe prabhu, nahi agamana

sabe eka brahmacari bada subrahmana

sarva-kala payah-pana, nispapa-jivana

dekhite tomara nrtya sraddha tanra bada

nibhrte achaye prabhu, janiyacha dadha”

suni' krodhavese tabe bale visvambhara

“jhata jhata badira bahira lana kara'

mora nrtya dekhite uhara kon sakti

payah-pana karile ki mote haya bhakti?” //CB, Madhya 23.036-41//

TRANSLATION

“I cannot understand, it seems someone is inside the house. Tell Me the truth.” In fear, Srinivasa replied, “O Lord, no atheists have come inside. There is only one brahmacari—a pious brahmana, who leads a sinless life and only drinks milk. He had a strong desire to see Your dancing. You have rightly surmised, O Lord, he is hiding inside the house.” On hearing this, Visvambhara angrily said, “Quickly take him out of the house. What qualification does he have to see My dancing? Can one attain devotion to Me by drinking milk?”

Since Gaurasundara did not feel ecstasy in the kirtana, and since He realized that some bad association had entered the house, He inquired about this from Srivasa Pandita, who replied, “No irreligious person envious of the Supreme Lord has entered this house. A sinless brahmana brahmacari who has taken a vow to live on milk and who is devoted to his duties is hiding within this house, because he was eager to see Your dancing.” On hearing this, Mahaprabhu considered that person a “nondevotee” and expressed His anger by ordering that he should leave the house. When there is no guarantee that by only drinking uncooked milk one attains devotion to the Supreme Lord, then how can a nondevotee become eligible to see the dancing of a devotee? Because he was bereft of unalloyed devotional service, he developed a propensity for executing materialistic austerities. All austerities aimed at nonviolence and imagined to be favorable to religious life according to ordinary consideration can never be steps to devotional service to the Lord.

Inclination towards the service of the Supreme Lord and lording it over the material world are not equivalent.

Text 42

dui bhuja tuli' prabhu anguli dekhaya//CB, Madhya 23.042//

TRANSLATION

“payah-pane kabhu more keha nahi paya

COMMENTARY

The Lord raised His two arms and extended His index fingers while saying, “No one can attain Me simply by drinking milk.

Attempts to achieve saintliness or supremacy in the world under the shelter of nonviolence are not evidence of inclination for the Lord's service. This was specifically pointed out by Sri Gaurasundara.

Text 43

candale o mohara sarana yadi laya

seha mora, muni tara, janiha niscaya//CB, Madhya 23.043//

TRANSLATION

“Know for certain that if even a candala surrenders to Me, he is Mine and I am his.

COMMENTARY

“If by his past karma a human being takes birth in a degraded family yet has a strong inclination for the service of the Supreme Lord, he is very dear to Me. He is certainly a brahmana whose body belongs to Me. There is no doubt about it.”

Text 44

sannyasi o mora yadi na laya sarana

seha mora nahe, satya balilun vacana//CB, Madhya 23.044//

TRANSLATION

“If even a sannyasi does not surrender to Me, he is not Mine. This is the truth I am telling you.

COMMENTARY

If even a sannyasi situated in the topmost asrama becomes averse to the service of the Supreme Lord, then it is a fact that such a person should not be accepted as dear to the Supreme Lord.

Text 45-46

gajendra-vanara-gope ki tapa karila

bala dekhi, tara more ke-mate paila

asure o tapa kare, ki haya tahara

vine mora sarana laile nahi para” //CB, Madhya 23.045-46//

TRANSLATION

“Tell Me, what kind of austerities did Gajendra, the monkeys, and the cowherds perform to attain Me? Even the demons perform austerities, but what is the result? Unless they take shelter of Me, they cannot be delivered.”

COMMENTARY

In the Srimad Bhagavatam (11.12.1-8) the Supreme Personality of Godhead speaks to Uddhava as follows:

na rodhayati mam yogo na sankhyam dharma eva ca

na svadhyayas tapas tyago nesta-purtam na daksina

vratani yajnas chandamsi tirthani niyama yamahyatha

varundhe sat-sangah sarva-sangapaho hi mam

“My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

sat-sangena hi daiteya yatudhana mrgah khagah

gandharvapsaraso nagah siddhas carana-guhyakah

vidyadhara manusyesu vaisyahsudrah striyo 'ntya-jah

rajas-tamah-prakrtayas tasmims tasmin yuge yuge

bahavo mat-padam praptas tvastra-kayadha

vadayahvrsaparva balir bano mayas catha vibhisanah

sugrivo hanuman rkso gajo grdhro vanikpathahvyadhah

kubja vraje gopyo yajna-patnyas tathapare

“In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras, women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and others like them also achieved My abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice.

te nadhita-sruti-gana nopasita-mahattamaha

vratatapta-tapasah mat-sangan mam upagatah

“The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

kevalena hi bhavena gopyo gavo naga mrgahye

'nye mudha-dhiyo nagah siddha mam iyur anjasa

“The inhabitants of Vrndavana, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.”

A poet of South India is quoted in the Padyavali as follows:

vyadhasyacaranam dhruvasya ca vayo vidya gajendrasya ka

kubjayah kim u nama rupam adhikam kim tat sudamno dhanam

vamsah ko vidurasya yadava-pater ugrasya kim paurusam

bhaktya tusyati kevalam na ca gunair bhakti-priyo madhavah

“Did the hunter named Dharma have any piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikuta Mountain, possess any learning? Did Mathura's Kubja, the maidservant of Kamsa, have any beauty? Did Sudama Brahmana, the friend of Krsna, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Madhava was pleased with their devotional service, He is not pleased by material qualities.”

Text 47

prabhu bale,—“payah-pane more nahi paya

sakala karimu curna dekhibe ethai”//CB, Madhya 23.047//

TRANSLATION

The Lord continued, “One cannot attain Me only by drinking milk. You will see right here how I smash him to pieces.”

Text 48

maha-bhaye brahmacari haila bahira

mane mane cintaye brahmana mahadhira//CB, Madhya 23.048//

TRANSLATION

As the brahmacari left in great fear, that sober brahmana thought to himself.

Texts 49-50

“ei bada bhagya muni ye kichu dekhilun

aparadha-anurupa sasti o pailun

adbhuta dekhilun nrtya, adbhuta kirtana

aparadha-anurupa pailun tarjana” //CB, Madhya 23.049-50//

TRANSLATION

“I am indeed fortunate to have seen something. I have also received appropriate punishment for my offense. I saw that wonderful dancing and wonderful kirtana, and I was punished according to my offense.”

COMMENTARY

The austere brahmacari was an impersonalist. Since he was devoid of the propensity to serve, he could not appreciate the display of intoxication in ecstatic love of God. This was the cause of his offense. Those who consider the dancing and crying in need of living entities intoxicated by material enjoyment in this world as equal to the devotees' singing, dancing, crying, and laughing for the Supreme Lord are offenders. As a

result of receiving punishment in the form of Sri Gaurasundara's chastisement, the impersonalistic brahmacari became enlightened.

Text 51

sevaka haile ei mata buddhi haya

sevake se prabhura sakala danda saya//CB, Madhya 23.051//

TRANSLATION

Only a servant of the Lord develops such a mentality and is able to tolerate the Lord's chastisement.

COMMENTARY

Because of self-realization, persons whose hearts are constantly engaged in the service of the Supreme Lord never express displeasure in any of the Lord's actions. Considering themselves fit for punishment, such persons respectfully accept the Lord's judgment and remember their previous offenses. They do not endeavor to oppose the judgement of the Supreme Lord to attain religiosity, economic development, sense gratification, or liberation. In this regard one should discuss the tat te' nukampamverse along with the aslisya va pada-ratam [tat te 'nukampam su-samiksamano, bhunjana evatma-krtam vipakam, hrd-vag-vapurbhir vidadhan namas te, jiveta yo mukti-pade sa daya-bhak, “My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.” (Bhag. 10.14.8), aslisya va pada-ratam pinastu mam, adarsanan marma-hatam karotu, vayatha tatha va vidadhatu lampato, mat-prana-nathas tu sa eva naparah, “Let Krsna tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.” (Siksastaka 8)] verse spoken by Sri Gaurasundara.

Text 52

ei mata cintiya calite dvija-vara

janilena antaryami prabhu visvambhara//CB, Madhya 23.052//

TRANSLATION

As that exalted brahmana departed while thinking in this way, Lord Visvambhara, the Supersoul, understood his heart.

Text 53

dakiya aniya punah karuna-sagara

pada-padma dila tara mastaka-upara//CB, Madhya 23.053//

TRANSLATION

The Lord, who is an ocean of mercy, called the brahmana back and placed His lotus feet on his head.

Text 54

prabhu bale `tapah' kari' na karaha bala

visnu-bhakti sarva-srestha janaha kevala//CB, Madhya 23.054//

TRANSLATION

The Lord then told him that he shouldn't be proud of his austerity, and he should know for certain that devotional service to the Supreme Lord is supreme.

COMMENTARY

Refer to the previously quoted Srimad Bhagavatam verses (11.12.1-8). Also, in Srimad Bhagavatam (10.23.42-43) it is stated:

nasam dvijati-samskaro na nivaso gurav api

na tapo natma-mimamsa na saucam na kriyahsubhah

tathapi hy uttamah-sloke krsne yogesvaresvare

bhaktir drdha na casmakam samskaradimatam api

“These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacaris in the asrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Krsna, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.” In the Padma Purana it is stated:

maha-kula-prasuto 'pi sarva-yajnesu diksitah

sahasra-sakhadhyayi ca na guruh syad avaisnavah

“A non-Vaisnava is never fit to be guru even if he has taken birth in a great family, performed all sacrifices, and studied many branches of the Vedas.” In the Narada-pancaratra it is stated:

aradhito yadi haris tapasa tatah kimna

radhito yadi haris tapasa tatah kim

antar bahir yadi haris tapasa tatah kim

nantar bahir yadi haris tapasa tatah kim

“If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all-pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless.” In the Srimad Bhagavatam (11.20.31) it is stated:

na jnanam na ca vairagyam prayahsreyo bhaved iha

“The cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.” In the

Srimad Bhagavatam (10.81.19) it is stated:

sarvasam api siddhinam mulam tac-caranarcanam

“Devotional service to His lotus feet is the root cause of all perfection.” In the Padma Purana it is stated:

aradhananam sarvesam visnor aradhanam param

tasmat parataram devi tadiyanam samarcanam

“O Devi, the most exalted system of worship is the worship of Lord Visnu. Greater than that is the worship of tadiya, or anything belonging to Visnu.”

Text 55

anande krandana kare sei vipra-vara

prabhura karuna-guna smare nirantara//CB, Madhya 23.055//

TRANSLATION

That exalted brahmana cried in ecstasy as he continually remembered the merciful qualities of the Lord.

Text 56

`hari bali' santose sakala bhakta-gana

dandavat haiya padila tata-ksana//CB, Madhya 23.056//

TRANSLATION

All the devotees then jubilantly chanted the name of Hari and immediately offered obeisances to the brahmacari.

Text 57

sraddha kari' yei sune e saba rahasya

gauracandra-prabhu tanre miliba avasya//CB, Madhya 23.057//

TRANSLATION

Anyone who faithfully hears this confidential pastime will certainly attain Lord Gauracandra.

Text 58

brahmacari-prati krpa kariyathakura

ananda-avese nrtya karena pracura//CB, Madhya 23.058//

TRANSLATION

After bestowing mercy on the brahmacari, the Lord profusely danced in ecstasy.

Text 59

sei dvija-carane amara namaskara

caitanyera dande haila hena buddhi yanra//CB, Madhya 23.059//

TRANSLATION

I offer my obeisances at the feet of that brahmana, whose intelligence was purified by Lord Caitanya's chastisement.

COMMENTARY

This verse describes Sri Vrndavana dasa Thakura's desire to accept and respect as a devotee the brahmana who was punished for his offense.

Text 60

ei mata prati-nisa karaye kirtana

dekhibare sakti nahi dhare anya jana//CB, Madhya 23.060//

TRANSLATION

In this way the Lord performed kirtana every night. But no outsiders had the right to watch.

Text 61

antare duhkhita saba loka nadiyara

sabe pasandire manda balaye apara//CB, Madhya 23.061//

TRANSLATION

As a result, all the people of Nadia were distressed at heart. They put all the blame on the atheists.

Text 62

“papistha nindaka buddhi-nasera lagiyahena

mahotsava dekhibare nare giya//CB, Madhya 23.062//

TRANSLATION

“Because of the foolish sinful blasphemers, we are unable to see such a festival.

Text 63

papistha-pasandi saba, sabe ninda jane

vancita haiya mare e-hena kirtane//CB, Madhya 23.063//

TRANSLATION

“They are all sinful atheists whose only business is to blaspheme. They are deprived of seeing such kirtanas, so they simply suffer.

Text 64

papistha-pasandi lagi' nimani pandita

bhalare o dvara nahi dena kadacit//CB, Madhya 23.064//

TRANSLATION

“Because of these sinful atheists, Nimai Pandita refuses to allow even good people inside.

COMMENTARY

The Supreme Lord does not accept people who are sinless, respected, or pious according to worldly consideration or people who are sinful and envious of the Supreme Lord.

Text 65

tenho se krsnera bhakta,—janena sakala

tanhara hrdaya puni parama nirmala//CB, Madhya 23.065//

TRANSLATION

“He is a devotee of Krsna, so He knows everything. Moreover, His heart is most pure.

Text 66

amara sabara yadi tan'ke bhakti thake

tabe nrtya avasya dekhiba kona pake”//CB, Madhya 23.066//

TRANSLATION

“If we are devoted to Him, then somehow we will certainly see His dancing one day.”

COMMENTARY

The word pake means “under some circumstance” or “somehow or other.”

Text 67

kona nagariya bale,—“vasi' thaka bhai

nayana bhariya dekhibana ei thani//CB, Madhya 23.067//

TRANSLATION

One of the inhabitants said, “O brothers, just wait. We will see the dancing to our full satisfaction right here.

Text 68

samsara-uddhara lagi' nimani pandita

nadiyara majhe asi' haila vidita//CB, Madhya 23.068//

TRANSLATION

“Nimai Pandita has appeared within Nadia to deliver the entire world.

Text 69

ghare ghare nagare nagare prati-dvare

karibena sankirtana, balila tomare”//CB, Madhya 23.069//

TRANSLATION

“I tell you, He will perform sankirtana from door to door, at every house, and in every town.”

Text 70

bhagyavanta nagariya sarva-avatare

panditera gana sabe ninda kari' mare//CB, Madhya 23.070//

TRANSLATION

The inhabitants of Navadvipa were most fortunate for they accompanied the Lord in each of His incarnations, but the scholars suffered as a result of their blasphemy.

Text 71

divasa haile saba nagariya-gana

prabhu dekhibare tabe karena gamana//CB, Madhya 23.071//

TRANSLATION

Early every morning the inhabitants would go to see the Lord.

Text 72

keha va nutana dravya, karo hate kala

keha ghrta, keha dadhi, keha divya-mala//CB, Madhya 23.072//

TRANSLATION

Everyone brought some gift such as some new items, bananas, ghee, yogurt, or attractive flower garlands.

Text 73

laiya calena sabe prabhu dekhibare

prabhu dekhi' sarva-loka dandavat kare//CB, Madhya 23.073//

TRANSLATION

Everyone went to see the Lord with such gifts. On seeing the Lord, they all offered obeisances to Him.

Text 74

prabhu bale,—“krsna-bhakti hauka sabara

krsna-nama-guna bai na baliha ara”//CB, Madhya 23.074//

TRANSLATION

The Lord said to them, “May you all attain devotional service to Krsna. Do not speak about anything other than the names and qualities of Krsna.”

COMMENTARY

When out of aversion to the service of the Supreme Lord the living entities become conditioned, then sense gratification becomes their only goal of life. Conditioned souls are fully absorbed in gratifying their senses. The speech of conditioned souls is confined to material names, forms, qualities, and activities suitable to their sense gratification. Therefore, since the living entities have no opportunity to hear topics of Krsna's names, forms, qualities, and pastimes, they become entangled in scrutinizing other subject matters. Desiring eternal benefit for the living entities, Sri Gaurasundara blessed them with the words, “May the propensity for serving Krsna awaken in you.” He further prohibited them from engaging in the prajalpa of discussing names, forms, qualities, and activities not related to Krsna. In other words, He instructed them to always engage in congregational glorification of Hari. As soon as discussion of topics related to Hari diminishes, discussion of sense gratification becomes prominent. This results in inauspiciousness.

Text 75

apane sabare prabhu kare upadese//CB, Madhya 23.075//

TRANSLATION

“krsna-nama maha-mantra sunaha harise

COMMENTARY

The Lord personally instructed everyone, “Hear the Hare Krsna maha-mantra and be happy.

Conditioned souls devoid of devotional service to Krsna are always eager to gratify their senses. To benefit these living entities, Sri Gaurasundara instructed them to happily hear the Hare Krsna maha-mantra. Those who are compelled to hear the holy names of the Lord are not very enthusiastic to chant. Therefore it is instructed that one should happily chant or hear the awarded Hare Krsna maha-mantra with full enthusiasm. Since living entities averse to the Lord's service are always associating with nondevotees and taking their sinful council, they naturally remain aloof from hearing topics of the Supreme Lord.

The process for remaining aloof from material thoughts is called “mantra.” Instruction in the form of sound vibration is the only method for becoming free from thoughts of enjoyment and renunciation. One achieves perfection in chanting mantra when one keeps the vibrated sound within his heart and controls his materially attached mind. One person's mind is different from another person's mind, therefore the act of remembrance is intended for an individual. Therefore the chanting of the name “Hari” by an individual is called “mantra.”

A group of people can all chant the maha-mantra together. Many people can give advice that is favorable to the process of sadhana, or spiritual practice. Therefore there are many siksa-gurus (instructing spiritual masters) but only one diksa-guru (initiating spiritual master). The heart is purified by the maha-mantra and other mantras. As a result of the heart's purification, all the senses become free from the temporary propensity for material enjoyment and realize the eternal nature. Then insignificant and abominable conceptions cannot become prominent. One who is not able to happily accept these facts is destined to remain in misery.

Text 76

`hare krsna hare krsna krsna krsna hare hare

hare rama hare rama rama rama hare hare'"//CB, Madhya 23.076//

TRANSLATION

“Hare Krsna Hare Krsna Krsna Krsna Hare Hare

COMMENTARY

Hare Rama Hare Rama Rama Rama Hare Hare.”

Although “mantra” is composed of the Lord's names, since the fourth (dative) case is used in the address, it indicates self-surrender. Every name in the Hare Krsna maha-mantra is a vocative address. There is no use of the fourth (dative) case as in mantra.

The smartas refer to the maha-mantra as taraka-brahma nama, the holy name that delivers one. All smartas are more or less impersonalists, so their belief is that one can attain impersonal renunciation after finishing one's material enjoyment. Persons who are liberated from the clutches of the karmis and jnanis are devoid of material desires. People controlled by selfish desires become sense enjoyers, whereas people desirous of liberation give up material enjoyment and endeavor to achieve liberation to rectify their situation. But by chanting the maha-mantra under the shelter of such desires, the urge for insignificant fruits becomes strong.

The vocative address for the name “Hari” is “Hare”, and the vocative address for the name “Hara” is also “Hare.” When the svayam-rupa name of “Krsna,” the omnipotent svayam-prakasa name of “Rama,” and “Hari” are chanted by a tongue devoid of material desire, it is no longer possible to engage in service within the fourteen worlds, the Viraja River, or Brahmaloka. Then the opportunity for engaging in service begins only in the paravyoma, or spiritual sky. If one considers the degree of rasa found in Krsna's svayam-prakasa-tattva [Baladeva] and in His [Baladeva's] subsequent prakasa and vilasa expansions, one will find that the full manifestation of all rasas is Krsna, who is akhila-rasamrta-murti, the transcendental form of attraction for all kinds of devotees. Therefore there is no possibility of the full manifestation of rasa in personalities who are abodes of partial rasa. That is why the plenary portions and the portions of the plenary portions of the Lord more or less engage in the service of the svayam-rupa. When people realize devotional service to Krsna, they attain the service of “Radha-ramana” rather than considering

themselves “atmarama, one who takes pleasure in atma, or spirit self.”

Text 77

prabhu bale,—“kahilana ei maha-mantra

iha japa' giya sabe kariya nirbandha//CB, Madhya 23.077//

TRANSLATION

The Lord continued, “This is the maha-mantra. All of you go and chant this mantra according to a prescribed number.

COMMENTARY

The Hare Krsna maha-mantra should be chanted loudly at every moment. The instruction for softly chanting the maha-mantra in “japa” is also prescribed so that no one thinks it is not meant to be chanted softly. The word nirbandha refers to chanting the holy names according to a prescribed number. The Hare Krsna maha-mantra is not meant to be only chanted softly nor is it prohibited from being chanted softly. Since there is an instruction for five to ten people to gather together and clap their hands while loudly chanting, it is understood that this maha-mantra is not meant to be only chanted softly, and the process of chanting the vocative maha-mantra along with mantras that include names ending in the fourth [dative] case has also not been ignored. By the use of the phrase sarva-ksana bala'—“Always chant,” the consideration that the maha-mantra is only meant to be chanted softly has been refuted.

Text 78

iha haite sarva-siddhi haibe sabara

sarva-ksana bala' ithe vidhi nahi ara//CB, Madhya 23.078//

TRANSLATION

“By doing so, everyone will attain all perfection. Always chant, there is no other prescription.

COMMENTARY

There are many prescriptions to be followed before one becomes a qualified candidate for initiation, but even without following any of those prescriptions, simply by constantly chanting the maha-mantra in upamsu-japa, or "chanting very mildly," everyone will attain all perfection. In other words, one attains the qualification to achieve all perfection like material enjoyment consisting of religiosity, economic development, and sense gratification; liberation consisting of cultivation of impersonal Brahman realization; or love of God, which condemns these two. In the chanting of mantra there is a consideration of proper and improper time, but with the Hare Krsna maha-mantra there is no consideration whatsoever regarding proper and improper time, suitable and unsuitable candidate, or proper and improper place. This does not mean that one can attain any perfection simply by chanting any imaginary mantras or names, because such sound vibrations are born of ajna-rudhi, the conventional meaning of words according to unenlightened persons.

Text 79

dasa-panca mili' nija dvarete vasiya

kirtana karaha sabe hate tali diya//CB, Madhya 23.079//

TRANSLATION

“Five to ten people can sit together in a house and perform kirtana while clapping their hands.

Text 80

`haraye namah krsna yadavaya namah

gopala govinda rama sri-madhusudana'//CB, Madhya 23.080//

TRANSLATION

“You should chant, `Haraye namah krsna yadavaya namah, gopala govinda rama sri-madhusudana.'

Text 81

sankirtana kahila e toma'—sabakare

stri-putre-bape mili' kara' giya ghare"//CB, Madhya 23.081//

TRANSLATION

"These are My instructions on how to perform sankirtana. Go home and chant together with your wife, father, and sons."

COMMENTARY

Any mantra that starts with bija and ends in the fourth [dative] case or any mantra that starts with om and ends in the fourth [dative] case should not be chanted loudly. But nama, or the vocative form of names, as well as mantras that do not include bija or om and which end not in the fourth [dative] case but with the word namah can be chanted loudly. For example, "Haraye namah krsna yadavaya namah," is chanted loudly.

Text 82

prabhu-mukhe mantra pai' sabara ullasa

dandavat kari' sabe cale nija-vasa//CB, Madhya 23.082//

TRANSLATION

Having received mantra from the mouth of the Lord, they all became jubilant. After offering obeisances, they returned to their respective homes.

COMMENTARY

Everyone became jubilant on receiving the sixteen word, thirty-two syllable maha-mantra as well as mantra with names in the fourth [dative] case and ending with namah. According to the consideration of materialistic smartas, it is inauspicious to exchange mantras that begin with om and end with svaha, but chanting the maha-mantra or any mantra in the vocative form is widely accepted, because such mantra

neither starts with om nor includes bija.

Text 83

niravadhi sabei japena krsna-nama

prabhura carana kaya-mane kari' dhyana//CB, Madhya 23.083//

TRANSLATION

They engaged their bodies and minds by constantly chanting the names of Krsna and meditating on the Lord's lotus feet.

COMMENTARY

Those who have controlled their minds and have accepted the Lord's instructions regarding nama and mantra engage in softly chanting the holy names while directly and indirectly meditating on Krsna. In Srimad Bhagavatam (2.8.4) it is stated:

srnvatahsraddhaya nityam grnatas ca sva-cestitam

kalena natidirghena bhagavan visate hrdi

“Persons who hear Srimad Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krsna manifested in their hearts within a short time.” After worshiping the Lord with mantras for hundreds of years, one attains the qualification for chanting the Hare Krsna maha-mantra. Activities like meditation are possible only when one attains such qualification, otherwise the instruction given in the above verse prohibits activities like artificial meditation.

Text 84

sandhya haile apanara dvare sabe mili'

kirtana karena sabe diya karatali//CB, Madhya 23.084//

TRANSLATION

In the evenings they gathered in their houses and performed kirtana while clapping their hands.

Text 85

ei mata nagare nagare sankirtana

karaite lagilena sacira nandana//CB, Madhya 23.085//

TRANSLATION

In this way the son of Saci inaugurated the congregational chanting of the holy names from village to village.

Text 86

sabare uthiya prabhu alingana kare

apana galara mala deya sabakare//CB, Madhya 23.086//

TRANSLATION

The Lord stood up, embraced each one of them, and then offered His garlands to them.

Text 87

dante trna kari' prabhu parihara kare//CB, Madhya 23.087//

TRANSLATION

“ahar-nisa bhai saba, bhajaha krsnere”

COMMENTARY

With straw between His teeth, the Lord appealed to them, “O brothers, worship Krsna day and night.”

Manifesting His humility before proud people, Sri Gaurasundara humbly

requested everyone to always engage in the service of Krsna and never give up the worship of Krsna.

Text 88

prabhura dekhiya arti kande sarva-jana

kaya-mano-vakye lailena sankirtana//CB, Madhya 23.088//

TRANSLATION

They all cried on seeing the Lord's anxiety. They then engaged in the process of sankirtana with their bodies, minds, and speech.

COMMENTARY

After hearing Sri Mahaprabhu's heartrending appeal, the listeners began to cry because of their own sinful mentality. They then took shelter of devotional service in the form of kirtana with their bodies, minds, and speech.

Text 89

parama-ahlade saba nagariya-gana

hate tali diya bale `rama narayana'//CB, Madhya 23.089//

TRANSLATION

In great jubilation all the inhabitants of Navadvipa clapped their hands and chanted the names of Rama and Narayana.

Text 90

mrdanga-mandira-sankha ache sarva-ghare

durgotsava-kale vadya vaja' bara tare//CB, Madhya 23.090//

TRANSLATION

They all had mrdangas, karatalas, and conchshells in their homes that

they used during the Durga-puja festival.

COMMENTARY

Every religious-minded person had musical instruments like mrdanga and conchshell in their houses. They used them in autumn or on the occasion of Mahamaya-puja in the month of Caitra. Such worship is performed for the purpose of attaining temporary worldly happiness. Those musical instruments were now used in the constant glorification of Hari.

Text 91

sei saba vadya ebe kirtana-samaye

gayena va' yena sabe santosa-hrdaye//CB, Madhya 23.091//

TRANSLATION

Everyone was happy now to use those musical instruments at the time of kirtana.

Text 92

`hari o rama rama hari o rama rama'

ei mata nagare uthila brahma-nama//CB, Madhya 23.092//

TRANSLATION

In this way the entire town became filled with the chanting of the Lord's transcendental names: “Hari O Rama Rama, Hari O Rama Rama!”

Text 93

khola-vecasridhara yayena sei pathe

dirgha kari' hari-nama balite balite//CB, Madhya 23.093//

TRANSLATION

Kholaveca Sridhara was walking down that same path loudly chanting the name of Hari.

Text 94

suniya kirtana arambhila maha-nrtya

anande vihvala haila caitanyera bhrtya//CB, Madhya 23.094//

TRANSLATION

When that servant of Lord Caitanya heard the kirtana, he became overwhelmed and began to dance in ecstasy.

Text 95

dekhiya tahana sukha nagariya-gana

vediya caudike sabe karena kirtana//CB, Madhya 23.095//

TRANSLATION

When the town's inhabitants saw how joyful he was, they gathered around him and performed kirtana.

Text 96

gadagadi' yayena sridhara prema-rase

bahirmukha-sakala durete thaki' hase//CB, Madhya 23.096//

TRANSLATION

As Sridhara began to roll on the ground in ecstatic love, the materialists laughed at him from a distance.

Text 97

kona papi bale,—“hera-dekha bhai saba!

khola-veca minsa o haila vaisnava!//CB, Madhya 23.097//

TRANSLATION

One of those sinners said, “O brothers, just look at him! Even that Kholaveca fellow has become a Vaisnava!

COMMENTARY

The word minsaor minse refers to a man. It is a corruption of the word manusya and is used in villages to insult someone. Businessmen and small merchants are situated in the lower rungs of society. The Vaisnavas are the topmost. Everyone from the topmost platform to the lowest is eligible to attain devotional service to Visnu, but persons from higher rungs or those who are educated do not allow persons from the lower rungs or those who are uneducated to become Vaisnavas. Sage Atri said:

vedair vihinas ca pathanti sastram

sastrena hinas ca purana-pathah

purana-hinah krsino bhavanti

bhrastas tato bhagavata bhavanti

“Those who are unable to understand the Vedas go on to study the dharma-sastras. Failing to understand the dharma-sastras, they turn to the Puranas. Unable to grasp the real purport of the Puranas, they become farmers. Those who can not do anything else become professional Bhagavatam reciters, although they have no real understanding of the Bhagavatam.” It is also said [a Bengali proverb]: yata chila nadabune, sabai ha'lo kirtane, kaste bhenge, gada'ya karatala—“When farmers are unable to grow anything, they take to kirtana. They then break their sickles and make karatalas.” In every age so-called educated people often put obstacles in the path of low-class people's endeavors to achieve the platform and respect of a Vaisnava, but the sastras state: sastratahsruyate bhaktau nr-matrasyadhikarita—“Every man has the birthright to accept devotional service and become Krsna conscious. This is proved with evidence from many scriptures.”

Elsewhere in the sastras it is stated:

antyaja api tad rastre sankha-cakranka-dharinah

vaisnavi-diksam samprapya diksita iva sambabhuh

“In that kingdom even the outcastes decorate their bodies with the marks of the conchshell and disc. They accept Vaisnava initiation and adopt the behavior of Vaisnavas.”

Text 98

paridhana-vastra nahi, pete nahi bhata

lokere janaya, `bhava haila ama'ta'”//CB, Madhya 23.098//

TRANSLATION

“He has no clothes to wear and no rice to eat, yet he advertises, `I am in ecstasy.'”

COMMENTARY

Ordinary people think that if one wears fine clothes and acts civilized, he is “a good Vaisnava,” and if one can earn a lot of money and eat palatable foods, he is “a Vaisnava.” If one gives up the propensity for wearing fine clothes and eating palatable foods, then by the influence of his higher thinking, he can become eligible for the service of the Supreme Lord. This is the verdict of the sastras. Therefore poverty-stricken people display artificial love of God to achieve respect from ordinary people. Taking advantage of their state of poverty, they identify themselves as devotees situated in bhava-bhakti, the first stage of love of Godhead. If those hypocrites who artificially identify themselves as advanced attribute blasphemy on the shoulders of the Lord's devotees, they become touched by sin.

Text 99

nagariya-gula bale,—“magi khai mare

akalete durgotsava anileka ghare”//CB, Madhya 23.099//

TRANSLATION

The local inhabitants said, “They are unable to maintain themselves by begging, so they are celebrating the Durga-puja festival at the wrong time.”

COMMENTARY

Since the local inhabitants absorbed in sense gratification mistakenly thought that the Vaisnavas, like themselves, engaged in dancing, chanting, and playing musical instruments for enjoying material happiness, they considered hari-kirtana performed for the pleasure of Krsna as another means to enjoy material happiness as in the Durga-puja festival. They further thought that it was not at all proper for poor people to ignore the concern of the hard-working professionals who maintained them and to enjoy happiness in the performance of kirtana. After working the entire year to maintain their families, people spent their remaining wealth to attain happiness in the Durga-puja festival by dancing and playing musical instruments, so the performance of such activities at the wrong time was not reasonable.

Text 100

ei mata pasandira valgaye sadaya

prati-dina nagariya-gane `krsna' gaya//CB, Madhya 23.100//

TRANSLATION

In this way the atheists always criticized, while the inhabitants of Navadvipa daily sang the glories of Krsna.

Text 101

eka-dina daive kaji sei-pathe yaya

mrdanga, mandira, sankha sunibare paya//CB, Madhya 23.101//

TRANSLATION

One day by providence the Kazi walked down that road and heard the sound of mrdangas, karatalas, and conchshells.

Text 102

hari-nama-kolahala catur-dike matra

suniya sanare kajiapanara sastra//CB, Madhya 23.102//

TRANSLATION

When the Kazi heard the loud vibration of the Lord's holy names in the four directions, he immediately remembered his own scriptures.

COMMENTARY

The residents of India engage in worship of the Lord by following the rules and regulations prescribed in the srutis, smrtis, Puranas, and Pancaratras. In that system, the hearing and playing of musical instruments is included. Since sinful people consider the form of the Supreme Lord equal to the enjoyable forms of the material world, they think that the vibration of sounds and musical instruments are impediments to the service of the Supreme Lord. When people renounce things related to Hari, thinking them to be material, they then consider activities favorable to the service of Hari as unfavorable to the worship of the Supreme Lord. Therefore, because of the misuse of renunciation, the utility of musical instruments for the service of the Supreme Lord is not acceptable to many people. This is part of phalgu-vairagya, or false renunciation. One must give up musical instruments that intoxicate a living entity and distract him from the service of the Absolute Truth. But any conceptions devoid of proper understanding cannot be accepted as favorable to the service of the Supreme Lord.

Text 103

kaji bale,—“dhara dhara, aji karon karya

aji va ki kare tora nimai-acarya"//CB, Madhya 23.103//

TRANSLATION

The Kazi said, “Catch them! Catch them! I will take action today. Let us see what your teacher Nimai does.”

Text 104

athevyathe palaila nagariya-gana

mahatrase kesa keha na kare bandhana//CB, Madhya 23.104//

TRANSLATION

The townspeople quickly ran away. Out of fear they did not even tie their hair.

Text 105

yahare paila kaji, marila tahare

bhangila mrdanga, anacara kaila dvare//CB, Madhya 23.105//

TRANSLATION

The Kazi beat whoever he caught. He broke the mrdangas and created havoc at that place.

Text 106

kaji bale,—“hinduyani haila nadiya

karimu ihara sasti nagali paiya//CB, Madhya 23.106//

TRANSLATION

The Kazi said, “The entire Nadia has been overrun by the Hindus. When I catch them, I'll punish them.

COMMENTARY

Since the srutis, smrtis, Puranas, and Pancaratras prescribe activities like worshiping the Lord and chanting His names, the sinful atheists considered such activities as part of Hindu culture. The staunch belief of those sinful people was that by uprooting Vedic principles and establishing a new religion, their prestige and religion would be maintained. Therefore they disturbed the inhabitants of Navadvipa who faithfully engaged in kirtana by indiscriminately arresting them. They beat some of them and indulged in activities opposed to the proper codes of conduct prescribed in the sastras by breaking musical instruments. The plan of the sinful atheists was to uproot the social, natural, and spiritual rules and regulations of the various pious persons and inaugurate their new rules and regulations. When they saw in the dealings of Sri Gaurasundara the reestablishment of religious principles described in the Vedas and Vedic literatures, they got the opportunity to stop that. Because they were administrators, they got the opportunity to suppress the citizens in the name of religion.

Text 107

ksama kari' yana aji, daive haila rati

ara dina lagali paile laiba jati"//CB, Madhya 23.107//

TRANSLATION

"It is night now, so I will excuse you today. But if I catch you again, then I will take away your caste."

COMMENTARY

Chanting and playing musical instruments in observance of the eternal religious principles inaugurated by Sri Gaurasundara offered a great opportunity for the sinful atheists to attack. The Kazi said that if he got another excuse he would forcibly change the social standing of the Nadia residents by converting them to his own religion.

Text 108

ei mata prati-dina dusta-gana laiyanagara

bhramaye kaji kirtana cahiya//CB, Madhya 23.108//

TRANSLATION

In this way the Kazi and his sinful followers daily wandered about the town looking for a kirtana.

Text 109

duhkhe saba nagariya thake lukaiya

hindu-gane kaji saba mare kadarthiya//CB, Madhya 23.109//

TRANSLATION

In distress, the townspeople remained hidden while the Kazi went about beating and chastising Hindus.

COMMENTARY

The inhabitants of Navadvipa were forced to stop playing musical instruments in kirtana because of the Kazi's suppression, yet they continued to do so in secret. With the help of sinful townspeople who were envious of the devotees, the Kazi began to wander around searching for those engaged in kirtana. Whenever he found them, he would abuse them and beat them.

Text 110

keha bale,—“hari-nama laiba mane mane

hudahudi baliyache kon va purane//CB, Madhya 23.110//

TRANSLATION

Someone said, “One should chant the name of Hari in one's mind. Which Purana recommends boisterous chanting?

COMMENTARY

To obstruct preaching of the Supreme Lord's topics, the atheistic so-called Hindus took the side of the Kazi and took advantage of the sastric descriptions of solitary worship and the philosophy of impersonalism to introduce the process of chanting the name of Hari within the mind. They introduced foolish arguments such as: “No sastras recommend loud chanting of hari-nama or the performance of hari-nama-sankirtana accompanied by dancing and musical instruments.”

Text 111

langhile vedera vakya ei sasti haya

`jati' kariya o e gulara nahi bhaya//CB, Madhya 23.111//

TRANSLATION

“This is the punishment for one who transgresses the Vedic injunctions. These fellows are not even concerned about their caste.

COMMENTARY

Ignorant people thought, “Since foolish people do not know the hymns of the Sama Veda, they do not glorify the Vedic literatures and have subsequently introduced the unauthorized process of chanting loudly and playing instruments. Because these devotees have such conceptions and transgress the Vedas, they are fit to be punished like this at the hands of the atheists. In other words, because they have introduced activities that are prohibited in the Vedas, they have proven that they are not afraid of losing their caste or protecting their social standing. Paramartha, or the ultimate goal, means to give special attention to protect one's caste and social standards.”

Text 112

nimani pandita ye karena ahankare

sabe curna haibeka kajira duyare//CB, Madhya 23.112//

TRANSLATION

“Now Nimai Pandita's pride will be completely smashed by the Kazi.

COMMENTARY

“If the scriptural conclusions introduced by Nimai Pandita are defeated by the Kazi, then His pride will be smashed to pieces.”

Text 113

nagare nagare ye bulena nityananda

dekha tara kon dina bahiraya ranga//CB, Madhya 23.113//

TRANSLATION

The happiness of Nityananda, who freely wanders around town, will soon come to an end.

COMMENTARY

“The ecstasy Sri Nityananda relishes from nagara-kirtana will vanish when He one day receives appropriate punishment.”

Texts 114-115

ucita balite hai amara `pasanda'

dhanya nadiyaya eta upajila bhanda”

bhaye keha kichu nahi kare pratyuttara

prabhu-sthane giya sabe karena gocara//CB, Madhya 23.114-115//

TRANSLATION

“They call us atheists for speaking the truth. All glories to Nadia, which is filled with so much hypocrisy!” Out of fear, the devotees did not reply. They went to the Lord and explained everything to Him.

COMMENTARY

“When we try to explain that the process of hari-nama-kirtana introduced by Gaura-Nityananda is not sanctioned by the Vedas, ordinary foolish

people call us `atheists devoid of scriptural knowledge,' therefore the new path introduced by these dharma-dhvajis, or religious imposters, is simply cheating.” Without replying to the imprudent atheistic inhabitants, the devotees went to Mahaprabhu and explained how they were being unfairly tortured.

Texts 116-117

“kajira bhayete ara na kari kirtana

prati-dina bule lai' sahasreka jana

navadvipa chadiya yaiba anya sthane

gocarila ei dui tomara carane” //CB, Madhya 23.116-117//

TRANSLATION

“Out of fear of the Kazi, we do not perform kirtana anymore. The Kazi wanders about with thousands of followers. We will leave Navadvipa and go somewhere else. We submit these two concerns at Your feet.”

COMMENTARY

The inhabitants of Navadvipa said, “Since thousands of the Kazi's people have become averse to kirtana, they will search us out and torture us. Therefore we will leave Navadvipa and go elsewhere.” Fear of Kazi's torture and leaving Navadvipa to escape that fear were the two anxieties that the inhabitants of Navadvipa submitted before Mahaprabhu.

Text 118

kirtanera vadha suni' prabhu visvambhara

krodhe hailena prabhu rudra murtidhara//CB, Madhya 23.118//

TRANSLATION

When Visvambhara heard about the impediments to the kirtana, He became like Rudra in His anger.

Text 119

hunkara karaye prabhu sacira nandana

karna dhari' `hari' bale nagariya-gana//CB, Madhya 23.119//

TRANSLATION

The son of Saci roared loudly, and the inhabitants covered their ears and chanted the name of Hari.

Text 120

prabhu bale,—“nityananda, hao savadhana

ei ksane cala saba vaisnavera sthana//CB, Madhya 23.120//

TRANSLATION

The Lord said, “O Nityananda, get ready and go quickly to all the Vaisnavas.

Text 121

sarva navadvipe aji karimu kirtana

dekhon, more kon karma kare kon jana?//CB, Madhya 23.121//

TRANSLATION

“Today I will perform kirtana throughout Navadvipa. Let Me see what anyone can do.

Text 122

dekhon, aji kajira podana ghara-dvara

kon karma kare dekhon raja va tahara?//CB, Madhya 23.122//

TRANSLATION

“Today we will burn the Kazi's house. Let Me see what even his king can do.

Text 123

prema-bhakti-vrsti aji kariba visala

pasandi-ganera se haiba aji `kala'//CB, Madhya 23.123//

TRANSLATION

“Today I will shower an incessant rain of pure devotional service. Today the atheists will face their ultimate fate.

COMMENTARY

Sri Gaurasundara has instructed that one should have unlimited patience, yet in anger He personally assumed the form of Rudra and expressed a desire to destroy the houses of those who were opposed to kirtana. Therefore how can these two contradictory statements be reconciled? Many people may inquire like this. The main principle in chanting the holy name of the Lord is to favorably engage all activities in the service of Krsna. To directly or indirectly support or participate in activities that are unfavorable to the service of Krsna is detrimental to the service of the Supreme Lord. Therefore the instruction to become “lower than a straw in the street” and “tolerant like a tree” is given for the favorable cultivation of Krsna consciousness. The patience and the freedom from material designations meant to support activities that are unfavorable to devotional service are completely opposed to the process of chanting the holy names. Those who are resolute in supporting nama-aparadha certainly misuse the instruction to become lower than a straw in the street and more tolerant than a tree. Sri Gaurasundara has given the instructions to become “lower than a straw in the street” and “more tolerant than a tree” to reveal that this misuse is a type of unfavorable cultivation and to encourage the full cultivation of Krsna consciousness. Although to externally remain indifferent to unfavorable cultivation

appears like a favorable adjustment, the sinful mentality or ignorance of covering the soul's propensity is revealed in such activities. In this regard one should carefully discuss the verse from the Fourth Canto of Srimad Bhagavatam that begins, karnau pidhaya nirayad [karnau pidhaya nirayad yad akalpa ise, dharmavitary asrnibhir nrbhir asyamane, chindyat prasahya rusatim asatim prabhus cej, jihvam asun api tato visrjet sa dharmah, “If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer's tongue and kill the offender, and after that one should give up his own life.” (Bhag. 4.4.17)], otherwise one will become bereft of devotional service and simply accumulate offenses. While displaying His anger and desire for revenge, Sri Gaurasundara simultaneously declared, “Today I will shower an incessant rain of pure devotional service that will act like Yamaraja, death personified, for the atheists.” Innumerable varieties of realization such as found in verses like mallanam asanir nrnam [For a translation of this verse see pages 260-261] are possible only in Him.

Text 124

cala cala bhai-saba nagariya-gana

sarvatra amara ajna karaha kathana//CB, Madhya 23.124//

TRANSLATION

“O brothers, O residents of Navadvipa, go everywhere and announce My order.

Text 125

krsnera rahasya aji dekhibeka ye

eka maha-dipa lana asibeka se//CB, Madhya 23.125//

TRANSLATION

“Everyone who desires to see Krsna's mystic potency should come with a big torch.

Text 126

bhangiba kajira ghara, kajira duyare

kirtana karimu, dekhon kon karma kare//CB, Madhya 23.126//

TRANSLATION

“Today I will break the Kazi's house and perform kirtana at his doorstep. Let Me see what he can do.

Text 127

ananta brahmanda mora sevakera dasa

muni vidyamane o ki bhayera prakasa//CB, Madhya 23.127//

TRANSLATION

“Innumerable universes are servants of My servants. What fear can manifest when I am personally present?

Text 128

tilarddheko bhaya keha na kariha mane

vikale asibe jhata kariya bhojane”//CB, Madhya 23.128//

TRANSLATION

“No one should have the slightest fear at heart. Come in the afternoon right after you eat lunch.”

Text 129

tata-ksane calilena nagariya-gana

pulake purnita sabe, kisera bhojana?//CB, Madhya 23.129//

TRANSLATION

As all the residents immediately left to get ready, the hairs of their bodies stood on end. What need did they have of eating?

Text 130

`nimai pandita aji nagare nagare

nacibena'—dhvani haila prati-ghare ghare//CB, Madhya 23.130//

TRANSLATION

The news spread from house to house—“Nimai Pandita will dance today throughout the streets of Navadvipa.”

Text 131

yara nrtya na dekhiya nadiyara loka

kata koti sahasra kariya ache soka//CB, Madhya 23.131//

TRANSLATION

Millions of Nadia residents had lamented that they had been unable to see the Lord's dancing.

Text 132

hena jana nacibena nagare nagare

anande deuti bandhe prati-ghare ghare//CB, Madhya 23.132//

TRANSLATION

Now that He would dance throughout the streets of Navadvipa, the people of each and every house joyfully prepared their torches.

Text 133

bape bandhile o putra bandhe apanara

keha kare harise na pare rakhibara//CB, Madhya 23.133//

TRANSLATION

Even if the father prepared a torch, the son also prepared one. In their ecstasy, no one could restrict anyone.

Text 134

tara bada, tara bada, sabei bandhena

bada bada bhande taila kariya layena//CB, Madhya 23.134//

TRANSLATION

Everyone competed to make the biggest torch. They then filled large pots with oil to take with them.

Text 135

ananta arbuda laksa loka nadiyara

deutira sankhya karibara sakti kara?//CB, Madhya 23.135//

TRANSLATION

Countless millions of people lived in Nadia. Who can count the number of torches they made?

Text 136

ithi-madhye ye ye vyavahare bada haya

sahasreka sajaiya kona jane laya//CB, Madhya 23.136//

TRANSLATION

Meanwhile, those who had the resources arranged for thousands of torches to take along.

Text 137

haila deutimaya navadvipa-pura

stri-bala-vrddhera ranga badila pracura//CB, Madhya 23.137//

TRANSLATION

The entire Navadvipa became filled with torches. The happiness of the women, children, and elderly persons increased unlimitedly.

Text 138

eha sakti anyera ki haya krsna-vine

tabu papi loka na janila eta dine//CB, Madhya 23.138//

TRANSLATION

Can anyone other than Krsna have such potency? Still the sinful people were not able to understand.

Text 139

isat ajnaya matra sarva navadvipa

calila deuti lai' prabhura samipa//CB, Madhya 23.139//

TRANSLATION

Simply by the Lord's order, people from all over Navadvipa came before Him with torches in hand.

Text 140

suni' sarva vaisnava aila tata-ksana

sabare karena ajnasacira nandana//CB, Madhya 23.140//

TRANSLATION

When the Vaisnavas heard about this, they immediately came. Then the son of Saci instructed everyone.

Text 141

age nrtya karibena acarya-gosani

eka sampradaya gaibena tana thani//CB, Madhya 23.141//

TRANSLATION

“Advaita Acarya will dance in front, and one group will sing near Him.

Text 142

madhye nrtya kari' yaibena haridasa

eka sampradaya gaibena tana pasa//CB, Madhya 23.142//

TRANSLATION

“Haridasa will dance in the middle, and one group will sing next to him.

Text 143

tabe nrtya karibena srivasa pandita

eka sampradaya gaibeka tana bhita//CB, Madhya 23.143//

TRANSLATION

“Behind him, Srivasa Pandita will dance. One group will sing at his side.”

Text 144

nityananda-dike matra cahilena prabhu

nityananda bale,—“toma' na chadiba kabhu//CB, Madhya 23.144//

TRANSLATION

As soon as the Lord looked at Nityananda, Nityananda said, “I will never leave Your side.

Text 145

dhariya buliba prabhu ei karya mora

tileko hrdaye pada na chadiba tora//CB, Madhya 23.145//

TRANSLATION

“O Lord, My only duty will be to follow You for support. I will not relinquish Your feet from My heart for even a moment.

Text 146

svatantra nacite prabhu mora kon sakti?

yatha tumi, tatha ami, ei mora bhakti”//CB, Madhya 23.146//

TRANSLATION

“What ability do I have to dance independently? Wherever You are, I am there. This is My devotional service.”

Text 147

premananda-dhara dekhi' nityananda-ange

alingana kari' rakhilena nija-sange//CB, Madhya 23.147//

TRANSLATION

On seeing the symptoms of ecstatic love in the body of Nityananda, the Lord embraced Him and kept Him at His side.

Text 148

ei mata yara yena cittera ullasa

keha va svatantra nace, keha prabhu-pasa//CB, Madhya 23.148//

TRANSLATION

In this way, according to their sweet will, some devotees danced independently and some danced near the Lord.

Text 149

mana diyasuna bhai, nagara-kirtana

ye kathasunile ghuce karmera bandhana//CB, Madhya 23.149//

TRANSLATION

O brothers, hear attentively about the kirtana procession. By hearing these topics one is relieved from the bondage of fruitive activities.

Texts 150-152

gadadhara, vakresvara, murari, srivasa

gopinatha, jagadisa, vipra-gangadasa

ramai, govindananda, sri-candrasekhara

vasudeva, srigarbha, mukunda, sridhara

govinda, jagadananda, nandana-acarya

suklambara-adi ye ye jane ei karya//CB, Madhya 23.150-152//

TRANSLATION

Devotees headed by Gadadhara, Vakresvara, Murari, Srivasa, Gopinatha, Jagadisa, Gangadasa, Ramai, Govindananda, Sri Candrasekhara, Vasudeva, Srigarbha, Mukunda, Sridhara, Govinda, Jagadananda, Nandana Acarya, and Suklambara were all expert in the performance of kirtana.

Text 153

ananta caitanya-bhrtya kata jani nama

vedavyasa dvare vyakta haiba purana//CB, Madhya 23.153//

TRANSLATION

Lord Caitanya has innumerable servants. How many names can I know? Vedavyasa will reveal their names in the Puranas.

Text 154

sangopanga astra-parisade prabhu nace

iha varnibare ki narera sakti ache?//CB, Madhya 23.154//

TRANSLATION

What human being has the ability to describe how the Lord danced with His associates, servants, weapons, and confidential companions?

Text 155

avatara e-mata ki ache adbhuta

yaha prakasilena haiyasacisuta//CB, Madhya 23.155//

TRANSLATION

The wonderful pastimes manifested by the son of Saci have never been manifested by any other incarnation.

COMMENTARY

There are innumerable servants of Sri Caitanyadeva. These servants assist in the pastimes of various incarnations of the fountainhead of all incarnations. Vedavyasa has described and will describe them in the course of compiling the Puranas. The verse krsna-varnam tvisakrsnam [krsna-varnam tvisakrsnam, sangopangastra-parsadam, yajnaih sankirtana-prayair, yajanti hi su-medhasah, “In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.” (Bhag. 11.5.32)] is found in the Srimad Bhagavatam. The author displays his humility by saying, “A person like me has no ability to explain these topics like Vedavyasa.”

The wonderful pastimes that were manifested in the incarnation of Sri Sacinandana are not manifested in any of His other incarnations. Narrations of various incarnations' pastimes that Vedavyasa has not described as well as the preeminence of the Lord's magnanimous pastimes have been manifested in the pastimes of the most merciful fountainhead of all incarnations.

Text 156

tile tile bade visvambharera ullasa

aparahna asiya haila parakasa//CB, Madhya 23.156//

TRANSLATION

The happiness of Visvambhara slowly and steadily increased as the afternoon arrived.

Text 157

bhakata-ganera citte ki haila ananda

sukha-sindhu majhe bhase saba bhakta-vrnda//CB, Madhya 23.157//

TRANSLATION

Who can describe the ecstasy of the devotees? They all floated in an ocean of happiness.

Text 158

nagare naciba prabhu kamalara kanta

dekhiya jivera duhkha ghuciba nitanta//CB, Madhya 23.158//

TRANSLATION

The husband of the goddess of fortune was to dance throughout the streets of Navadvipa. On seeing this, the miseries of the living entities would be vanquished.

Text 159

stri, balaka, vrddha, kiba sthavara-jangama

se nrtya dekhile sarva-bandha-vimocana//CB, Madhya 23.159//

TRANSLATION

All moving and nonmoving living entities, including women, children, and elderly people, would become free from all bondage simply by seeing His dancing.

Text 160

kaharao nahika bahya ananda-avese

godhuli-samaya asi' haila pravese//CB, Madhya 23.160//

TRANSLATION

As dusk approached everyone lost external consciousness in ecstasy.

Text 161

koti koti loka asi' achaye duyare

parasiya brahmanda sri-hari-dhvani kare//CB, Madhya 23.161//

TRANSLATION

Millions of people gathered at the Lord's doorstep. Their loud vibration of Hari's names penetrated the universe.

Text 162

hunkara karila prabhu sacira nandana

sabde paripurna haila sabara sravana//CB, Madhya 23.162//

TRANSLATION

The loud roaring of Saci's son filled the ears of everyone there.

Text 163

hunkarera sabde sabe haila vihvala

`hari' bali' sabe dipa jvalila sakala//CB, Madhya 23.163//

TRANSLATION

As they all became overwhelmed by His loud roars, they chanted the name of Hari and lit their torches.

Text 164

laksa koti dipa saba catur-dike jvale

laksa koti loka cari-dike `hari' bale//CB, Madhya 23.164//

TRANSLATION

Millions of torches were lit in the four directions, and millions of people chanted the name of Hari in the four directions.

Text 165

ki sobha haila se balite sakti ka'ra

ki sukhera na jani haila avatara//CB, Madhya 23.165//

TRANSLATION

Who has the ability to describe that wonderful scene and the ecstasy that manifested there?

Text 166

kiba candra sobhe, kibasobhe dinamani

kiba tara-gana jvale, kichui na jani//CB, Madhya 23.166//

TRANSLATION

No one could tell whether the full moon had appeared, whether the sun had appeared, or whether the stars had appeared.

Text 167

sabe jyotirmaya dekhi, sakala akasa

jyoti-rupe krsna kiba karila prakasa//CB, Madhya 23.167//

TRANSLATION

The entire sky was filled with illumination. Perhaps Krsna had appeared there in the form of light.

Text 168

`hari' bali' dakilena gauranga-sundara

sakala vaisnava-gana haila satvara//CB, Madhya 23.168//

TRANSLATION

As Sri Gaurasundara loudly chanted the name of Hari, all the Vaisnavas got ready.

Text 169

karite lagila prabhu vediya kirtana

sabara angete malasri-phagu-candana//CB, Madhya 23.169//

TRANSLATION

The Lord then began kirtana in the midst of the devotees, who were all decorated with garlands, colored powder, and sandalwood paste.

COMMENTARY

The phrase sri-phagu-candana refers to colored powder and sandalwood paste. In spring it is customary to smear colored powder and sandalwood paste on one's body. From this it is understood that Sri Gaurasundara's pastime of subduing the opposition to kirtana took place sometime around Holi.

Text 170

karatala-mandira sabara sobhe kare

koti-simha jiniya sabei sakti dhare//CB, Madhya 23.170//

TRANSLATION

Their hands were adorned with karatalas and whompers. Each one of them had the power to defeat millions of lions.

Text 171

catur-dike apana-vigraha bhakta-gana

bahira haila prabhu sri-saci-nandana//CB, Madhya 23.171//

TRANSLATION

Surrounded by His devotees, who were nondifferent from Him, the son of Saci began to move forward.

COMMENTARY

The word apana-vigraha means “His own forms [this refers to the devotees].” The devotees surrounded the Lord on the four directions.

Text 172

prabhu matra bahira haila nrtya-rase

`hari' bali' sarva loka mahanande bhase//CB, Madhya 23.172//

TRANSLATION

When the Lord moved forward while dancing in ecstasy, everyone chanted the name of Hari and floated in waves of ecstasy.

Text 173

samsarera tapa hare sri-mukha dekhiya

sarva-loka `hari' bale ananda haiya//CB, Madhya 23.173//

TRANSLATION

Everyone became freed from material suffering on seeing the Lord's beautiful face, and they all joyfully chanted the name of Hari.

Text 174

jiniya kandarpa-koti lavanyera sima

hena nahi, yaha diya kariba upama//CB, Madhya 23.174//

TRANSLATION

The Lord's beauty defeated that of millions of Cupids. There is nothing with which it may be compared.

Text 175

tathapiha bali tana krpa-anusare

anyatha se-rupa kahibare keba pare//CB, Madhya 23.175//

TRANSLATION

Still, by His mercy, I am trying to explain. Otherwise, who is able to describe His beautiful form?

Text 176

jyotirmaya kanaka-vigraha veda-sara

candane bhusita yena candrera akara//CB, Madhya 23.176//

TRANSLATION

His effulgent golden form is the essence of the Vedas. He was decorated with sandalwood paste and appeared like the moon.

Text 177

cancara-cikure sobhe malatira mala

madhura madhura hase jini' sarva-kala//CB, Madhya 23.177//

TRANSLATION

His curling hair was decorated with a garland of jasmine, and His sweet smile defeated all artistic expression.

Text 178

lalate candana sobhe phagu-bindu-sane

bahu tuli' `hari' bale sri-candra-vadane//CB, Madhya 23.178//

TRANSLATION

His forehead was decorated with sandalwood paste and dots of colored powder. He raised His arms and the name of Hari emanated from His moonlike face.

Text 179

ajanu-lambita mala sarva-ange dole

sarva-anga tite padma-nayanera jale//CB, Madhya 23.179//

TRANSLATION

His flower garland that hung down to His knees swung to and fro. His entire body became wet with the tears flowing from His lotus eyes.

Text 180

dui maha-bhuja yena kanakera stambha

pulake sobhaye yena kanaka-kadamba//CB, Madhya 23.180//

TRANSLATION

His two strong arms were like golden pillars. Being decorated with hairs standing on end, His body looked like a golden kadamba flower.

Text 181

suranga adhara ati, sundara dasana

sruti-mule sobha kare bhru-yuga-pattana//CB, Madhya 23.181//

TRANSLATION

His lips were enchanting, and His teeth were beautiful. His eyebrows stretched to the bottoms of His ears.

Text 182

gajendra jiniya skandha, hrdaya supina

tahinsobhe sukla-yajna-sutra ati ksina//CB, Madhya 23.182//

TRANSLATION

His shoulders defeated those of the king of elephants. His broad chest was decorated with a thin white brahmana thread.

Text 183

caranaravinde rama-tulasira sthana

parama-nirmala-suksma-vasa paridhana//CB, Madhya 23.183//

TRANSLATION

Laksmi and tulasi resided at His lotus feet. He was dressed in supremely pure and fine cloth.

Text 184

unnata nasika, simha-griva manohara

saba' haite supita sudirgha kalevara//CB, Madhya 23.184//

TRANSLATION

His nose was raised, and His lionlike neck was enchanting. His body was taller and more golden than that of anyone else.

Text 185

ye-se-khane thakiya sakala loka bale//CB, Madhya 23.185//

TRANSLATION

“dekha, thakurera kesa sobhe nana phule”

COMMENTARY

People in all directions said, “See how the Lord's hair is decorated with various flowers.”

Text 186

eteka lokera se haila samuccaya

sarisapa padile o tala nahi haya//CB, Madhya 23.186//

TRANSLATION

The crowd was so thick that if a mustard seed was dropped, it would not reach the ground.

COMMENTARY

The crowd of people was so thick that even a small mustard seed would not reach the ground if it was thrown among them.

Text 187

tathapiha hena krpa haila takhana

sabei dekhena sukhe prabhura vadana//CB, Madhya 23.187//

TRANSLATION

Yet by the mercy of the Lord, everyone could happily see the Lord's face.

Text 188

prabhura sri-mukha dekhi' saba nari-gana

hulahuli diya `hari' bale anuksana//CB, Madhya 23.188//

TRANSLATION

On seeing the Lord's beautiful face, all the women made auspicious sounds and constantly chanted the name of Hari.

COMMENTARY

The word hulahuli refers to ulu-dhvani, a sound Bengali ladies make while vibrating their tongues.

Text 189

kandira sahita kala sakala duyare

purna-ghata sobhe narikela amrasare//CB, Madhya 23.189//

TRANSLATION

At every doorstep there were bunches of bananas, clay pots filled with water, coconuts, and mango twigs.

Text 190

ghrtera pradipa jvale parama sundara

dadhi, durva, dhanya divya batara upara//CB, Madhya 23.190//

TRANSLATION

There were most attractive ghee lamps burning and opulent plates filled with yogurt, durva grass, and rice paddy.

Text 191

ei mata nadiyara prati-dvare dvare

hena nahi jani, iha kon jane kare//CB, Madhya 23.191//

TRANSLATION

Every doorstep in Nadia was decorated in this way, yet no one knew who had done this.

Text 192

bale stri-purusa saba loka prabhu-sange

keha kaho na jane paramananda-range//CB, Madhya 23.192//

TRANSLATION

In their ecstasy, the men and women who chanted with the Lord did not know who else was present there.

Text 193

corera achila citta—`ei avasare

aji curi karibana prati-ghare ghare'//CB, Madhya 23.193//

TRANSLATION

The thieves thought, “This is a golden opportunity. Today we will steal from each and every house.”

Text 194

sese cora pasarila bhava apanara

`hari' bai mukhe karo na aise ara//CB, Madhya 23.194//

TRANSLATION

Ultimately the thieves forgot their own plans, and nothing other than the name of Hari was heard from their mouths.

COMMENTARY

In this regard one should discuss verse 113 of the Sri Caitanya-candramrta, beginning, stri-putradi-katham [stri-putradi-katham jahur vivasayinahsastra-pravadam budhayogindra vijahur -marun-niyama-ja-klesam tapas tapasahjnanabhyasa-vidhim jahus ca yatayas caitanya-candre param aviskurvati bhakti-yoga-padavim naivanya asid rasah, “Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up studying Vedanta. Being attracted by the sweet beauty of devotional service to Krsna, all the shopkeepers have stopped selling their insignificant wares.”].

Text 195

haila sakala patha khai-kadi-maya

keba kare, keba phele, hena ranga haya//CB, Madhya 23.195//

TRANSLATION

The entire road was filled with puffed rice and small conchshells, but everyone was in such happiness that no one knew who brought them or who threw them.

Text 196

`stuti-hena' na maniha e-sakala katha

ei mata haye—krsna viharena yatha//CB, Madhya 23.196//

TRANSLATION

Do not consider these topics as exaggerations. Such things happen wherever Krsna enjoys.

Text 197

nava-laksa prasada dvaraka ratna-maya

nimese haila, ei bhagavate kaya//CB, Madhya 23.197//

TRANSLATION

In the Srimad Bhagavatam it is stated that nine hundred thousand jeweled palaces manifested within the blinking of an eye.

COMMENTARY

In this regard one should refer to the Srimad Bhagavatam (10.50.49-53).

Texts 198-199

ye kale yadava-sange sei dvarakaya

jala-keli karilena ei dvija-raya

jagate vidita haya lavana-sagara

icchamatra haila amrta-jaladhara//CB, Madhya 23.198-199//

TRANSLATION

At that time, when the Lord of the brahmanas enjoyed water sports with the Yadavas in that abode of Dvaraka, by His sweet will the celebrated salty ocean transformed into an ocean of nectar.

Text 200

`hari-vamse' kahena se-saba gopya-katha

eteka sandeha kichu na kariha etha//CB, Madhya 23.200//

TRANSLATION

These confidential topics are described in the Hari-vamsa, therefore do not maintain any doubt in this regard.

COMMENTARY

Refer to the Hari-vamsa, Chapter 145.

Text 201

se-i prabhu nace nija-kirtane vihvala

apanei upasanna sakala mangala//CB, Madhya 23.201//

TRANSLATION

That same Lord now became overwhelmed in His own kirtana, and all auspiciousness automatically manifest.

Text 202

bhagirathi-tire prabhu nrtya kari' yaya

age pache `hari' bali' sarva-loke dhaya//CB, Madhya 23.202//

TRANSLATION

As the Lord danced along the bank of the Ganges, everyone in front and behind the Lord chanted the name of Hari.

Text 203

acarya gosani age jana kata lanan

rtya kari' calilena paramananda hana//CB, Madhya 23.203//

TRANSLATION

Advaita Acarya led His group to the front and danced in great ecstasy as they proceeded along.

Text 204

tabe haridasa krsna-rasera sagara

ajnaya calila nrtya kariya sundara//CB, Madhya 23.204//

TRANSLATION

Next, Haridasa, an ocean of happiness in Krsna consciousness, danced beautifully as he proceeded along by the Lord's order.

Text 205

tabe nrtya kariya calilasrinivasa

krsna-sukhe paripurna yanhara vilasa//CB, Madhya 23.205//

TRANSLATION

Thereafter, Srinivasa, who was full of happiness in Krsna consciousness, danced in the procession.

Text 206

ei mata bhakta-gana age naci' yaya

sabare vediya eka sampradaya gaya//CB, Madhya 23.206//

TRANSLATION

In this way the devotees danced in the front of the procession. They were each surrounded by a group of singers.

Text 207

sakala-pascate prabhu gauranga-sundara

yayena kariya nrtya ati manohara//CB, Madhya 23.207//

TRANSLATION

Lord Gaurasundara danced most enchantingly as He followed behind everyone.

Text 208

madhu-kantha hailena sarva bhakta-gana

kabhu nahi gaye—seho haila gayana//CB, Madhya 23.208//

TRANSLATION

All the devotees began singing sweetly. Those who never sang before also engaged in singing.

Text 209

murari, mukunda-datta, ramai, govinda

vakresvara, vasudeva-adi bhakta-vrnda//CB, Madhya 23.209//

TRANSLATION

Murari, Mukunda Datta, Ramai, Govinda, Vakresvara, and Vasudeva were among the devotees present there.

Text 210

sabei nacena prabhu vediya gayena

anande purnita prabhu-samhati yayena//CB, Madhya 23.210//

TRANSLATION

They all danced and sang around the Lord, who continued along in great ecstasy.

Text 211

nityananda-gadadhara yaya dui pase

prema-sudha-sindhu-majhe dui jana bhase//CB, Madhya 23.211//

TRANSLATION

Nityananda and Gadadhara went along on either side of the Lord. They both floated in the nectarean ocean of ecstatic love.

Text 212

calilena mahaprabhu nacite nacite

laksa koti loka dhaya prabhure dekhite//CB, Madhya 23.212//

TRANSLATION

As Mahaprabhu danced along the path, millions of people rushed to see Him.

Text 213

koti koti maha-tapa jvalite lagila

candrera kirana sarva sarire haila//CB, Madhya 23.213//

TRANSLATION

Light from the millions of burning torches reflected like the moon rays on the bodies of everyone.

COMMENTARY

The word maha-tapa refers to large torches.

Text 214

catur-dike koti koti maha-dipa jvale

koti koti loka catur-dike `hari' bale//CB, Madhya 23.214//

TRANSLATION

Millions of large torches burned in the four directions, and millions of people chanted the name of Hari in the four directions.

Text 215

dekhiya prabhura nrtya apurva vikara

anande vihvala saba loka nadiyara//CB, Madhya 23.215//

TRANSLATION

On seeing the Lord's dancing and His wonderful transformations of love, all the people of Nadia became overwhelmed in ecstasy.

Text 216

ksane haya prabhu-anga saba dhula-maya

nayanera jale ksane saba pakhalaya//CB, Madhya 23.216//

TRANSLATION

Sometimes the Lord's entire body became covered with dust, and sometimes His entire body was washed by the tears from His eyes.

Text 217

se kampa, se gharma, se va pulaka dekhite

pasandira citta-vrtti lagaye nacite//CB, Madhya 23.217//

TRANSLATION

On seeing the shivering of His body, the perspiration on His body, and the hairs of His body standing on end, even the hearts of the atheists were moved.

Text 218

nagare uthila maha-krsna-kolahala

`hari' bali' thani thani nacaye sakala//CB, Madhya 23.218//

TRANSLATION

The entire city of Navadvipa was filled with the vibration of Krsna's names. Everyone began to dance and chant the name of Hari.

Text 219

`hari o rama rama, hari o rama rama'

`hari' bali nacaye sakala bhagyavan//CB, Madhya 23.219//

TRANSLATION

All those fortunate persons danced and sang, “Hari O Rama Rama, Hari O Rama Rama!”

Text 220

thani thani ei mate meli' dasa-pance

keha gaya, keha va'ya, keha majhe nace//CB, Madhya 23.220//

TRANSLATION

At various places along the way, five or ten people would gather together, with some singing, some playing instruments, and some dancing in their midst.

COMMENTARY

The word va'ya means “to play an instrument.”

Text 221

laksa laksa koti koti haila sampradaya

anande naciya sarva navadvipe yaya//CB, Madhya 23.221//

TRANSLATION

Millions of groups danced in ecstasy throughout Navadvipa.

Text 222

`haraye namah krsna yadavaya namah

gopala govinda rama sri-madhusudana'//CB, Madhya 23.222//

TRANSLATION

They sang, “Haraye namah krsna yadavaya namah, gopala govinda rama sri-madhusudana.”

Text 223

keha keha nacaye haiya eka meli'

dase-pance nace kanha diya karatali//CB, Madhya 23.223//

TRANSLATION

Some people danced alone, and some danced and clapped their hands in groups of five or ten.

Text 224

dui-hata yoda dipa tailera bhajane

e bada adbhuta tali dilena kemane//CB, Madhya 23.224//

TRANSLATION

Although they held torches and oil pots in their two hands, it was most amazing how they simultaneously clapped their hands.

Text 225

hena bujhi—vaikuntha aila navadvipe

vaikuntha-svabhava-dharma paileka loke//CB, Madhya 23.225//

TRANSLATION

It appeared that Vaikuntha had manifested in Navadvipa, as all the inhabitants took on the characteristics found in Vaikuntha.

Text 226

jivamatra caturbhuja haila sakala

na janila keha, krsna-anande vihvala//CB, Madhya 23.226//

TRANSLATION

All living entities assumed four-arms, yet being overwhelmed in ecstatic love for Krsna, they did not even notice.

Text 227

hasta ye haila cari, tahe nahi jane

apanara smrti gela, tabe tali kene//CB, Madhya 23.227//

TRANSLATION

They did not notice that they had four arms. They even forgot themselves, so how did they clap their hands?

Text 228

hena mate vaikunthera sukhe navadvipa

naciya yayena sabe gangara samipa//CB, Madhya 23.228//

TRANSLATION

In this way the people of Navadvipa enjoyed the happiness of Vaikuntha as they danced along the path near the Ganges.

Text 229

vijaya karila yena nanda-ghosera balaha

tete mohana-vamsi, gale vanamala//CB, Madhya 23.229//

TRANSLATION

It appeared that the son of Nanda Maharaja had descended with an enchanting flute in His hands and a garland of forest flowers around His neck.

Text 230

ei mata kirtana kariya sarva-loka

pasarila deha-dharma, yata duhkha-soka//CB, Madhya 23.230//

TRANSLATION

While performing kirtana in this way, everyone forgot their bodily characteristics such as distress and lamentation.

Text 231

gadagadi' yaya keha, malasat pure

kaharao jihvaya nana mata vakya sphure//CB, Madhya 23.231//

TRANSLATION

Some people rolled on the ground, and some slapped their limbs. Various words manifested on the tongues of some people.

Text 232

keha bale,—“ebe kaji beta gela kotha

lagi pana ekhana chindiya phelon matha”//CB, Madhya 23.232//

TRANSLATION

Some said, “Where is that Kazi fellow now? If we find him, we will tear off his head.”

Text 233

rada diya yaya keha pasandi dharite

keha pasandira name kilaya matite//CB, Madhya 23.233//

TRANSLATION

Some people ran to catch the atheists, and some punched the ground while uttering the name of an atheist.

Text 234

na jani va kata jane mrdanga bajaya

na jani va mahanande kata jane gaya//CB, Madhya 23.234//

TRANSLATION

Who can say how many people played mrdangas? Who can say how many people sang in great ecstasy?

Text 235

hena prema-vrsti haila sarva nadiyaya

vaikuntha-sevako yaha cahe sarvathaya//CB, Madhya 23.235//

TRANSLATION

There was such a downpour of ecstatic love of God all over Nadia that even the inhabitants of Vaikuntha hankered for it.

Text 236

ye sukhe vihvala aja, ananta, sankara

hena-rase bhase sarva-nadiya-nagara//CB, Madhya 23.236//

TRANSLATION

All of Nadia floated in the mellows of the ecstasy that overwhelms Brahma, Ananta, and Siva.

Text 237

ganga-tire tire prabhu vaikunthera raya

sangopanga-astra-parisade naci' yaya//CB, Madhya 23.237//

TRANSLATION

The Lord of Vaikuntha danced along the bank of the Ganges with His associates, servants, weapons and confidential companions.

Text 238

prthivira anandera nahi samuccaya

anande haila sarva-dig patha-maya//CB, Madhya 23.238//

TRANSLATION

The earth had never witnessed such ecstasy. The roads in all directions were filled with ecstasy.

Text 239

tila-matra anacara hena bhumi nai

parama uttama haila sarva-thani-thani//CB, Madhya 23.239//

TRANSLATION

There was not the slightest misbehavior to be found anywhere. Each of those places became most sanctified.

COMMENTARY

All those places became most sanctified by the influence of hari-kirtana. Even ordinary places no longer remained like desolate abodes of sense gratification devoid of kirtana.

Text 240

naciya yayena prabhu gauranga-sundara

vediya gayena catur-dike anucara//CB, Madhya 23.240//

TRANSLATION

As Lord Gaurasundara danced along, His followers on all sides of Him sang.

Texts 241-242

“tuya carane mana lagahun re

saranga-dhara, tuya carane mana lagahun re”

caitanya-candrera ei adi sankirtana

bhakta-gana gaya, nace sri-sacinandana//CB, Madhya 23.241-242//

TRANSLATION

“Let my mind be fixed at Your lotus feet, O carrier of the bow, let my mind be fixed at Your lotus feet.” As the devotees chanted in Lord Caitanya's first sankirtana procession, Sri Sacinandana danced.

COMMENTARY

The phrase saranga-dhara means “the carrier of the bow.” In Sri Gaurasundara's first sankirtana procession, there was a prescription for fixing one's mind at the feet of Sri Ramacandra. According to the qualification of the devotees, some worshiped Vasudeva, some worshiped Laksmi-Narayana, and some worshiped Sita-Rama. There is a necessity for manifesting different levels of service according to the practitioner's progressive qualification. The devotees of the Lord are always detached from sinful activities that transgress morality. They are always eager to benefit themselves and others. Attributing worldly

abomination, incompleteness, insipidness, limitation, and principles that deteriorate in the course of time on the Supreme Lord, the Supreme Lord's abode, or the Supreme Lord's pastimes results in distorting the essential characteristics of eternal devotional service.

Text 243

kirtana karena sabe thakurera sane

`kon dige yai' iha keha nahi jane//CB, Madhya 23.243//

TRANSLATION

As the devotees performed kirtana with the Lord, they forgot what direction they were going.

Texts 244-245

laksa koti loke ye karaye hari-dhvani

brahmanda bhedaye yena hena-mata suni

brahmaloka, sivaloka, vaikuntha paryanta

krsna-sukhe purna haila, nahi tara anta//CB, Madhya 23.244-245//

TRANSLATION

The sound of Hari's name vibrated by millions of people penetrated the universe. Everyone in Brahmaloka, Sivaloka, and even Vaikuntha became filled with the unlimited happiness of Krsna consciousness.

COMMENTARY

Since the name of Hari was chanted loudly, the vibration penetrated the fourteen worlds. Abodes such as Brahmaloka, Sivaloka, and, above them yet beneath Goloka, the supremely opulent Vaikunthaloka became filled with the ecstasy of Krsna consciousness.

Text 246

saparsade sarva deva aila dekhite

dekhiya murcchita haila sabara sahite//CB, Madhya 23.246//

TRANSLATION

All the demigods along with their associates came to see. They all fainted on seeing the kirtana.

Text 247

caitanya paiya ksane sarva deva-gana

nara-rupe misaiya karena kirtana//CB, Madhya 23.247//

TRANSLATION

When the demigods regained consciousness, they took human forms and joined the kirtana.

Texts 248-249

aja, bhava, varuna, kuvera devaraja

yama, soma-adi yata devera samaja

brahma-sukha-svarupa apurva dekhi' ranga

sabe haila nara-rupe caitanyera sanga//CB, Madhya 23.248-249//

TRANSLATION

Demigods headed by Brahma, Siva, Varuna, Kuvera, Indra, Yamaraja, and Soma saw those wonderful pastimes manifest spiritual happiness, so they took on human forms to associate with Lord Caitanya.

COMMENTARY

On seeing those wonderful pastimes that manifested spiritual happiness, all the demigods took human forms and attained the most rare association of Sri Caitanyadeva.

Text 250

deve nare ekatra haiya `hari' bale

akasa puriya saba maha-dipa jvale//CB, Madhya 23.250//

TRANSLATION

As the demigods and human beings chanted together the name of Hari, the light from the big torches filled the entire sky.

Text 251

kadalira vrksa prati-duyare duyare

purna-ghata, dhanya, durva, dipa, amrasare//CB, Madhya 23.251//

TRANSLATION

There were banana trees, full waterpots, rice paddy, durva grass, ghee lamps, and mango twigs at each and every doorstep.

Text 252

nadiyara sampatti varnite sakti kara?

asankhya nagara-ghara-catvara-bajara//CB, Madhya 23.252//

TRANSLATION

Who has the ability to describe the opulence of Nadia, which consisted of innumerable towns, houses, raised platforms, and markets?

Text 253

eka jati loka ya'te arbuda arbuda

iha sankhya karibeka kon va abudha//CB, Madhya 23.253//

TRANSLATION

There were hundreds of millions of people from each caste. What fool would try to estimate the number?

Text 254

avataribena prabhu janiya vidhata

sakala ekatra kari' thuilena tatha//CB, Madhya 23.254//

TRANSLATION

Realizing that the Lord would incarnate, the creator had arranged that everything was present there.

Text 255

striye yata jayakara diya bale `hari'

taha laksa vatsare o varnite na pari//CB, Madhya 23.255//

TRANSLATION

Even in a hundred thousand years, I cannot describe the ladies' vibrations of auspicious sounds and Hari's name.

Text 256

ye saba dekhaye prabhu naciya yaite

tara ara citta-vrtti na pare dharite//CB, Madhya 23.256//

TRANSLATION

Those who saw the Lord dancing down the road were unable to control their emotions.

Text 257

se karunya dekhite, se krandana sunite

parama-lampata pade kandiya bhumite//CB, Madhya 23.257//

TRANSLATION

On seeing such compassion and on hearing such crying even the greatest debauchees fell to the ground weeping.

Text 258

`bola bola' bali' nace gauranga-sundara

sarva-ange sobhe mala ati-manohara//CB, Madhya 23.258//

TRANSLATION

Sri Gaurasundara danced and called out, “Chant! Chant!” His body was decorated with an enchanting flower garland.

Text 259

yajna-sutra, trikaccha-vasana paridhana

dhulaya dhusara prabhu kamala-nayana//CB, Madhya 23.259//

TRANSLATION

He wore a brahmana thread and a dhoti with three corners tucked in. The body of the lotus-eyed Lord was covered with dust.

Text 260

mandakini-hena prema-dharara gamana

candere na laya mana dekhi' se vadana//CB, Madhya 23.260//

TRANSLATION

Tears of love flowed from His eyes like the currents of the Ganges. The minds of those who saw His face were no longer attracted to the moon.

COMMENTARY

The current of ecstatic love was compared to the Mandakini, the Ganges in the heavenly planets, and the beauty of the moon was insignificant before the face of Sri Gaurasundara.

Text 261

sundara nasate vahe avirata dhara

ati ksina dekhi yena mukutara hara//CB, Madhya 23.261//

TRANSLATION

The thin stream of liquid that flowed incessantly from His nose looked like a tiny string of pearls.

Text 262

sundara cancara kesa—vicitra bandhana

tahin malatira mala ati-susobhana//CB, Madhya 23.262//

TRANSLATION

The Lord's beautiful curly hair was wonderfully bound and attractively decorated with a garland of jasmines.

Text 263

“janame janame prabhu, deha' ei dana

hrdaye rahuka ei keli avirama”//CB, Madhya 23.263//

TRANSLATION

“O Lord, please give us the benediction that this pastime may remain in our hearts, birth after birth.”

Text 264

ei mata vara mage sakala bhuvana

naciya yayena prabhu sri-sacinandana//CB, Madhya 23.264//

TRANSLATION

All the worlds asked for this benediction as the son of Saci danced down the road.

Text 265

priyatama saba age naci' naci' yaya

apane nacaye pache vaikunthera raya//CB, Madhya 23.265//

TRANSLATION

The dear associates of the Lord danced in front, and the Lord of Vaikuntha danced behind.

Text 266

caitanya-prabhu se bhakta badaite jane

yena kare bhakta tena karaye apane//CB, Madhya 23.266//

TRANSLATION

Lord Caitanya knows how to glorify His devotees. He acts according to the desires of His devotees.

Text 267

ei mata mahaprabhu nacite nacite

sabara sahite aisena ganga-pathe//CB, Madhya 23.267//

TRANSLATION

In this way Mahaprabhu and His devotees danced down the road by the side of the Ganges.

Text 268

vaikuntha-isvare nace sarva nadiyaya

catur-dike bhakta-gana punya-kirti gaya//CB, Madhya 23.268//

TRANSLATION

The Lord of Vaikuntha danced throughout Nadia as the devotees sang His auspicious glories in the four directions.

Text 269

“`hari' bala mugdha loka, `hari' `hari' bala re

namabhase nahi raya samana-bhaya re”//CB, Madhya 23.269//

TRANSLATION

“O bewildered people, chant the name of Hari! Even namabhasa delivers one from the fear of Yamaraja.”

COMMENTARY

Chanting the name of the Lord without offense yet with unmanifested knowledge of one's relationship with the Lord is called namabhasa. Such chanting results in the liberation of the living entity. There is a possibility of experiencing distress in the course of nama-aparadha, but there is no possibility of experiencing the distress of Yamaraja's punishment in the course of namabhasa.

Text 270

—ei saba kirtane nacaye gauracandra

brahmadi sevaye yanra pada-padma-dvandva//CB, Madhya 23.270//

TRANSLATION

Gauracandra, whose lotus feet are served by the demigods headed by Brahma, danced in the midst of this chanting.

Text 271

nace visvambhara, jagata-isvara,

bhagirathi-tire-tire

yan'ra pada-dhuli, hai' kutuhali,

sabei dharila sire//CB, Madhya 23.271//

TRANSLATION

Visvambhara, the Lord of the universe, danced on the bank of the Ganges. All the people there happily took the dust from His feet on their heads.

Text 272

apurva vikara, nayane su-dhara,

hunkara garjana suni

hasiya hasiya, sri-bhuja tuliya,

bale `hari hari' vani//CB, Madhya 23.272//

TRANSLATION

He displayed wonderful symptoms of ecstatic love. Tears flowed from His eyes, and He roared loudly. He raised His hands and smiled as He chanted the name of Hari.

Text 273

madana-sundara, gaura-kalevara,

divya vasa paridhana

cancara-cikure, mala manohare,

yena dekhi panca bana//CB, Madhya 23.273//

TRANSLATION

The body of Gaura was more beautiful than that of Cupid. The fine cloth He wore and the flower garland adorning His curly hair acted like the five arrows of Cupid.

COMMENTARY

The five arrows of Cupid are sammohana (illusion), unmadana (intoxication), sosana (evaporation), tapana (affliction), and stambhana (detention).

It is also stated:

dravanamsosanam banam tapanam mohanabhidham

unmadanam ca kamasya banah panca prakirtitah

“The five arrows are dravana (liquefaction), sosana, tapana, mohana (bewilderment), and unmadana.

Text 274

candana-carcita, sri-anga sobhita,

gale dole vanamaladhuliya padaye, preme thira nahe,

anande sacira bala//CB, Madhya 23.274//

TRANSLATION

His transcendental body was smeared with sandalwood pulp, and His neck was adorned with a garland of forest flowers. Out of ecstasy, the son of Saci tottered to and fro.

Text 275

kama-sarasana, bhru-yuga-pattana,

bhale malayaja-bindu

mukuta-dasana, sriyuta vadana,

prakrti karuna-sindhu//CB, Madhya 23.275//

TRANSLATION

His two eyebrows resembled the bow of Cupid, His forehead was decorated with dots of sandalwood paste, His teeth resembled rows of pearls, His face was enchanting, and His nature was an ocean of mercy.

Text 276

ksane sata sata, vikara adbhuta,

kata kariba niscaya

asru, kampa, gharma, pulaka vaivarnya,

na jani kateka haya//CB, Madhya 23.276//

TRANSLATION

I am unable to describe the hundreds of wonderful transformations of love such as tears, shivering, perspiring, hairs standing on end, and fading of bodily luster that manifest on His body.

Text 277

tribhanga haiya, kabhu dandaiya,

angule murali va'ya

jini' matta gaja, calai sahaja,

dekhi' nayana judaya//CB, Madhya 23.277//

TRANSLATION

Sometimes He stood in a threefold-bending form and pretended to play a flute with His fingers. His walking like a maddened elephant pleased the eyes of all.

Text 278

ati-manohara, yajna-sutra-vara,

sadaya hrdaye sobhe

e bujhi ananta, hai' gunavanta,

rahila parasa-lobhe//CB, Madhya 23.278//

TRANSLATION

An enchanting brahmana thread adorned His chest, which was filled with compassion. It appeared that the glorious Ananta had assumed that form with a desire to touch the Lord.

Text 279

nityananda-canda, madhava-nandana,

sobha kare dui-pase

yata priya-gana, karaye kirtana,

saba' cahi' cahi' hase//CB, Madhya 23.279//

TRANSLATION

Nityananda Candra and the son of Madhava were on either side of the Lord. As His dear associates performed kirtana, the Lord looked at them and smiled.

COMMENTARY

The phrase madhava-nandana refers to Sri Gadadhara Pandita, the son of Madhava Misra.

Text 280

yanhara kirtana, kari' anuksana,

siva `digambara bhola'

se prabhu vihare, nagare nagare,

kariya kirtana-khela//CB, Madhya 23.280//

TRANSLATION

Siva forgets his clothes by constantly chanting the glories of that Lord who was now enjoying kirtana pastimes throughout the streets of Navadvipa.

Text 281

ye karaye vesa, ye anga, ye kesa,

kamala lalasa kare

se prabhu dhulaya, gadagadi' yaya,

prati nagare nagare//CB, Madhya 23.281//

TRANSLATION

Kamala, the goddess of fortune, desires to see the dress, the body, and the hair of that Lord who was now rolling in the dust of the streets of Navadvipa.

Text 282

laksa koti dipe, candera aloke,

na jani ki bhela sukhe

sakala samsara, `hari' vahi ara,

na bolai ka'ro mukhe//CB, Madhya 23.282//

TRANSLATION

I cannot describe the happiness that was manifest by the illumination from the millions of torches and the rays of the moon. No one in the entire world uttered anything other than the name of Hari.

Text 283

apurva-kautuka, dekhi' sarva loka,

anande haila bhora

sabei sabara, cahiya vadana,

bale bhai “hari bola”//CB, Madhya 23.283//

TRANSLATION

On seeing those wonderful pastimes, everyone was overwhelmed with ecstasy. They all looked at one another and exclaimed, “Hari bol!”

Text 284

prabhura ananda, jane nityananda,

yakhana ye-rupa haya

padibara bele, dui bahu mele,

yena ange prabhu raya//CB, Madhya 23.284//

TRANSLATION

Nityananda always knew what form the Lord's ecstasy was taking. When the Lord was about to fall, Nityananda stretched His arms out to support Him.

COMMENTARY

The word bele means “at the time of” or “during.”

Text 285

nityananda dhari', virasana kari',

ksane mahaprabhu vaise

vama kakse tali, diya kutuhali,

`hari hari' bali' hase//CB, Madhya 23.285//

TRANSLATION

Mahaprabhu grabbed Nityananda and sat down in the posture of virasana. In a joyful mood, He then slapped His left side, smiled, and chanted, “Hari! Hari!”

COMMENTARY

The word virasana is described as: viranam sadhakanam asanam—“A particular sitting posture for sadhakas.” The sadhakas perform their sadhana while sitting in this posture. In the Gheranda-samhita it is stated:

eka-pada-mathaikasmin vinyasyeduru samsthitam

itarasmin tatha pascad virasanam idam viduh

While making a resolution at the beginning of puja, one should sit in virasana. The word virasana refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh.

Text 286

akapate ksane, kahaye apane,//CB, Madhya 23.286//

TRANSLATION

“muni deva narayana

COMMENTARY

kamsasura mari', muni se kamsari,

bali chaliya vamana

Sometimes He openly declared, “I am Lord Narayana. I killed the demon Kamsa and thus became known as the enemy of Kamsa. I am Vamana, who deceived Bali.

Text 287

setu-bandha kari', ravana samhari',

muni se raghava-raya”kariya hunkara, tattva apanara,

kahi' cari-dige caya//CB, Madhya 23.287//

TRANSLATION

“I am the king of the Raghu dynasty who built a bridge over the ocean and killed Ravana.” The Lord would roar loudly and reveal His own glories while looking in the four directions.

Text 288

ke bujhe se tattva, acintya mahattva,

sei ksane kahe ana

dante trna dhari', `prabhu prabhu' bali',

magaye bhakati-dana//CB, Madhya 23.288//

TRANSLATION

Who can understand the truth of His inconceivable glories? In the very next moment He would take a straw between His teeth and beg for devotional service while calling out, “O Lord! O Lord!”

Text 289

yakhana ye kare, gauranga-sundare,

saba manohara lila apana vadane, apana carane,

anguli dhariya khela//CB, Madhya 23.289//

TRANSLATION

All of Gaurasundara's pastimes, such as putting His toe in His mouth, are most enchanting.

Text 290

vaikuntha-isvara, prabhu visvambhara,

saba navadvipe nace

svetadvipa-nama, navadvipa-grama,

vede prakasiba pache//CB, Madhya 23.290//

TRANSLATION

Lord Visvambhara, the Lord of Vaikuntha, danced throughout Navadvipa,

which the Vedas will later reveal is nondifferent from Svetadvipa.

COMMENTARY

The phrase saba navadvipe refers to all the areas of Navadvipa—Antardvipa, Simantadvipa, Godrumadvipa, Madhyadvipa, Koladvipa, Rtudvipa, Jahnudvipa, Modadruma-dvipa, and Rudradvipa.

Sri Gaurasundara is not only the Lord of the universe, He is also the Lord of Vaikuntha. In other words, He is the Lord of both the material worlds and the transcendental abode of Vaikuntha.

The word svetadvipa is explained as follows: The conception that the site of Sri Gaurasundara's sankirtana procession pastime is the abode of Navadvipa, or Svetadvipa, is not understood through material knowledge but is understood through spiritual knowledge. The materialists controlled by mundane conceptions cannot realize the svarupa, or primary characteristics, of the dhama. But when they actually understand the svarupa of the dhama, they realize that “Sridhama” is not a place of enjoyment for living entities like animals, birds, and human beings.

The word veda means “four [In the villages of Bengal children are taught to count to ten as follows: One moon, two fortnights, three eyes [of Siva], four Vedas, five arrows [of Cupid], six seasons, seven oceans, eight Vasus, nine planets, and ten directions.].” Sri Navadvipa is not a material abode. It is established in the pancaratrika catur-vyuha; in other words, Navadvipa is established in the platform described by the Pancaratras as pure goodness. This material world is one-fourth of the entire creation. Since it does not have the same qualities as the three-fourths creation, it cannot be accepted as similar. The characteristics that are found in the Panca-tattva are also found in the catur-vyuha. Moreover, if one understands the three purusa-avataras of the transcendental realm situated in the different oceans, then one achieves knowledge of the catur-vyuha. By attaining knowledge of the science of the purusa-avataras, one attains knowledge of Vaikuntha, Goloka, and Svetadvipa. Realization that Sri Navadvipa-dhama is Svetadvipa has dawned on the living entities about 400 years, or 404 years, or 444 years after the appearance of the Supreme Lord.

Text 291

mandira, mrdanga, karatala, sankha,

na jani kateka baje

maha-hari-dhvani, catur-dike suni,

majhe sobhe dvija-raje//CB, Madhya 23.291//

TRANSLATION

No one could count the whompers, mrdangas, karatalas, and conchshells that were vibrated. The best of the brahmanas danced amidst the tumultuous vibration of Hari's names.

Text 292

jaya jaya jaya, nagara-kirtana,

jaya visvambhara-nrtya

vimsa-pada-gita, caitanya-carita,

jaya caitanayera bhrtya//CB, Madhya 23.292//

TRANSLATION

All glories to the sankirtana procession! All glories to the dancing of Visvambhara! All glories to the twenty verses that describe the characteristics of Lord Caitanya! All glories to the servants of Lord Caitanya!

COMMENTARY

The phrase vimsa-pada-gita refers to the twenty verses beginning nace visvambhara up to the verse ending majhe sobhe dvija-raje.

Text 293

yei-dike caya, visvambhara raya,

sei dik preme bhase

sri-krsna-caitanya, thakura nityananda,

gaya vrndavana-dase//CB, Madhya 23.293//

TRANSLATION

In whatever direction Lord Visvambhara glanced, everyone floated in the waves of ecstatic love. I, Vrndavana dasa Thakura, sing the glories of Sri Krsna Caitanya and Lord Nityananda.

Text 294

hena-maharange prati nagare nagara

kirtana karena sarva lokera isvara//CB, Madhya 23.294//

TRANSLATION

In this way the Lord of all joyfully performed kirtana in all the towns of Navadvipa.

Text 295

avicchinna hari-dhvani sarva-loke kare

brahmanda bhediya dhvani yaya vaikunthere//CB, Madhya 23.295//

TRANSLATION

The uninterrupted sound of everyone chanting the names of Hari penetrated the universe and entered Vaikuntha.

COMMENTARY

The sounds that enter the ears of conditioned souls are related to the domain within the fourteen worlds. Spiritual sound vibrations penetrate the fourteen material worlds, the Viraja, and Brahmaloka and, after entering ears within the universe, appear as the Ekayana-paddhati, or the process enjoined in the Pancaratras.

Text 296

suniya vaikuntha natha sri-gaura-sundara

ullase uthaye prabhu akasa-upara//CB, Madhya 23.296//

TRANSLATION

On hearing that vibration, Sri Gaurasundara, the Lord of Vaikuntha, jumped high in ecstasy.

Text 297

matta-simha jini' kata taranga prabhura

dekhite sabara harsa badaye pracura//CB, Madhya 23.297//

TRANSLATION

The waves of the Lord's ecstasy could overcome a maddened lion. On seeing that manifestation, everyone's happiness increased.

Text 298

ganga-tire tire patha ache nadiyaya

age sei pathe naci yaya gaura-raya//CB, Madhya 23.298//

TRANSLATION

Lord Gauranga first danced along the path on the bank of the Ganges in Nadia.

COMMENTARY

The location of the Ganges riverbed during the pastimes of Sri Gaurasundara has been understood by a few devotees of Yogapitha, Sridhama Mayapur. Even today the remnants of that riverbed can be seen. The Ganges used to flow from the northwest through this riverbed.

Mahaprabhu led the kirtana party along the path on the side of this riverbed.

Text 299

`apanara ghate' age bahu nrtya kari'

tabe `madhayera ghate' gela gaurahari//CB, Madhya 23.299//

TRANSLATION

After first dancing for a long time at His own ghata, Gaurahari proceeded to Madhai's ghata.

COMMENTARY

The Lord's own ghata was situated a little south of His house. Madhai's ghata was a short distance from there.

Text 300

`barakona-ghate', `nagariya-ghate' giya

`gangara nagara' diya gela `simuliya'//CB, Madhya 23.300//

TRANSLATION

After passing by Barakona-ghata and Nagariya-ghata, He went through Ganganagara to Simuliya.

COMMENTARY

Barakona-ghata was situated after Madhai's ghata. After that came a huge ghata for the town residents. After that came the village of Ganganagara. Some time ago Ganganagara was situated adjacent to the village of Bharuidanga. The ancient village of Simuliya was situated less than a mile from the northeast corner of Ganganagara. Since the Ganges presently flows within the “Chadi Ganga,” riverbank, which is also known as “Gudgude,” some parts of the Simuliya village have been swept away, and the area that has been swept away has at various times been called

Krsnanagara, Carakasthasali, Taranavasa, and Kadiyati. At present the goddess Simantini is situated under a pipal tree in the place known as Khalsepada. During the time of the Lord, the village of Simuliya was situated a few thousand cubits from here.

Text 301

laksa koti mahadipa catur-dike jvale

laksa koti loka catur-dike `hari' bale//CB, Madhya 23.301//

TRANSLATION

Millions of large torches burned in the four directions, and millions of people chanted the name of Hari in the four directions.

Text 302

candrera aloke ati apurva dekhite

diva-nisi eko keho nare niscayite//CB, Madhya 23.302//

TRANSLATION

The entire scene looked most wonderful in the moon rays. No one could tell whether it was day or night.

Text 303

sakala duyara sobha kare sumangale

rambha, purna-ghata, amrasara, dipa jvale//CB, Madhya 23.303//

TRANSLATION

At every doorstep there were auspicious items like bananas, clay pots filled with water, mango twigs, and ghee lamps.

Text 304

antarikse thaki' yata svarga-deva-gana

campaka, mallika-puspa kare varisana//CB, Madhya 23.304//

TRANSLATION

The demigods showered campaka and mallika flowers from the sky.

Text 305

puspa-vrsti haila navadvipa-vasumati

puspa-rupe jihvara se karila unnati//CB, Madhya 23.305//

TRANSLATION

The flowers that were showered on Navadvipa appeared like the tongue of mother earth.

Text 306

sukumara-padambuja prabhura janiya

jihva prakasila devi puspa-rupa hana//CB, Madhya 23.306//

TRANSLATION

Understanding that the Lord's lotus feet were most tender, the goddess extended her tongue in the form of those flowers.

COMMENTARY

The tongue of mother earth has been compared to flowers. The goddess of earth manifested her own tongue in the form of flowers. The roads were decorated with flowers so that the soft beautiful lotus feet of Gaurasundara could walk on them.

Text 307

age nace srivasa, advaita, haridasa

pache nace gauracandra sakala-prakasa//CB, Madhya 23.307//

TRANSLATION

Srivasa, Advaita, and Haridasa danced in front, while Gauracandra danced behind them with His associates.

Text 308

ye-nagare pravesa karaye gaura-raya

grha-vrtti parihari' sarva loka dhaya//CB, Madhya 23.308//

TRANSLATION

As soon as Gauranga entered a different neighborhood, everyone left their household duties and came running.

Text 309

dekhiya se candamukha jagata-jivana

dandavat haiya padaye sarva-jana//CB, Madhya 23.309//

TRANSLATION

On seeing the moonlike face of the Lord, who is the life and soul of the world, everyone fell to the ground to offer obeisances.

Text 310

nari-gana hulahuli diya bale `hari'

svami, putra, grha, vitta, sakala pasari'//CB, Madhya 23.310//

TRANSLATION

The ladies forgot their husbands, children, homes, and wealth and made auspicious sounds and chanted the name of Hari.

Text 311

arbuda arbuda nagariya nadiyara

krsna-rase-unmada haila sabakara//CB, Madhya 23.311//

TRANSLATION

Millions and millions of Nadia residents all became intoxicated in the ecstasy of Krsna consciousness.

Text 312

keha nace, keha gaya, keha bale `hari'

keha gadagadi' yaya apana' pasari'//CB, Madhya 23.312//

TRANSLATION

Some danced, some sang, and some chanted the name of Hari, while some forgot themselves and rolled on the ground.

Text 313

keha keha nana-mata vadya va'ya mukhe

keha ka'ro kandhe uthe parananda-sukhe//CB, Madhya 23.313//

TRANSLATION

Some made noises like various musical instruments with their mouths, and some climbed on other's shoulders in ecstasy.

Text 314

keha ka'ro carana dhariya padi' kande

keha ka'ro carana apana kese bandhe//CB, Madhya 23.314//

TRANSLATION

Some grabbed other's feet and cried, and some tied other's feet with their hair.

Text 315

keha dandavat haya kaharo carane

keha kolakuli va karaye ka'ro sane//CB, Madhya 23.315//

TRANSLATION

Some offered obeisances at the feet of others, and some embraced others.

Text 316

keha bale,—“muni ei nimai pandita

jagata uddhara lagi' hainu vidita”//CB, Madhya 23.316//

TRANSLATION

Someone said, “I am Nimai Pandita. I have advented to deliver the world.”

Text 317

keha bale,—“ami svetadvipera vaisnava”

keha bale,—“ami vaikunthera parisada”//CB, Madhya 23.317//

TRANSLATION

Someone else said, “I am a Vaisnava from Svetadvipa.” Another person said, “I am an associate of the Lord from Vaikuntha.”

Text 318

keha bale,—“ebe kaji beta gela kothala

gali paile aji curna karon matha”//CB, Madhya 23.318//

TRANSLATION

Someone said, “Where is the Kazi now? If I catch him, I'll smash his head.”

Text 319

pasandi dharite keha rada diya yaya//CB, Madhya 23.319//

TRANSLATION

“dhara dhara ei papa-pasandi palaya”

COMMENTARY

Some ran to catch the atheists, exclaiming, “Catch him, there goes a sinful atheist running away.”

Text 320

vrksera upare giya keha keha cade

sukhe punah punah giya lapha diya pade//CB, Madhya 23.320//

TRANSLATION

In their happiness, some people repeatedly climbed up a tree and jumped to the ground.

Text 321

pasandire krodha kari' keha bhange dala

keha bale,—“ei muni pasandira kala”//CB, Madhya 23.321//

TRANSLATION

Expressing their anger, some broke tree branches, and some said, “I am death personified for the atheists.”

Text 322

alaukika sabda keha ucca kari' bale

yamaraja bandhiya anite keha cale//CB, Madhya 23.322//

TRANSLATION

Someone made some loud unnatural sounds, and someone went to arrest Yamaraja and bring him there.

Texts 323-324

seikhane thaki' bale,—“are yamaduta!

bala giya yatha ache tora surya-suta

vaikuntha-nayaka avatari' saci-ghare

apani kirtana kare nagare nagare//CB, Madhya 23.323-324//

TRANSLATION

Standing there, he said, “O Yamadutas, go and inform your master, the son of Surya, that the Lord of Vaikuntha has incarnated in the house of Saci, and He is personally performing kirtana throughout the city of Navadvipa.

Text 325

ye nama-prabhave tora dharmaraja yama

ye name tarila ajamila vipradhama//CB, Madhya 23.325//

TRANSLATION

“By the influence of the holy names, Yama became renowned as Dharmaraja, the authority on religious principles. By the influence of the holy names, the fallen brahmana Ajamila was delivered.

COMMENTARY

Simply by the influence of the name of Hari, Yamaraja was designated “Dharmaraja.” Simply by the influence of namabhasa, the fallen brahmana Ajamila was delivered from the hands of Yamaraja. In other words, Yamaraja released Ajamila because he engaged in namabhasa.

Text 326

hena nama sarva mukhe prabhu bolaila

uccarane sakti nahi se tahasunila//CB, Madhya 23.326//

TRANSLATION

“The Lord is now inducing everyone to chant those holy names, and those who are unable to chant are hearing those names.

Text 327

prani-matra kare yadi kare adhikara

mora dosa nahi tabe kariba samhara//CB, Madhya 23.327//

TRANSLATION

“So if Yama attempts to display his authority by punishing any living

entities, then I cannot be blamed when I destroy him.

Text 328

jhata kaha giya yatha ache citragupta

papira likhana saba jhata kara' lupta//CB, Madhya 23.328//

TRANSLATION

“Go quickly and inform Citragupta that he should immediately destroy the records of the sinners.

COMMENTARY

There are fourteen Yamas. Citragupta is one of them. He is entrusted with the duty of recording the sinful and pious activities of the human beings. Someone intoxicated by chanting the Lord's names is saying that whatever Citragupta Yama has recorded about the sinful human beings should now, by the influence of chanting the holy names, be wiped clean.

Text 329

ye nama-prabhave tirtha-raja varanasi

yaha gaya suddha-sattva svetadvipa-vasi//CB, Madhya 23.329//

TRANSLATION

“By the influence of these names, Varanasi has become celebrated as the king of holy places. The transcendentally situated residents of Svetadvipa chant these holy names.

COMMENTARY

The five-headed Mahadeva resides in Varanasi and chants the holy names of the Lord, therefore Varanasi is a primary tirtha, or a primary place of learning. The transcendentally situated associates of the Supreme Lord residing in Svetadvipa remain free from the three modes of material nature by singing the glories of the holy names.

Text 330

sarva-vandya mahesvara ye nama-prabhave

hena nama sarva-loke sune, bale ebe//CB, Madhya 23.330//

TRANSLATION

"Mahesvara has become worshipable by all by the influence of these names. Now everyone is hearing and chanting these holy names.

COMMENTARY

Mahadeva is worshipable by all the demigods. Demigods and human beings chant the holy names after hearing them from Mahadeva. The Visnusvami-sampradaya, which comes from Rudra, its original founder, was inaugurated two hundred years before the advent of Christ in the province of Madura. In that line appeared Laksmidhara, the author of Nama-kaumudi, and his brother, Sridhara Svamipada, whose compositions are based on suddhadvaita philosophy. Both describe the glories of the holy names in their writings. Sri Sanatana Gosvami Prabhu has glorified the book Sri Nama-kaumudi. The descendants of Premakara and other [According to Sundarananda Vidyavinoda in Acintya-bhedabheda-vada, page 105, Laksmana Bhatta, the father of Vallabhacarya, was the disciple of Premakara Muni.] family gurus of Vallabhacarya did not realize the inconceivable glories of the holy names.

Text 331

hena nama lao, chada' sarva apakara

bhaja visvambhara, nahe karimu samhara"//CB, Madhya 23.331//

TRANSLATION

"Chant these holy names, give up all wicked activities, and worship Visvambhara, otherwise I will destroy you."

COMMENTARY

Simply by giving up the desire for engaging in any type of harmful activity, one develops a propensity for chanting the Lord's names. As maintainer of the entire world, Visvambhara Gaurasundara has maintained the entire world by distributing the holy names. Sri Gaurasundara and His intimate servant Dharmaraja are eager to completely destroy the sinful conceptions of those who are opposed to chanting the holy names.

Text 332

ara jana saba dise rada diya yaya//CB, Madhya 23.332//

TRANSLATION

“dhara dhara kotha kaji bhandiya palaya

COMMENTARY

Some people ran around in all directions, calling, “Catch the Kazi! He has tricked us and escaped somewhere!

The word bhandiya means “deceitfully.”

Text 333

krsnera kirtana ye ye papi nahi mane'

kotha gela se-sakala pasandi ekhane”//CB, Madhya 23.333//

TRANSLATION

“Now where are those sinful atheists who did not accept the chanting of Krsna's names?

COMMENTARY

When sinful people's aversion to the Supreme Lord becomes prominent, they are unwilling to accept the remedy of krsna-kirtana. Since people opposed to kirtana equate the subordinate demigods with the Supreme Lord, they are called pasandis. It is the nature of pasandis to count the names of the subordinate demigods as equal to krsna-kirtana.

The names of Krsna are spiritual names, while the names of the

demigods are mundane. There is a difference between the names of the demigods and the demigods themselves. Therefore the endeavor to equate Krsna's name with the demigods' names, which are separate from Krsna's names, is one of the ten offenses in chanting the holy names.

Text 334

matite kilaya keha `pasandi' baliya

`hari' bali' bule punah hunkara kariya//CB, Madhya 23.334//

TRANSLATION

Some of them punched the ground while calling out the name of some atheist, then they roared loudly and wandered about chanting the name of Hari.

Text 335

ei mata krsnera unmade sarva-ksana

kiba bale, kiba kare, nahika smarana//CB, Madhya 23.335//

TRANSLATION

In this way, being always maddened with the ecstasy of Krsna consciousness, they did not remember what they said or what they did.

Text 336

nagariya sakalera unmada dekhiya

maraye pasandi saba jvaliya pudiya//CB, Madhya 23.336//

TRANSLATION

As the atheists saw the maddened condition of the townspeople, they burned with envy.

COMMENTARY

The atheists who maintained the mentality of opposing the process of worshiping and chanting the holy names always burned with envy and invoked one of the ten types of death. To extinguish the fire in their bodies, they enviously become hostile to the devotees.

Text 337

sakala pasandi meli' gane mane mane//CB, Madhya 23.337//

TRANSLATION

“gosani karena kajiaise ekhane

COMMENTARY

The atheists all simultaneously desired, “If the Lord is willing, let the Kazi come now.

Text 338

kotha yaya ranga dhanga, kotha yaya daka

kotha yaya nata gita, kotha yaya janka//CB, Madhya 23.338//

TRANSLATION

“Then what will happen to all this pomp and fun, what will happen to the loud screaming, what will happen to the dancing and singing, and what will happen to their big show?

Text 339

kotha yaya kala-ponta, ghata-amrasara

e sakala vacanera sodhi tabe dhara//CB, Madhya 23.339//

TRANSLATION

“Then what will happen to their banana trees, waterpots, and mango leaves? Then they will receive a suitable reward for their threats.

Text 340

yata dekha mahatapa deuti sakala

yata dekha hera saba bhavaka-mandala//CB, Madhya 23.340//

TRANSLATION

“The Kazi will see all these big torches, and he will see all these sentimental devotees.

COMMENTARY

The word deuti means “lamp.”

Text 341

gandagola suniya aise kaji yabe

sabara gangaya jhanpa dekhibana tabe”//CB, Madhya 23.341//

TRANSLATION

“The Kazi will also hear the great commotion, and then we will see all the devotees jump into the Ganges.”

Text 342

keha bale,—“muni tabe nikate thakiya

nagariya-saba dena galaya bandhiya”//CB, Madhya 23.342//

TRANSLATION

Someone else said, “Then I will stay around and bind all those fellows by the neck and turn them in.”

Text 343

keha bale,—“cala yai kajire kahite”

keha bale,—“yukti nahe emana karite”//CB, Madhya 23.343//

TRANSLATION

Another said, “Let us go and inform the Kazi.” Someone else said, “That is not very reasonable.”

Text 344

keha bale,—“bhai saba, eka yukti ache

sabe rada diya yai bhavakera kache//CB, Madhya 23.344//

TRANSLATION

Someone said, “O brothers, I have an idea. Let us quickly approach those sentimental devotees.

Text 345

`aise kariya kaji' vacana tolai

tabe eka jana o na rahiba tara thani”//CB, Madhya 23.345//

TRANSLATION

“We will tell them, `The Kazi is coming.' Then not even a single person will remain here.”

Text 346

ei mata pasandiapana' khaya mane

caitanyera gana matta sri-hari-kirtane//CB, Madhya 23.346//

TRANSLATION

In this way the atheists conspired among themselves, while Lord Caitanya's associates became maddened by chanting the glories of Lord Hari.

Text 347

sabara angete sobhe sri-candana-mala

anande gayena `krsna' sabe hai' bhola//CB, Madhya 23.347//

TRANSLATION

They were all decorated with sandalwood pulp and flower garlands. In ecstasy, they all chanted the name of Krsna.

Text 348

nadiyara ekante nagara `simuliya'

nacite nacite prabhu uttarila giya//CB, Madhya 23.348//

TRANSLATION

As the Lord danced down the road, He came to the village of Simuliya, which was situated on the outskirts of Nadia.

COMMENTARY

The village of Simuliya, situated less than a mile northeast of Ganganagara, was located on the outskirts of Nadia.

Text 349

ananta arbuda mukhe hari-dhvani suni'

hunkara kariya nace dvija-kula-mani//CB, Madhya 23.349//

TRANSLATION

Unlimited millions of people chanted the name of Hari, as the crest jewel of the brahmanas danced and roared loudly.

Text 350

se kamala-nayane va kata ache jala

kateka va dhara vahe parama nirmala//CB, Madhya 23.350//

TRANSLATION

Who knows how much pure water in how many streams flowed from the lotus eyes of the Lord?

Text 351

kampa-bhave uthe pade antariksa haite

kande nityananda prabhu na pare dharite//CB, Madhya 23.351//

TRANSLATION

Shivering in ecstasy, the Lord jumped high in the air and then fell down. Nityananda lamented because He could not support the Lord.

Text 352

sese va ye haya murccha ananda-sahita

prahareko dhatu nahi, sabe camakita//CB, Madhya 23.352//

TRANSLATION

Eventually the Lord fell unconscious in ecstasy, and everyone became shocked when His body showed no signs of life for three hours.

Text 353

ei mata apurva dekhiya sarva jana

sabei balena,—“e purusa—narayana”//CB, Madhya 23.353//

TRANSLATION

On seeing such wonderful characteristics, they all concluded, “This personality must be Lord Narayana.”

Text 354

keha bale,—“narada, prahlada, suka yena”

keha bale,—“ye-se hau, manusya nahena”//CB, Madhya 23.354//

TRANSLATION

Some people said, “He is like Narada, Prahlada, or Sukadeva.” Others said, “Whoever He may be, He is certainly not an ordinary human.”

Text 355

ei mata bale, yena ya'ra anubhava

atyanta tarkika bale,—“parama vaisnava”//CB, Madhya 23.355//

TRANSLATION

People spoke in this way according to their realization. The staunch logicians said, “He is a great Vaisnava.”

Text 356

bahya nahi prabhura parama-bhakti-rase

bahu tuli' `hari-bola hari-bola' ghose//CB, Madhya 23.356//

TRANSLATION

The Lord was devoid of external consciousness in the topmost mellows of devotional service as He raised His arms and chanted, “Hari bol! Hari bol!”

Text 357

sri-mukhera vacana suniya ekebare

sarva loke `hari hari' bale uccaihsvare//CB, Madhya 23.357//

TRANSLATION

Simply by hearing once from the lotus mouth of the Lord, everyone loudly chanted, “Hari! Hari!”

Text 358

gauranga-sundara yaya ye-dige naciya

sei dige sarva loka calaye dhaiya//CB, Madhya 23.358//

TRANSLATION

Everyone followed behind Gaurasundara in whichever direction He danced.

Text 359

kajira badira patha dharilathakura

vadya-kolahala kajisunaye prachura//CB, Madhya 23.359//

TRANSLATION

As the Lord approached the Kazi's house, the Kazi heard the loud

vibration of the musical instruments.

COMMENTARY

There is a road from the village of Simuliya to the present day Vamana-pukura, where the original house of Kazi was situated, and is situated even now.

Text 360

kaji bale,—“suna' bhai, ki gita-vadana!

kiba ka'ra vibha, kiba bhutera kirtana//CB, Madhya 23.360//

TRANSLATION

The Kazi said, “Listen, brothers, what is that singing and music? Is it someone's marriage, or is it the kirtana of some ghostly beings?

Text 361

mora bola langhiya ke kare hinduyani

jhata jani' ao, tabe caliba apani”//CB, Madhya 23.361//

TRANSLATION

“Go quickly and see who is transgressing my order by following the Hindu rituals, then I will go myself.”

COMMENTARY

On hearing the sound of Sri Gaurasundara's kirtana party, the Kazi sent some people to investigate. He thought that the sound was coming from a marriage party or some joyful party. He said, “I have issued an order to stop the Hindu's kirtana. If anyone has transgressed my order and engaged in the Hindu's kirtana, then as soon as I receive such news I will go myself to stop it.”

Text 362

kajira adese tabe anucara dhaya

sanghatta dekhiya apanara sastra gaya//CB, Madhya 23.362//

TRANSLATION

The Kazi's servants ran off after receiving his order. When they saw the huge gathering, they remembered their scriptures.

Text 363

ananta arbuda loke bale,—“kaji mara”

dare palaila tabe kajira kinkara//CB, Madhya 23.363//

TRANSLATION

Unlimited millions of people were shouting, “Kill the Kazi!” Hearing this, the Kazi's servants ran away in fear.

Text 364

rada diya kajire kahila jhata giya//CB, Madhya 23.364//

TRANSLATION

“ki kara' calaha jhata yai palaiya

COMMENTARY

They ran quickly and told the Kazi, “What can you do? Let us quickly run away!

Text 365

koti koti loka sange nimai-acarya

sajiya aise aji kiba kare karya//CB, Madhya 23.365//

TRANSLATION

“Millions and millions of people are coming this way with Nimai Acarya. They are fully prepared. Who knows what they will do today.

Text 366

lakhe lakhe mahatapa dipa saba jvale

laksa koti loka meli' hinduyani bale//CB, Madhya 23.366//

TRANSLATION

“Millions of people are chanting the names of the Hindu Gods while carrying hundreds of thousands of large burning torches.

Text 367

duyare duyare kala-ghata-amrasara

puspa-maya patha saba dekhi nadiyara//CB, Madhya 23.367//

TRANSLATION

“We saw bananas, waterpots, and mango leaves at every doorstep, and the streets of Nadia were covered with flowers.

Text 368

na jani kateka khai kadi phula pade

bajana sunite dui sravana upade//CB, Madhya 23.368//

TRANSLATION

“We could not even imagine how much puffed rice and kadi (small conchshells) were being showered. Our ears were almost shattered from

the sound of the musical instruments.

Text 369

hena mata nadiyara nagare nagare

raja asite o keha emana na kare//CB, Madhya 23.369//

TRANSLATION

“There is not such an arrangement in the villages of Nadia even when the king comes.

Text 370

saba bhavakera bada nimai pandita

sabe cale, se naciya yaya yei bhita//CB, Madhya 23.370//

TRANSLATION

“Nimai Pandita is the leader of those sentimental devotees. In whatever direction He dances, everyone follows.

Text 371

ye sakala nagariya marila amara

`aji kaji mara' bali' aise tahara//CB, Madhya 23.371//

TRANSLATION

“The same townspeople that we once beat are shouting, `Today we will kill the Kazi.'

Text 372

eko ye hunkara kare nimai-acarya

sei se hindura bhuta, e tahara karya!”//CB, Madhya 23.372//

TRANSLATION

“This Nimai Acarya is making all this propaganda. This Hindu prophet is doing all this!”

Text 373

keha bale,—“e vamana eta kande kena!

vamanera dui cakse nadi vahe yena”//CB, Madhya 23.373//

TRANSLATION

One of them said, “I can't understand why this brahmana cries so much! It appears as if a river is flowing from His two eyes.”

Text 374

keha bale,—“vamanera ke ache kothaya!

sei duhkhe kande, hena bujhi ye sadaya”//CB, Madhya 23.374//

TRANSLATION

Another said, “I think this brahmana must be missing someone, therefore He always cries in distress.”

Text 375

keha bale,—“vamana dekhite lage bhaya

gilite aise yena dekhi kampa haya”//CB, Madhya 23.375//

TRANSLATION

Someone else said, “This brahmana looks frightening. I tremble on seeing His form that appears ready to devour everything.”

Text 376

kaji bale,—“hena bujhi nimai pandita

viha karibare va calila kona bhita//CB, Madhya 23.376//

TRANSLATION

The Kazi said, “I think Nimai Pandita is going somewhere to get married.

COMMENTARY

The word viha means “marriage.”

Text 377

eba nahe, more langhi' hinduyani kare

tabe jati nimu aji sabara nagare”//CB, Madhya 23.377//

TRANSLATION

“If they have transgressed my order by engaging in Hindu rituals, I will take away the caste of everyone in town.”

Text 378

ei-mata yukti kaji kare sarva-gane

mahavadya-kolahala suni tata-ksane//CB, Madhya 23.378//

TRANSLATION

As the Kazi was planning in this way, he suddenly heard the tumultuous sound of the kirtana.

Text 379

sarva-loka-cudamani prabhu visvambhara

aila naciya yatha kajira nagara//CB, Madhya 23.379//

TRANSLATION

Lord Visvambhara, the crest jewel of all, came dancing within the Kazi's neighborhood.

Text 380

koti koti hari-dhvani maha-kolahala

svarga, martya, pataladi purila sakala//CB, Madhya 23.380//

TRANSLATION

The tumultuous sound of millions of people chanting the names of Hari permeated the entire atmosphere including Svarga, Martya, and Patalalokas.

Text 381

suniya kampita kaji gana-saha dhaya

sarpa-bhaye yena bheka indura palaya//CB, Madhya 23.381//

TRANSLATION

On hearing that sound, the Kazi trembled and ran away with his servants like a frog or a mouse runs away in fear of a snake.

Text 382

purila sakala sthana visvambhara-gane

bhaye palaite keha dig nahi jane//CB, Madhya 23.382//

TRANSLATION

Yet in their fear they didn't know which way to run, because the entire area was filled with Visvambhara's associates.

Text 383

mathara pheliya paga keha sei mele

alaksite nacaye, antare prana hale//CB, Madhya 23.383//

TRANSLATION

Some of them took off their turbans and joined the kirtana. As they danced incognito, they trembled in fear.

Text 384

ya'ra dadi ache, sei hana adhomukha

laje matha nahi tole, dare hale buka//CB, Madhya 23.384//

TRANSLATION

Those who had beards hung their heads down. They were too embarrassed to raise their heads, and their hearts trembled in fear.

Text 385

ananta arbuda loka keba ka're cine

apanara deha-matra keha nahi jane//CB, Madhya 23.385//

TRANSLATION

None of the unlimited millions of people could recognize any of them. Those people were not even conscious of their own bodies.

Text 386

sabei nacena, sabe gayena kautuke

brahmanda puriya `hari' bale sarva-loke//CB, Madhya 23.386//

TRANSLATION

Everyone danced and sang in ecstasy. Their chanting of Hari's names filled the entire universe.

Text 387

asiya kajira dvare prabhu visvambhara

krodhavese hunkara karaye bahutara//CB, Madhya 23.387//

TRANSLATION

When Lord Visvambhara came to the Kazi's house, He roared loudly in anger.

Text 388

krodhe bale prabhu—“are kaji beta kotha

jhata ana' dhariya katiya phela matha//CB, Madhya 23.388//

TRANSLATION

In that angry state, the Lord said, “Where is that fellow Kazi? Bring him here quickly, and I'll cut off his head.

Text 389

niryavana karonaji sakala bhuvana

purve yena vadha kailun se kalayavana//CB, Madhya 23.389//

TRANSLATION

“Today I will rid the entire world of Yavanas, just as I previously killed Kalayavana.

Text 390

prana lana kotha kaji gela diya dvara”

`ghara bhanga, bhanga', prabhu bale bara bara//CB, Madhya 23.390//

TRANSLATION

“Where can the Kazi go to save his life?” The Lord then repeatedly ordered, “Break his house! Break his house!”

Text 391

sarva-bhuta antaryamisri-saci-nandana

ajna langhibeka hena ache kon jana//CB, Madhya 23.391//

TRANSLATION

The son of Saci is the Supersoul in the heart of all living entities. Who is capable of transgressing His order?

Text 392

mahamatta sarva loka caitanyera rase

ghare uthilena sabe prabhura adese//CB, Madhya 23.392//

TRANSLATION

Everyone was greatly intoxicated with ecstatic love for Lord Caitanya. On His order, they entered the house.

Text 393

keha ghara bhange, keha bhangena duyara

keha lathi mare, keha karaye hunkara//CB, Madhya 23.393//

TRANSLATION

Some tore apart the rooms, some broke down the doors, some kicked the house, and some roared loudly.

Text 394

amra-panasera dala bhangi' keha phele

keha kadalira vana bhangi' `hari' bale//CB, Madhya 23.394//

TRANSLATION

Some broke the branches of the mango and jackfruit trees, and some uprooted the banana trees while chanting the name of Hari.

Text 395

puspera udyane laksa laksa loka giyau

padiya phele saba hunkara kariya//CB, Madhya 23.395//

TRANSLATION

Hundreds of thousands of people entered the flower garden and uprooted all the plants while roaring loudly.

Text 396

puspera sahita dala chindiya chindiya

`hari' bali' nace saba sruti-mule diya//CB, Madhya 23.396//

TRANSLATION

They tore the flowers with their stems from the uprooted plants and tucked them behind their ears while chanting the name of Hari.

Text 397

ekati kariya patra sarva loke nite

kichu na rahila ara kajira badite//CB, Madhya 23.397//

TRANSLATION

Even if everyone there took just one leaf each, there would not have been any left in the Kazi's house.

Text 398

bhangilena yata saba bahirera ghara

prabhu bale,—“agni deha' badira bhitara//CB, Madhya 23.398//

TRANSLATION

When the outside of the Kazi's house was broken, the Lord ordered, “Burn the inside of the house.”

Text 399

pudiya maruka saba-ganera sahite

sarva badi vedi' agni deha' cari-bhite//CB, Madhya 23.399//

TRANSLATION

“Let the Kazi burn to death along with his associates. Surround the house and set it on fire from all sides.

Text 400

dekhon more ki kare uhara nara-pati

dekhonaji kon jane kare avyahati//CB, Madhya 23.400//

TRANSLATION

“Let Me see what his king can do to Me. Let Me see who saves the Kazi today.

Text 401

yama, kala, mrtyu—mora sevakera dasa

mora drsti-pate haya sabara prakasa//CB, Madhya 23.401//

TRANSLATION

“Yamaraja, Time, and Death are the servants of My servants. Everything is manifested simply by My glance.

Texts 402-404

sankirtana-arambhe mohara avatara

kirtana-virodhi papi karimu samhara

sarva pataki o yadi karaye kirtana

avasya tahare muni karimu smarana

tapasvi, sannyasi, jnani, yogi ye-ye-jana

samharimu yadi saba na kare kirtana//CB, Madhya 23.402-404//

TRANSLATION

“I have incarnated to inaugurate the sankirtana movement. I will destroy

those sinners who are inimical to kirtana. If even the most sinful person chants the holy names, I will certainly remember him. But if even ascetics, sannyasis, jnanis, and yogis do not engage in kirtana, I will destroy them.

COMMENTARY

Mahaprabhu, the inaugurator of the sankirtana movement, said He would annihilate meditators attached to solitary places and averse to kirtana. If any sinful living entity engages in kirtana, then the Supreme Lord will certainly remember him. Although sannyasis detached from material enjoyment, engaged in austerities, and opposed to kirtana; jnanis desirous of liberation; and yogis desirous of attaining the association of the Lord are accepted by ordinary people as pious saintly persons, if they do not engage in loudly chanting the holy names of the Lord, Mahaprabhu is prepared to destroy even them. In his commentary on the Seventh Canto of Srimad Bhagavatam, Sri Jiva Gosvami Prabhu has written: yadyapy anya bhaktih kalau kartavya, tada kirtanakhya-bhakti-samyogenaiva kartavya—"Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names." By neglecting kirtana, there cannot be any devotional service.

In the world in which we presently live there is no glorification of topics related to Hari, that is why Visvambhara, the benefactor of all living entities, has instructed us to engage in all types of service to the Supreme Lord accompanied by hari-kirtana. While chanting the holy names, any activity other than the service of the transcendental names is simply the result of aversion to the Supreme Lord. There is no possibility of attaining devotional service by such activities. All processes for attaining the goal of life that are aimed at extraneous desires, karma, or jnana can never be called "unalloyed devotional service." Any topics of spiritual cultivation that do not oppose the devotional service known as kirtana should be regarded as accessories to kirtana.

Text 405

agni deha' ghare saba na kariha bhaya

aji saba yavanera karimu pralaya”//CB, Madhya 23.405//

TRANSLATION

“Do not be afraid. Go and set the house on fire. Today I will annihilate all the Yavanas.”

Text 406

dekhiya prabhura krodha sarva bhakta-gana

galaya bandhiya vastra padila takhana//CB, Madhya 23.406//

TRANSLATION

On seeing the Lord's anger, all the devotees wrapped cloth around their necks and fell at His feet.

Text 407

urdhva-bahu kariya sakala bhakta-gana

prabhura carane dhari' kare nivedana//CB, Madhya 23.407//

TRANSLATION

After raising their arms, the devotees grasped the Lord's feet and appealed to Him as follows.

Text 408

“tomara pradhana amsa prabhu sankarsana

tanhara akale krodha na haya kakhana//CB, Madhya 23.408//

TRANSLATION

“Lord Sankarsana is Your plenary portion. He never gets angry at an improper time.

Text 409

ye-kale haibe sarva srstira samhara

sankarsana krodhe hana rudra-avatara//CB, Madhya 23.409//

TRANSLATION

“When it is time for the creation to be destroyed, Sankarsana becomes angry and assumes the form of Rudra.

Text 410

ye rudra sakala srsti ksaneke samhare

sese tinho asi' mile tomara sarire//CB, Madhya 23.410//

TRANSLATION

“The same Rudra that annihilates the creation within a moment finally merges in Your body.

Text 411

amsamsera krodhe yanra sakala samhare

se tumi karile krodha kon jane tare//CB, Madhya 23.411//

TRANSLATION

When by the anger of the portion of Your plenary portion everything is destroyed, who can possibly escape Your anger?

Text 412

`akrodha paramananda tumi' vede gaya

veda-vakya prabhu ghucaite na yuyaya//CB, Madhya 23.412//

TRANSLATION

“O Lord, it is not proper to neglect the statements of the Vedas, which declare, `You are free from anger and eternally blissful.'

Text 413

brahmadi o tomara krodhera nahe patra

srsti-sthiti-pralaya tomara lila-matra//CB, Madhya 23.413//

TRANSLATION

“Even personalities like Brahma are not competent recipients for Your anger. Creation, maintenance, and annihilation are simply Your pastimes.

Text 414

karila to kajira aneka apamana

ara yadi ghate tabe samhariha prana”//CB, Madhya 23.414//

TRANSLATION

“You have adequately insulted the Kazi. If he opposes the kirtana again, then You can kill him.”

Text 415

“jaya visvambhara maharaja rajesvara

jaya sarva loka-natha sri-gaura-sundara//CB, Madhya 23.415//

TRANSLATION

They further prayed, “All glories to Visvambhara Maharaja, the controller of all controllers! All glories to Sri Gaurasundara, the Lord of all

universes!

Text 416

jaya jaya ananta-sayana rama-kanta”

bahu tuli' stuti kare sakala mahanta//CB, Madhya 23.416//

TRANSLATION

“All glories to the Lord who lies on the bed of Ananta and who is the beloved Lord of Laksmi, the goddess of fortune.” In this way, all the devotees raised their arms and offered prayers.

Text 417

hase mahaprabhu sarva-dasera vacane

`hari' bali' nrtya-rase calila takhane//CB, Madhya 23.417//

TRANSLATION

As Mahaprabhu listened to the prayers of His servants, He smiled. He then chanted the name of Hari and relished the ecstasy of dancing as He departed from that place.

Text 418

kajire kariya danda sarva-loka-raya

sankirtana-rase sarva-gane naci' yaya//CB, Madhya 23.418//

TRANSLATION

After punishing the Kazi, the Lord of all danced along with His associates in the ecstasy of sankirtana.

Text 419

mrdanga mandira baje sankha karatala

`rama krsna jaya-dhvani govinda gopala'//CB, Madhya 23.419//

TRANSLATION

The devotees blew conchshells and played mrdangas, whompers, and karatalas as they chanted, “Jaya Rama, Krsna, Govinda, Gopala!”

Text 420

kajira bhangiya ghara sarva-nagariya

mahanande `hari' bali' yayena naciya//CB, Madhya 23.420//

TRANSLATION

After breaking the Kazi's house, all the residents of Navadvipa chanted the name of Hari and danced down the road in ecstasy.

Text 421

pasandira haila parama citta-bhanga

pasandi visada bhave, vaisnavera ranga//CB, Madhya 23.421//

TRANSLATION

The atheists' hearts were broken, and they became full of lamentation because of the devotees' jubilation.

Text 422

“jaya krsna mukunda murari vanamali”

gaya saba nagariya diya hate tali//CB, Madhya 23.422//

TRANSLATION

The residents of Navadvipa clapped their hands and sang, “Jaya Krsna, Mukunda, Murari, Vanamali!”

Text 423

jaya-kolahala prati-nagare nagare

bhasaye sakala loka ananda-sagare//CB, Madhya 23.423//

TRANSLATION

As the auspicious vibration filled the entire city, everyone floated in an ocean of bliss.

Text 424

keba kon dige nace, keba gaya, va'ya

hena nahi jani keba kon dige dhaya//CB, Madhya 23.424//

TRANSLATION

No one could tell who was dancing in which direction, who was singing, who was playing a musical instrument, or who was running in which direction.

Text 425

age nrtya kariya calaye bhakta-gana

sese cale mahaprabhu sri-saci-nandana//CB, Madhya 23.425//

TRANSLATION

The devotees danced in the front, and Mahaprabhu, the son of Saci, danced behind.

Text 426

kirtaniyabrahma, siva, ananta apani

nrtya kare prabhu vaisnavera cudamani//CB, Madhya 23.426//

TRANSLATION

Brahma, Siva, and Ananta Himself chanted as the Lord, who is the crest jewel of all Vaisnavas, danced.

Text 427

ihate sandeha kichu na kariha mane

sei prabhu kahiyache krpaya apane//CB, Madhya 23.427//

TRANSLATION

The Lord has mercifully instructed everyone to not have any doubts about these pastimes.

Text 428

ananta arbuda loka sange visvambhara

pravesa karilasankha-vanik-nagara//CB, Madhya 23.428//

TRANSLATION

Visvambhara, accompanied by innumerable millions of people, then entered the village of conchshell merchants.

COMMENTARY

After suppressing the Kazi's opposition to sankirtana, Lord Sri Gaurasundara led the kirtana party to the nearby village of conchshell merchants.

Text 429

sankha-vanikera pure uthila ananda

`hari' bali' bajaya mrdanga, ghanta, sankha//CB, Madhya 23.429//

TRANSLATION

The village of conchshell merchants became filled with happinesss as they chanted the names of Hari, blew conchshells, played mrdangas, and rang bells.

Text 430

puspa-maya pathe naci' cale visvambhara

catur-dike jvale dipa parama sundara//CB, Madhya 23.430//

TRANSLATION

The road that Visvambhara danced along was covered with flowers, and most attractive torches burned in the four directions.

Text 431

se candrera sobha kiba kahibare pari

yahate kirtana kare gauranga sri-hari//CB, Madhya 23.431//

TRANSLATION

I am unable to describe the beauty of the moon, under the illumination of which Lord Gaurahari performed His kirtana.

Text 432

prati-dvare purna-kumbha rambha amrasara

nari-gane `hari' bali' deya jayakara//CB, Madhya 23.432//

TRANSLATION

There were filled waterpots, bananas, and mango leaves at every doorstep. The ladies made auspicious sounds and chanted the names of Hari.

Text 433

ei mata sakala nagare sobha kare

ailathakura tantuvayera nagare//CB, Madhya 23.433//

TRANSLATION

After gracing the entire village in this way, the Lord went to the village of weavers.

COMMENTARY

From the village of conchshell merchants, the Lord went to the village of weavers. The village of weavers is still present today.

Text 434

uthila mangala-dhvani jaya-kolahala

tantuvaya-saba haila anande vihvala//CB, Madhya 23.434//

TRANSLATION

As the tumultuous vibration of auspicious sounds arose, the weavers became overwhelmed in ecstasy.

Text 435

nace saba nagariya diya karatali//CB, Madhya 23.435//

TRANSLATION

“hari bala mukunda gopala vanamali”

COMMENTARY

All the residents of Navadvipa clapped their hands as they danced and chanted, “Hari Bol! Mukunda, Gopala, Vanamali!”

Text 436

sarva-mukhe `hari' nama suni' prabhu hase

naciya calila prabhu sridharera vase//CB, Madhya 23.436//

TRANSLATION

The Lord smiled as He heard the name of Hari emanate from everyone's mouth. The Lord then danced down the road to the residence of Sridhara.

COMMENTARY

From the village of the weavers, Sri Gaurasundara went to Sridhara's courtyard.

Text 437

bhanga eka ghara matra sridharera vasa

uttarila giya prabhu tanhara avasa//CB, Madhya 23.437//

TRANSLATION

The Lord then entered Sridhara's house, which consisted of one broken room.

Text 438

sabe eka lauha-patra achaye duyare

kata thani tali, tahaha core o na hare//CB, Madhya 23.438//

TRANSLATION

At Sridhara's doorway he had one iron waterpot that had been repaired a number of times. Even a thief would not steal it.

Text 439

nrtya kare mahaprabhu sridhara-angane

jala-purna patra prabhu dekhila apane//CB, Madhya 23.439//

TRANSLATION

As Mahaprabhu danced in Sridhara's courtyard, He saw that pot of water.

Texts 440-442

bhakta-prema bujhaite sri-saci-nandana

lauha-patra tuli' lailena tata-ksana

jala piye mahaprabhu sukhe apanara

ka'ra sakti ache taha `naya' karibara

`marilun marilun' bali' dakaye sridhara

“more samharite se aila mora ghara” //CB, Madhya 23.440-442//

TRANSLATION

To display His love for His devotees, Sri Sacinandana suddenly picked up that iron waterpot. Mahaprabhu then drank water from that pot in His own ecstasy. Who had the power to stop Him? Sridhara exclaimed, “I'm finished! I'm finished! He has come to my house to kill me.”

COMMENTARY

Mahaprabhu happily drank water from Sridhara's old iron pot. On seeing Gaurasundara take service without asking, poor Sridhara blamed his fortune, which was the result of his poverty, and said, “I could not properly welcome Sri Gaurasundara, therefore He has forcibly drunk water from my broken waterpot to kill me—to inflict my heart with distress.”

Text 443

baliya murcchita haila sukrti sridhara

prabhu bale,— “suddha mora aji kalevara//CB, Madhya 23.443//

TRANSLATION

After speaking in this way, the pious Sridhara lost consciousness. The Lord then said, “Today My body has become purified.

aji mora bhakti haila krsnera carane

sridharera jala pana karilon yakhane

“Today, by drinking Sridhara's water, I have attained devotion for the lotus feet of Krsna.

COMMENTARY

After Gaurasundara drank water from Sridhara's old waterpot and heard the statements of Sridhara, His propensity for serving Krsna awakened, His forgetfulness of Krsna was destroyed, and since He was fixed in the service of the Supreme Lord without looking for external happiness, His body was purified. Janardana is bhava-grahi, or appreciative of one's sentiments. Rather than being served with the opulences of this material world, He accepts the living entities' nonduplicitous heartfelt service.

Text 445

ekhane se `visnu-bhakti' haila amara”

kahite kahite pade nayanera dhara//CB, Madhya 23.445//

TRANSLATION

“Now I have attained devotional service to Visnu.” After speaking these words, tears flowed from His eyes.

Text 446

`vaisnavera jala-pane visnu-bhakti haya'

sabare bujhaya prabhu gauranga sadaya//CB, Madhya 23.446//

TRANSLATION

The merciful Lord Gauranga revealed to everyone that one attains devotional service to Visnu by drinking a Vaisnava's water.

COMMENTARY

As stated: grhniyad vaisnavaj jalam—“One should accept water from a Vaisnava.” By drinking the remnants of a Vaisnava's water, devotional service to Visnu is awakened. Ordinary people consider that all possessions of an akincana, or materially exhausted, Vaisnava have some value, except his insignificant water, which they neglect as worthless.

Text 447

In the Padma Purana, Adi-khanda (31.112) it is stated:

prarthayed vaisnavasyannam prayatnena vicaksanah

sarva-papa visuddhy artham tad abhave jalam pibet

“To become freed from all sinful reactions, learned persons should sincerely beg for the Lord's remnants (foods offered by Vaisnavas) or the Vaisnavas' remnants. If one is unable to obtain those, he should drink the remnants of a Vaisnava's water or the water that has washed his feet.”

Text 448

bhakata-vatsalya dekhi' sarva bhakta-gana

sabara uthila maha-ananda-krandana//CB, Madhya 23.448//

TRANSLATION

When the devotees saw the Lord display His affection for His devotee, they all began to cry in great ecstasy.

Text 449

nityananda-gadadhara padila kandiya

advaita-srivasa kande bhumite padiya//CB, Madhya 23.449//

TRANSLATION

Nityananda, Gadadhara, Advaita, and Srivasa all fell to the ground crying.

Text 450

kande haridasa, gangadasa, vakresvara

murari, mukunda kande, sri-candrasekhara//CB, Madhya 23.450//

TRANSLATION

Haridasa, Gangadasa, Vakresvara, Murari, Mukunda, and Sri Candrasekhara all began to cry.

Text 451

govinda, govindananda, srigarbha, sriman

kande kasisvara, sri-jagadananda, rama//CB, Madhya 23.451//

TRANSLATION

Govinda, Govindananda, Srigarbha, Sriman, Kasisvara, Sri Jagadananda, and Rama also began to cry.

Text 452

jagadisa, gopinatha kandena nandana

suklambara, garuda, kandaye sarva-jana//CB, Madhya 23.452//

TRANSLATION

Jagadisa, Gopinatha, Nandana Acarya, Suklambara, Garuda, and many others all began to cry.

Text 453

laksa koti loka kande sire diya hata//CB, Madhya 23.453//

TRANSLATION

“krsna re thakura mora anathera natha”

COMMENTARY

Millions of people held their heads, cried, and exclaimed, “O dear Krsna, O my Lord, O Lord of the helpless!”

Text 454

ki haila balite nari sridharera vase

sarva-bhave prema-bhakti haila prakase//CB, Madhya 23.454//

TRANSLATION

I am unable to describe what happened at Sridhara's house, where loving devotional service was fully manifested.

Text 455

`krsna' bali' kande sarva-jagata harise

sankalpa haila siddhi, gauracandra hase//CB, Madhya 23.455//

TRANSLATION

As everyone cried and chanted the name of Krsna in ecstasy, Gauracandra smiled, for His mission was fulfilled.

Text 456

dekha saba bhai, ei bhaktera mahima

bhakta-vatsalyera prabhu karilena sima//CB, Madhya 23.456//

TRANSLATION

O brothers, just see the glories of the devotees! The Lord displays His greatest affection for His devotees.

Text 457

lauha-jalapatra, ta'te bahirera jala

parama-adare pana kailena sakala//CB, Madhya 23.457//

TRANSLATION

It was an iron waterpot filled with water meant for external use, yet the Lord most affectionately drank all of it.

COMMENTARY

Iron is the cheapest metal. Such an iron pot had become worn out after

prolonged use. Moreover, it was meant for external use. To demonstrate that through spiritual vision from the transcendental point of view the material conception of poverty and destitution is an impediment in the devotional service of the Lord, the Lord drank water from the broken iron waterpot of the poor Sridhara and thus taught the entire world how to respect and honor devotees.

Text 458

paramarthe pana-iccha haila yakhane

sudhamrta bhakta-jala haila takhane//CB, Madhya 23.458//

TRANSLATION

When the Lord developed a transcendental desire to drink, that devotee's water became the purest nectar.

Text 459

`bhakti' bujhaite se e-mata patre jala

paramarthe vaisnavera sakala nirmala//CB, Madhya 23.459//

TRANSLATION

The Lord drank water from such a pot to reveal the glories of devotional service and to show that from the spiritual point of view everything belonging to a Vaisnava is pure.

Texts 460-465

dambhikera ratna-patra, divya jalasane

achuka pibara karya, na dekhe nayane

ye-se-dravya sevakera sarva-bhave khaya

naivedyadi vidhira o apeksa nahi caya

alpa dravya dase o na dile bale khaya

ta'ra saksi brahmanera khuda dvarakaya

avasese sevakere kare atmasat

ta'ra saksi vana-vase yudhisthira-saka

sevaka krsnera pita, mata, patni, bhai

`dasa' bai krsnera dvitiya ara nai

ye-rupa cintaye dase se-i rupa haya

dase krsne karibare pareye vikraya//CB, Madhya 23.460-465//

TRANSLATION

Even if He is thirsty, the Lord does not glance at the water offered by a proud person in an opulent, jeweled watercup. The Lord eats with full satisfaction any item offered by His servant, regardless of whether the offering was made according to regulations. Even if His servant does not offer an item because he considers it too insignificant, the Lord forcibly eats it. The evidence of this was when the Lord ate Sudama Brahmana's broken rice in Dvaraka. The Lord even accepts the remnants of His servants. This was seen during the Pandavas' exile to the forest when the Lord ate the remnants of Yudhisthira's leafy vegetables. Krsna's father, mother, wife, and brother are all His servants. Krsna does not recognize anyone other than His servants. The Lord accepts the form that His servant meditates on, and Krsna's servant can even sell Him.

COMMENTARY

For an elaboration on verse 462, one should see Srimad Bhagavatam, Tenth Canto, Chapter eighty-one.

For an elaboration on verse 463, one should see Mahabharata, Vana-parva, Chapters 261-262.

If anyone in the material world has many possessions, then he naturally becomes proud. Such a proud person then takes shelter of misconceptions like: “I am the best, I am rich, I am the best collector of ingredients for worshiping the Lord, I am a great devotee, and Vaisnavas

like Sridhara Svami are Mayavadis.” Lord Sri Gaurasundara does not even glance at such people or desire to accept any of their offerings. The awe and reverence of this material world is unable to oblige the Supreme Lord, who is the object of visrambha-sakhya (friendship in equality), vatsalya (parenthood), and madhurya (conjugal love) rasas, or transcendental mellows. The Supreme Lord forcibly yet affectionately takes even an insignificant item that is given by His poor devotee, and the Lord ignores items offered according to proper etiquette by wealthy proud persons. The Supreme Lord affectionately accepted the broken rice offered by Sudama Vipra, who was a resident of Sudamapuri, Dvaraka (modern day Porbandar). The Lord accepted with pleasure the leafy vegetables collected in the forest and offered by Yudhisthira during his exile. The wife, father, mother, friend, and servant of Krsna, who is the object of worship, are certainly all His servants. The Supreme Lord's service, which is the wealth of those servants who are associates in the Lord's eternal pastimes, is executed by different servants in different rasas.

Text 466

`sevaka-vatsala prabhu' cari-vede gaya

sevakera sthane krsna prakase sadaya//CB, Madhya 23.466//

TRANSLATION

The four Vedas declare, “The Lord is affectionate to His servants.” Krsna always manifests Himself to His servants.

Text 467

nayana bhariya dekha dasera prabhava

hena dasya-bhave krsne kara anuraga//CB, Madhya 23.467//

TRANSLATION

Behold the influence of the Lord's servants to the full satisfaction of your

eyes, and then become attached to Krsna in that mood of service.

Text 468

alpa hena na maniha `krsna-dasa' nama

alpa-bhagye `dasa' nahi kare bhagavan//CB, Madhya 23.468//

TRANSLATION

Do not consider the designation “servant of Krsna” as something insignificant, for the Supreme Lord does not accept a less fortunate person as “servant.”

COMMENTARY

The topmost persons of this material world are engaged in the service of the Supreme Lord. Not understanding this fact, conditioned souls with high aspirations ascertain various nondevotional activities as sadhana, yet the goals they ultimately achieve as a result of that sadhana are all examples of aversion to the Lord's service. When a human being's propensity for the service of the Supreme Lord is fully awakened, he becomes supremely glorious. The Lord's devotees, who always desire the benefit of others, pray that everyone's attachment to Krsna may increase. The object of service is pleased only by service. The endeavor to fulfill the desires of the object of service is called bhakti, or devotional service. This conviction is manifested in the hearts of the most fortunate persons. Since the relishable taste of the Lord's service is not a subject matter of unfortunate people's realization, their good fortune is burned to ashes. The Supreme Lord does not award His service to such unfortunate people.

Texts 469-470

bahu koti janma ye karila nija-dharma

ahimsara amayaya kare sarva karma

ahar-nisa dasya-bhave ye kare prarthana

ganga-labhya haya kale bali' `narayana'//CB, Madhya 23.469-470//

TRANSLATION

One who for many millions of lifetimes executes all his occupational duties with sincerity and nonviolence and who day and night prays to the Lord in the mood of a servant ultimately remembers Narayana at the time of death.

COMMENTARY

By praying for the service of the Supreme Lord, one attains the good fortune of uttering the name “Narayana” and entering the waters of the Ganges at the time of death [This refers to the good fortune of having the ashes of one's cremated body immersed in the waters of the Ganges.].

Text 471

tabe haya mukta—sarva-bandhera vinasa

mukta haile haya, sei govindera dasa//CB, Madhya 23.471//

TRANSLATION

He then attains liberation, being freed from all bondage. When one is thus liberated, he becomes a servant of Govinda.

Text 472

ei vyakhya kare bhasyakarera samaje

mukta-saba lila-tanu kari' krsna bhaje//CB, Madhya 23.472//

TRANSLATION

The explanation of those who comment on the scriptures is that liberated souls accept bodies suitable for the Lord's pastimes and engage in the worship of Krsna.

Text 473

In his commentary on Srimad Bhagavatam 10.87.21 Sridhara Svami quotes Sarvajna (Visnusvami) as follows:

mukta api lilaya vigraham krtva

bhagavantam bhajante//CB, Madhya 23.473//

TRANSLATION

“Eternally liberated persons accept bodies suitable for the Lord's pastimes and engage in His worship.”

Text 474

ataeva bhakta haya isvara-samana

bhakta-sthane parabhava mane bhagavan//CB, Madhya 23.474//

TRANSLATION

Therefore the devotees are as good as the Supreme Lord. The Lord agrees to be defeated by His devotees.

Text 475

ananta-brahmande yata ache stuti-mala

`bhakta' hena stutira na dhare keha kala//CB, Madhya 23.475//

TRANSLATION

The prayers found in innumerable universes are inadequate to properly glorify the devotees.

Text 476

`dasa' name brahma, siva harisa sabara

dharani dharendra cahe dasa-adhikara//CB, Madhya 23.476//

TRANSLATION

Brahma, Siva, and others are pleased to be addressed as “servant.” Ananta Sesa, who supports the universe, also desires the qualification to serve the Lord.

Text 477

e saba isvara-tulya svabhavei bhakta

tathapiha bhakta haibare anurakta//CB, Madhya 23.477//

TRANSLATION

Although they are equal to the Lord and are devotees by nature, they are extremely eager to become devotees.

Text 478

hena bhakta advaitere balite harise

papi-saba duhkha paya nija-karma-dose//CB, Madhya 23.478//

TRANSLATION

Because of their past misdeeds, sinful people feel unhappy to graciously accept Advaita as a devotee.

Text 479

krsnera santosa bada `bhakta' hena name

krsnacandra vine bhakta ara ke va jane//CB, Madhya 23.479//

TRANSLATION

Lord Krsna is greatly pleased with one who is accepted as a “bhakta,” for

who other than Krsna knows the glories of the devotees?

Text 480

udara-bharana lagi' ebe papi saba

laoyaya `isvara ami',—mule jaradgava//CB, Madhya 23.480//

TRANSLATION

Sinful people who claim to be God for the purpose of filling their bellies are actually all idiots.

Text 481

garddabha-srgala-tulya sisya-gana laiya

keha bale,—“ami raghunatha bhava' giya”//CB, Madhya 23.481//

TRANSLATION

Some instruct their asslike and foxlike disciples, “Go and meditate on me as Ramacandra.”

Text 482

kukkurera bhaksya deha,—ihare laiya

balaye `isvara' visnu-maya-mugdha haiya//CB, Madhya 23.482//

TRANSLATION

Although they have accepted a material body that is fit to be eaten by dogs, they call themselves “God” under the influence of Lord Visnu's external energy.

Text 483

sarva-prabhu gauracandra sri-saci-nandana

dekha tanra sakti ei bhariya nayana//CB, Madhya 23.483//

TRANSLATION

Gauracandra, the son of Saci, is the Lord of all. Behold His prowess to the full satisfaction of your eyes.

Text 484

iccha-matra koti koti samrddha haila

kata koti mahadipa jvalite lagila//CB, Madhya 23.484//

TRANSLATION

Simply by His will millions of people gathered with millions of large burning torches.

Text 485

ke va ropileka kala prati-dvare dvare

ke va gaya, va'ya ke va, puspa-vrsti kare//CB, Madhya 23.485//

TRANSLATION

Who placed the bananas at every doorstep? Who sang, who played the musical instruments, and who showered the flowers?

Text 486

karilena matra sridharera jala-pana

ki haila na jani premera adhisthana//CB, Madhya 23.486//

TRANSLATION

I cannot understand the love that manifest there when the Lord drank Sridhara's water.

Text 487

bhakata-vatsalya dekhi' tribhuvana kande

bhumite lotaya keha kesa nahi bandhe//CB, Madhya 23.487//

TRANSLATION

On seeing the Lord's display of affection for His devotee, the people of the three worlds cried. Some rolled on the ground, and some let their hair loose.

Text 488

sridhara kandaye trna dhariya dasane

ucca kari' `hari' bale sajala nayane//CB, Madhya 23.488//

TRANSLATION

Holding straw between his teeth, Sridhara cried and loudly chanted the name of Hari with tears in his eyes.

Text 489

“ki jala karila pana tridasera raya”

nacaye sridhara, kande, kare `haya haya'//CB, Madhya 23.489//

TRANSLATION

Sridhara danced, cried, and lamented, “Alas, what kind of water has the Lord, Tridasa Raya, drunk?”

Text 490

bhakta-jala pana kari' prabhu visvambhara

sridhara-angane nace vaikuntha-isvara//CB, Madhya 23.490//

TRANSLATION

After drinking His devotee's water, Visvambhara Prabhu, the Lord of Vaikuntha, danced in Sridhara's courtyard.

Text 491

priya-gane catur-dike gaya maha-rase

nityananda gadadhara sobhe dui pase//CB, Madhya 23.491//

TRANSLATION

His intimate associates sang in great ecstasy in the four directions, while Nityananda and Gadadhara danced at the two sides of the Lord.

Text 492

khola-veca sevakera dekha bhagya-sima

brahma, siva kande yanra dekhiya mahima//CB, Madhya 23.492//

TRANSLATION

Just behold the ultimate fortune of the Lord's servant, Sridhara, the banana seller. Even Brahma and Siva cried on seeing his glories.

Text 493

dhane, jane, panditye krsnere nahi pai

kevala bhaktira vasa caitanya gosani//CB, Madhya 23.493//

TRANSLATION

One cannot attain Krsna by wealth, high birth, or scholarship. Lord Caitanya is controlled only by devotional service.

Text 494

jala-pane sridharere anugraha kari'

nagare aila punah gauranga-sri-hari//CB, Madhya 23.494//

TRANSLATION

After bestowing mercy on Sridhara by drinking his water, Lord Gauranga again entered the town.

Text 495

nace gauracandra bhakti-rasera thakura

catur-dike hari-dhvani suniye pracura//CB, Madhya 23.495//

TRANSLATION

Gauracandra, the master of all devotional mellows, continued to dance as the tumultuous vibration of Hari was heard in the four directions.

Text 496

sarva-loka jini' navadvipera sobhaya

`hari-bola' suni matra sabara jihvaya//CB, Madhya 23.496//

TRANSLATION

The beauty of Navadvipa surpassed that of all other places in the creation as the sound of “Hari bol!” emanated from the tongues of all.

Text 497

ye sukhe vihvala suka, narada, sankara

se sukhe vihvala sarva-nadiya-nagara//CB, Madhya 23.497//

TRANSLATION

The same ecstasy that overwhelms Sukadeva, Narada, and Sankara now overwhelmed the residents of Nadia.

Text 498

sarva-navadvipe nace tribhuvana-raya

`gadigacha', `paradanga', `majida', diya yaya//CB, Madhya 23.498//

TRANSLATION

The Lord of the three worlds passed through Gadigacha, Paradanga, and Majida while dancing throughout Navadvipa.

COMMENTARY

Among the many villages of Navadvipa, the villages of Gadigacha (presently known as Svarupa-ganja), Tyanra, and Mahesa-ganja are still present. The village of Paradanga was in the area of the present day Brahma-nagara. The village of Majida is situated within Madhyadvipa. The location of the village of Paradanga is presently lost or the name of the village has been changed.

Text 499

`eka nisa' hena jnana na kariha mane

kata kalpa gela sei nisara kirtane//CB, Madhya 23.499//

TRANSLATION

Do not think that the kirtana lasted only one night, for several kalpas passed that night.

Text 500

caitanya-candrera kichu asambhava naya

bhru-bhange yahara haya brahmanda-pralaya//CB, Madhya 23.500//

TRANSLATION

Nothing is impossible for Caitanyacandra. Simply by the movement of His eyebrows, the entire universe is annihilated.

Text 501

maha-bhagyavane se e-saba tattva jane

suska-tarka-vadi papi kichui na mane//CB, Madhya 23.501//

TRANSLATION

One who knows these glories of the Lord is most fortunate. The sinful dry speculators do not accept this at all.

Text 502

ye nagare nace vaikunthera adhiraja

taharao bhasaye ananda-sindhu-majha//CB, Madhya 23.502//

TRANSLATION

The residents of each town in which the Lord danced also floated in an ocean of bliss.

Text 503

se hunkara, se garjjana, se premera dhara

dekhiya kandaye stri-purusa nadiyara//CB, Madhya 23.503//

TRANSLATION

The men and women of Nadia wept on beholding the Lord's loud roars, cries, and flow of ecstatic love.

Text 504

keha bale,—“sacira carane namaskara

hena mahapurusa janmila garbhe yanra”//CB, Madhya 23.504//

TRANSLATION

Someone said, “I offer my obeisances at the feet of Saci, from whose womb such a great personality took birth.”

Text 505

keha bale,—“jagannatha misra punyavanta”

keha bale,—“nadiyara bhagyera nahi anta”//CB, Madhya 23.505//

TRANSLATION

Another person said, “Jagannatha Misra is most pious.” Someone else said, “There is no end to Nadia's good fortune.”

Text 506

ei mata lila prabhu kata kalpa kaila

sabe bale aji ratri prabhata na haila//CB, Madhya 23.506//

TRANSLATION

In this way the Lord performed His pastimes for several kalpas as everyone expressed the desire that the night would never end.

Text 507

ei mata bali' sabe deya jayakara

sarva-loke `hari' vine nahi bale ara//CB, Madhya 23.507//

TRANSLATION

In this way everyone expressed their jubilation by vibrating nothing other than the names of Hari.

Text 508

prabhu dekhi' sarva loka dandavat hana

padaye purusa-striye balaka laiya//CB, Madhya 23.508//

TRANSLATION

Men, women, and children all fell down to offer obeisances when they saw the Lord.

Text 509

subha-drsti gauracandra kari' sabakare

svanubhavanande prabhu kirtane vihare//CB, Madhya 23.509//

TRANSLATION

After glancing mercifully on everyone, the Lord continued to enjoy the kirtana in His own ecstasy.

Text 510

e saba lilara kabhu nahi pariccheda

`avirbhava' `tirobhava'—ei kahe veda//CB, Madhya 23.510//

TRANSLATION

Although the Vedas describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

Text 511

yekhane ye-rupa bhakta-gane kare dhyana

sei rupe seikhane prabhu vidyamana//CB, Madhya 23.511//

TRANSLATION

Whenever a devotee meditates on a particular form of the Lord, the Lord appears in that form before the devotee.

Text 512

In the Srimad Bhagavatam (3.9.11) it is stated:

yad-yad-dhiya ta urugaya vibhavayanti

tat-tad-vapuh pranayase sad-anugrahaya//CB, Madhya 23.512//

TRANSLATION

“You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.”

Text 513

adyapiha caitanya e saba lila kare

yanra bhagye thake, se dekhaye nirantare//CB, Madhya 23.513//

TRANSLATION

Lord Caitanya performs these pastimes even today, and one who is fortunate can constantly see them.

COMMENTARY

One cannot get a clear idea of an object of vision simply by seeing the middle portion of it. Living entities do not see the portions of the supreme consciousness that are covered by their propensity to enjoy, and as a result all of Sri Caitanyadeva's eternal pastimes remain covered from the eyes of ordinary people. Those who are free from the coverings of karma and jnana and as such do not chase desires for either enjoying the fruits of their karma or for the will-o'-the-wisp of renouncing the fruits of their karma can certainly always see the pastimes of Sri Caitanya. The human beings' propensities for enjoyment and renunciation make them materially conditioned. When they become free from the clutches of such conditioning, they achieve the power to surpass the platforms of enjoyment and renunciation. Otherwise, according to mortal and temporary considerations, they develop the sinful thirst for equating the pastimes of Sri Caitanya with the karma- and jnana-covered pastimes of human beings.

Text 514

bhakta lagi' prabhura sakala avatara

bhakta bai krsna-karma na janaye ara//CB, Madhya 23.514//

TRANSLATION

The Supreme Lord incarnates for the sake of His devotees. No one other than the devotees can understand the activities of Krsna.

COMMENTARY

Only the eternal servants of the Supreme Lord are qualified to realize the Lord's eternal incarnations. The Supreme Lord always appears in the devotees' hearts, which are eternally inclined to service. Unless one is inclined to the Lord's service, the activities of Krsna, or His eternal pastimes, do not become the object of one's realization.

Text 515

koti janma yadi yoga, yajna, tapa kare

`bhakti' vina kona karme phala nahi dhare//CB, Madhya 23.515//

TRANSLATION

Even if one performs yoga, sacrifice, and austerity for millions of births, he cannot attain any result unless he takes to devotional service.

COMMENTARY

Since yoga, sacrifice, and austerity are ephemeral and situated on the material platform, they are distinct from pure spirit. Until a conditioned soul's propensity for enjoyment and renunciation is checked, he remains entangled in the network of karma and thus cannot understand the essential characteristics of devotional service, which is the eternal propensity of the spirit soul. As soon as the eternal propensity of the spirit soul is awakened, he immediately understands that unless all activities like austerity, yoga, and sacrifice are performed for the pleasure of Hari, they result in lording it over material nature.

Text 516

hena `bhakti' vine bhakta sevile na haya

ataeva bhakta-seva sarva-sastre kaya//CB, Madhya 23.516//

TRANSLATION

Such devotional service cannot be attained without serving the devotees. Therefore all the scriptures glorify the service of the devotees.

COMMENTARY

There is no alternative for a living entity to become liberated from the conditioned state other than exclusively following and serving the devotees. This is the ultimate word in all education.

One should discuss the Srimad Bhagavatam verses beginning rahuganaitat tapasa na yati and naisam matis tavad [rahuganaitat tapasa na yati, ne cejyaya nirvapanad grhad vana cchandasa naiva jalagni-suryair, vina mahat-pada-rajo-'bhisekam, “My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other proccesses to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.” (Bhag. 5.12.12), naisam matis tavad urukramanghrimsprsaty anarthapagamo yad-arthahmahiyasam pada-rajo-'bhisekamniskincananam na vrnita yavat, “Unless they smear upon their bodies the dust of the lotus feet of a Vaisnava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krsna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.” (Bhag. 7.5.32)].

Text 517

adi deva jaya jaya nityananda-raya

caitanya kirtana sphure yanhara krpaya//CB, Madhya 23.517//

TRANSLATION

All glories to Lord Nityananda, the primeval Lord, by whose mercy glorification of Lord Caitanya manifests.

Text 518

keha bale,—“nityananda balarama-sama”

keha bale,—“caitanyera bada priyatama”//CB, Madhya 23.518//

TRANSLATION

Some say, “Nityananda is equal to Balarama,” and some say, “He is most dear to Lord Caitanya.”

Text 519

keha bale,—“mahateji amsa-adhikari”

keha bale,—“kona-rupa bujhite na pari//CB, Madhya 23.519//

TRANSLATION

Some say, “He is a most powerful plenary portion of the Lord,” and others say, “We cannot understand who He is.”

Text 520

ki va jiva nityananda, ki va bhakta jnani

yara yena mata iccha na bolaye keni//CB, Madhya 23.520//

TRANSLATION

Someone may consider Nityananda a living entity, someone may consider Him a devotee, and someone may consider Him a jnani. They may say whatever they like.

Text 521

ye-se-kene caitanyera nityananda nahe

tabu se carana-dhana rahuka hrdaye//CB, Madhya 23.521//

TRANSLATION

No matter what relationship Nityananda has with Lord Caitanya, I keep

the treasure of His lotus feet in my heart.

Text 522

eta parihare o ye papi ninda kare

tabe lathi maron tara sirera upare//CB, Madhya 23.522//

TRANSLATION

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityananda and dares to criticize Him.

Text 523

caitanya-priyera paye mora namaskara

avadhuta-candra prabhu hauk amara//CB, Madhya 23.523//

TRANSLATION

I offer my obeisances at the feet of Lord Caitanya's dear devotees, so that Avadhuta-candra may become my Lord.

Text 524

caitanyera krpaya se nityananda cini

nityananda janaile gauracandra jani//CB, Madhya 23.524//

TRANSLATION

By the mercy of Lord Caitanya, I came to know Lord Nityananda, and if Nityananda reveals Gauracandra to me, I will come to know Him.

Text 525

gauracandra-nityananda—sri-rama-laksmana

gauracandra—`krsna', nityananda—`sankarsana'//CB, Madhya 23.525//

TRANSLATION

Gauracandra and Nityananda are Sri Rama and Laksmana. Gauracandra is Krsna, and Nityananda is Sankarsana.

COMMENTARY

Sri Gaura and Nityananda are Sri Rama and Laksmana. Sri Gaura and Nityananda are Sri Krsna-Narayana and Sankarsana. The observation of Sri Caitanya's pastimes on different platforms of the supreme worshipable object gives the understanding that Sri Caitanya and Nityananda are nondifferent from the supreme worshipable truth. Through His various manifestations, Sri Nityananda Prabhu is certainly able to serve Sri Caitanyadeva. The jiva-sakti, or living entities, certainly emanate from Sri Nityananda Prabhu. Therefore the characteristic of service is the eternal characteristic of every living entity.

Text 526

nityananda-svarupe se caitanyera bhakti

sarva-bhave karite dharaye prabhu sakti//CB, Madhya 23.526//

TRANSLATION

Nityananda Svarupa is empowered by the Lord to fully engage in the devotional service of Lord Caitanya.

Text 527

caitanyera yata priya sevaka-pradhana

tanhara se jnata nityanandera akhyana//CB, Madhya 23.527//

TRANSLATION

All the beloved principal servants of Lord Caitanya know the glories of Nityananda.

Text 528

tabe ye dekhaha anyo'nye dvandva baje

ranga kare krsnacandra keha nahi bujhe//CB, Madhya 23.528//

TRANSLATION

But the quarrels that are seen among the devotees are simply Krsna's pastimes, which are not understood by all.

Text 529

ihate ye eka vaisnavera paksa laya

anya vaisnavere ninde, se-i yaya ksaya//CB, Madhya 23.529//

TRANSLATION

If someone takes the side of one Vaisnava and blasphemes another Vaisnava, he is certainly vanquished.

COMMENTARY

The loving quarrels between Sri Nityananda Prabhu and Sri Advaita Prabhu are enacted by the will of Krsna. This fact is not understood by materialistic people. If without understanding one takes the side of one Vaisnava, then the other Vaisnava is neglected. As a result of such actions, offense is accrued.

Text 530

sarva-bhave bhaje krsna, kare na ye ninde

sei se ganana paya vaisnavera vrnde//CB, Madhya 23.530//

TRANSLATION

One who serves Krsna without deviation and without blaspheming anyone is counted as a Vaisnava.

COMMENTARY

By serving the Supreme Lord without deviation, one does not get an opportunity to blaspheme the demigods, who are situated within the Supreme Lord's external energy. Such an exalted devotee free from blasphemy is truly counted among the topmost servants of the Supreme Lord.

Text 531

advaita-carane mora ei namaskara

tana priya tahe mati rahuka amara//CB, Madhya 23.531//

TRANSLATION

I offer my obeisances at the feet of Advaita. May my mind remain attached to those who are dear to Him.

COMMENTARY

Those who commit offenses at the lotus feet of Sri Gadadhara Pandita while claiming subordination to Advaita Acarya can never be actual servants of Sri Advaita; they are simply sinful. The author desires that his mind may always be fixed on Sri Advaita Prabhu's actual servants, who glorify devotees headed by Gadadhara. If one wants evidence of who is eligible to actually see Sri Caitanyadeva, then he should see who is happy to hear topics of Sri Caitanya. Such a person is certainly qualified to engage in the service of Sri Caitanya.

Text 532

sarva-gosthi-sahita gauranga jaya jaya

sunilei madhya-khanda bhakti labhya haya//CB, Madhya 23.532//

TRANSLATION

All glories to Gauranga along with His associates! Simply by hearing the topics of Madhya-khanda, one attains devotional service.

Text 533

advaitera paksa lana ninde gadadhara

se papistha kabhu nahe advaita-kinkara//CB, Madhya 23.533//

TRANSLATION

That sinful person who takes the side of Advaita and blasphemes Gadadhara can never be a servant of Advaita.

Text 534

caitanya-candrera katha amrta madhura

sakala jivera mane baduka pracura//CB, Madhya 23.534//

TRANSLATION

The topics of Sri Caitanyacandra are as sweet as nectar. Let this nectar inundate the minds of all living entities.

Text 535

sunile caitanya-katha yara haya sukha

se avasya dekhibeka caitanya-sri-mukha//CB, Madhya 23.535//

TRANSLATION

One who is happy to hear the topics of Lord Caitanya will certainly see His lotus face.

Text 536

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 23.536//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-three, entitled, “Wandering about Navadvipa on the Day the Lord Delivered the Kazi.”

Chapter 24 The Lord Displays His Universal Form to Advaita

This chapter describes the wonderful manifestations of ecstatic love in Sriman Mahaprabhu's kirtana, Sri Advaita Prabhu's dancing in the mood of a gopi, Mahaprabhu's display of the universal form to Advaita, Nityananda's arrival and darsana of that universal form, and the loving quarrel between Sri Nityananda and Advaita.

One day when Sriman Mahaprabhu, the inaugurator of sankirtana, was engaged in various kirtana pastimes in Navadvipa, Srila Advaita Prabhu began to dance in the mood of a gopi. As the devotees continued to happily perform kirtana, He continued dancing for a long time. Eventually the devotees somehow pacified Him and then sat down around Him. When Srivasa and Ramai then went out to take bath, Sri Advaita Prabhu began to repeatedly roll in ecstasy on the ground within Srivasa's courtyard. Sri Advaita's distress was understood by Visvambhara, who was engaged in other activities. He therefore came there and took Advaita Prabhu inside the Visnu temple and locked the door from within. The Lord then asked Advaita Prabhu what His desire was. When Sri Advaita Prabhu expressed His desire to see the Lord's universal form, Sriman Mahaprabhu, who is the desire tree that fulfills His devotees' desires, displayed His own universal form to Advaita.

Sri Nityananda Prabhu was at that time wandering about Nadia. As the Supersoul, He came to know about the Lord's manifestation of His universal form, so He immediately came there and began to roar loudly at the doorway. Sriman Mahaprabhu understood that Nityananda Prabhu had arrived, so He immediately opened the door, and as Sri Nityananda Prabhu saw that unlimited universal form, He fell flat offering obeisances. After seeing Mahaprabhu's opulences, the two Prabhus began to dance in ecstasy and offer prayers.

After a while the two Prabhus became intoxicated in loving quarrels. Shortly thereafter Sri Mahaprabhu restrained Himself and departed for His home with the devotees.

Text 1

jaya jaya jaya gaura-simha mahadhira

jaya jaya sista-pala jaya dusta-vira//CB, Madhya 24.001//

TRANSLATION

All glories to the most sober lionlike Gaura! All glories to the Lord who maintains the devotees and annihilates the miscreants!

COMMENTARY

To teach tolerance to all restless living entities, Sri Gaurasimha, the giver of krsna-prema, has given instructions about service to Krsna. Yadunandana has manifested His supreme opulences by maintaining all the universes.

Text 2

jaya jagannatha-putra sri-sacinandana

jaya jaya jaya punya sravana-kirtana//CB, Madhya 24.002//

TRANSLATION

All glories to the son of Jagannatha Misra and Saci! All glories to the

virtuous devotional processes of hearing and chanting!

Text 3

jaya jaya sri-jagadanandera jivana

jaya haridasa-kasisvara-prana-dhana//CB, Madhya 24.003//

TRANSLATION

All glories to the life and soul of Sri Jagadananda! All glories to the life and wealth of Haridasa and Kasisvara!

Text 4

jaya krpasindhu dinabandhu sarva-tata

ye bale `tomara' prabhu, ta'ra hao natha//CB, Madhya 24.004//

TRANSLATION

All glories to the ocean of mercy, the friend of the poor, and the affectionate father of all! You become the Lord of one who says, “I am Yours.”

Text 5

hena-mate navadvipe visvambhara-raya

vividha kirtana prabhu karaye sadaya//CB, Madhya 24.005//

TRANSLATION

In this way Lord Visvambhara constantly engaged in various kirtana pastimes in Navadvipa.

Text 6

hena se haila prabhu hari sankirtane

krsna-nama srutimatra pade ye-se-sthane//CB, Madhya 24.006//

TRANSLATION

He became so overwhelmed in hari-sankirtana that as soon as He heard the name of Krsna, He fell to the ground.

Text 7

ki nagare, ki catvare, ki va jale vane

nirantara asru-dhara vahe sri-nayane//CB, Madhya 24.007//

TRANSLATION

Incessant tears would flow from His lotus eyes whether He was in the street, in a courtyard, in the water, or in the forest.

Text 8

apta-gane raksiya bulena nirantara

bhakti-rasa-maya hailena visvambhara//CB, Madhya 24.008//

TRANSLATION

Visvambhara's intimate associates would always protect Him when He became filled with the ecstasy of Krsna consciousness.

Text 9

keha matra kona rupe yadi bale `hari'

sunilei pade prabhu apana' pasari'//CB, Madhya 24.009//

TRANSLATION

If for any reason anyone spoke the name “Hari,” the Lord would forget Himself and fall to the ground.

Text 10

maha-kampa, asru, haya pulaka sarvange

gadagadi' yayena nagare maha-range//CB, Madhya 24.010//

TRANSLATION

He would shiver and cry, and the hairs of His body would stand on end as He rolled on the street in great ecstasy.

Text 11

ye avesa dekhile brahmadi dhanya haya

taha dekhe nadiyara loka-samuccaya//CB, Madhya 24.011//

TRANSLATION

The people of Nadia would thus see manifestations of ecstasy that personalities like Brahma aspired to see.

Text 12

sese ati murccha dekhi' mili' sarva dase

alaga kariya niya calila avase//CB, Madhya 24.012//

TRANSLATION

When the Lord's servants saw the Lord eventually lose consciousness, they took Him to His own residence.

Text 13

tabe dvara diya ye karena sankirtana

se sukhe purnita haya ananta bhuvana//CB, Madhya 24.013//

TRANSLATION

As they then performed kirtana behind closed doors, the happiness of that kirtana filled innumerable universes.

Text 14

yata saba bhava haya-akathya sakala

hena nahi bujhi prabhu ki rase vihvala//CB, Madhya 24.014//

TRANSLATION

It is impossible to describe all the sentiments that the Lord manifest, and it is difficult to understand which mellows overwhelmed the Lord.

Text 15

ksane bale,—“muni sei madana-gopala”

ksane bale,—“muni krsna-dasa sarva-kala”//CB, Madhya 24.015//

TRANSLATION

One moment He said, “I am that Madana-gopala.” Another moment He said, “I am the eternal servant of Krsna.”

COMMENTARY

Sri Gaurasundara incarnated to reveal how fortunate the conditioned souls becomes by chanting the spiritual names. When living entities retire from perception based on the godless sense-gratifying meanings of words coming from languages like Brahmi, Sanki, and Kharosti, then by the influence of the spiritual names their eternal propensity is awakened. Then they are not satisfied by attraction to external objects, and they develop an indescribable urge. At that time the living entities realize their

eternal constitutional position. Sri Gaurasundara also always manifested in Himself the five sentiments found in eternal servants of the Supreme Lord. Since He was Vrajendra-nandana Himself, He was sometimes unable to conceal Himself. He did not obstruct the conditioned souls' vision by which they could understand the identity of the Supreme Lord and thus know that the son of Saci is nondifferent from the son of Nanda. He always identified Himself as a Vaisnava so that all living entities, who are servants of Lord Caitanya, would not lose their constitutional spiritual propensities and consider themselves ahangrahopasaka [One who worships himself with the idea of becoming God.] “Mayavadi baulas” or “Madana-gopalas.”

Text 16

`gopi gopi gopi' matra kona-dina jape

sunile krsnera nama jvale maha-kope//CB, Madhya 24.016//

TRANSLATION

Some days He would simply chant, “Gopi! Gopi! Gopi!” When He would hear the name of Krsna, He would burn with great indignation.

COMMENTARY

In the constitutional propensities of living entities, the identification of a gopi in madhura-rasa (conjugal love) under the subordination of the daughter of King Vrsabhanu is topmost, and since living entities who are shelters of madhura-rasa are gopis, Vrajendra-nandana repeatedly chanted the word “gopi” to remain fixed on the platform of identifying Himself as a gopi. To reveal that the living entities are sheltered parts and parcels and not svayam-rupa Krsna, the supreme shelter, and to reveal that the pancopasaka Mayavadi conditioned souls' identifying themselves as nondifferent from Krsna is extremely meaningless, the Lord on one hand enacted the pastime of displaying distaste for the name of Krsna and on the other hand He revealed that it is the duty of all living entities to always inquire about Krsna and in the course of inquiry to engage in the service of Krsna. That is why Sri Mahaprabhu has indirectly displayed distaste for the name of Krsna by feigning detachment and engaging in

behavior that is contrary to that of the people of the world; and by acting like one who has realized His constitutional position and who has developed an excessive thirst to hear the name of Krsna, He increased His desire to constantly hear the name of Krsna.

Text 17

“kothakara krsna tora maha-dasyu se

satha dhrsta kaitava-bhaje va tare ke?//CB, Madhya 24.017//

TRANSLATION

“From where has your Krsna come? He is a great rogue. Who will worship such a duplicitous, cunning, cheating person?

Text 18

stri-jita haiya strira kate naka kana

lubdhakera praya laila valira parana//CB, Madhya 24.018//

TRANSLATION

“First He conquers a lady, then He cuts off her ears and nose. He took the life of Vali like a hunter.

COMMENTARY

“Krsna is a great rogue. Krsna is duplicitous, cunning, and cheating. It is not proper to worship Him, for He is an insignificant person.” By these statements, Lord Gaurasundara awarded a proper reprimand to foolish people and revealed foolish people's poor fund of knowledge to the devotees. By this, the Lord revealed to faithful living entities His pastimes in the mood of a left-wing gopi and the proper platform for worshiping Krsna.

See Srimad Bhagavatam, Ninth Canto, Chapter Ten, verses 9 and 12.

Text 19

ki karya amara se va corera kathaya

”ye `krsna' balaye tare khedadiya yaya//CB, Madhya 24.019//

TRANSLATION

“What use do I have for topics about that thief?” He would chase away anyone who uttered the name of Krsna.

Text 20

`gokula' `gokula' matra bale ksane ksane

`vrndavana' `vrndavana' bale kona-dine//CB, Madhya 24.020//

TRANSLATION

Sometimes He would chant, “Gokula! Gokula!” and some days He would chant, “Vrndavana! Vrndavana!”

Text 21

`mathura' `mathura' kona-dina bale sukhe

kona-dina prthivite nakhe anka lekhe//CB, Madhya 24.021//

TRANSLATION

Some days He would happily chant, “Mathura! Mathura!” On some days He would make drawings on the ground with His nails.

Text 22

ksane prthivite lekhe tribhanga-akrti

cahiya rodana kare, bhase saba ksiti//CB, Madhya 24.022//

TRANSLATION

Sometimes He would draw a threefold-bending form on the ground, and then He would soak the earth with tears while looking at that form.

Text 23

ksane bale,—“bhai saba, bada dekhi vana

pale pale simha vyaghra bhallukera gana”//CB, Madhya 24.023//

TRANSLATION

Sometimes He would say, “O brothers, I see a great forest filled with lions, tigers, and bears.”

Text 24

divasere bale ratri, ratrire divasa

ei mata prabhu hailena bhakti vasa//CB, Madhya 24.024//

TRANSLATION

In this way the Lord became so overwhelmed in devotional service that He considered the day as night and the night as day.

COMMENTARY

In the Bhagavad-gita (2.69) it is stated:

ya nisa sarva-bhutanam

tasyam jagarti samyami

yasyam jagrati bhutani

sa nisa pasyato muneh

“What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.”

Text 25

prabhura avesa dekhi' sarva-bhakta-gana

anyonye gala dhari' karena krandana//CB, Madhya 24.025//

TRANSLATION

On seeing the Lord's ecstatic mood, all the devotees embraced one another and began to cry.

Text 26

ye avesa dekhite brahmara abhilasa

sukhe taha dekhe yata vaisnavera dasa//CB, Madhya 24.026//

TRANSLATION

The servants of the Vaisnavas became happy to see the ecstatic love that even Brahma desires to see.

Text 27

chadiya apana vasa prabhu-visvambhara

vaisnava-sabera ghare thake nirantara//CB, Madhya 24.027//

TRANSLATION

Lord Visvambhara avoided His own home and always stayed in the houses of the Vaisnavas.

Text 28

bahya-cestathakura karena kona ksane

se kevala jananira santosa-karane//CB, Madhya 24.028//

TRANSLATION

Yet He would sometimes engage in external activities simply to please His mother.

Text 29

sukha-maya hailena sarva bhakta-gana

anande karena sabe krsna-sankirtana//CB, Madhya 24.029//

TRANSLATION

All the devotees were filled with happiness as they engaged with ecstasy in the congregational chanting of Krsna's names.

Text 30

nityananda matta-simha sarva nadiyaya

ghare ghare bule prabhu ananta-lilaya//CB, Madhya 24.030//

TRANSLATION

Nityananda enjoyed unlimited pastimes while wandering like an intoxicated lion from door to door throughout Nadia.

Text 31

prabhu-sange gadadhara thakena sarvatha

advaita laiya sarva vaisnavera katha//CB, Madhya 24.031//

TRANSLATION

Gadadhara always remained in the Lord's association, while the Vaisnavas would remain in the association of Advaita.

Text 32

eka dina advaita nacena gopi-bhave

kirtana karena sabe maha-anurage//CB, Madhya 24.032//

TRANSLATION

One day Advaita danced in the mood of a gopi as everyone performed kirtana with great attachment.

Text 33

arti kari' nacaye advaita mahasaya

punah punah dante trna kariya padaya//CB, Madhya 24.033//

TRANSLATION

While dancing in that mood of lamentation, Advaita Mahasaya took straw between His teeth and repeatedly fell to the ground.

Text 34

gadagadi' yayena advaita prema-rase

catur-dige bhakta-gana gayena ullase//CB, Madhya 24.034//

TRANSLATION

Advaita rolled on the ground in the mellows of ecstatic love as the devotees joyfully sang in the four directions.

Text 35

dui prahare o nrtya nahe samvarana

sranta hailena saba bhagavata-gana//CB, Madhya 24.035//

TRANSLATION

The Lord's devotees became exhausted when even after six hours He did not stop dancing.

Text 36

sabe meli' acaryere sthira karaiya

vasilena catur-dige acarya vediya//CB, Madhya 24.036//

TRANSLATION

So they all pacified Advaita Acarya and sat in a circle around Him.

Text 37

kichu sthira hana yadi acarya vasilas

rivasa-ramai-adi tabe snane gela//CB, Madhya 24.037//

TRANSLATION

After Advaita Acarya sat down somewhat pacified, Srivasa, Ramai, and some others went to take bath.

Text 38

arti-yoga advaitera punah punah bade

ekesvara srivasa-angane gadi' pade//CB, Madhya 24.038//

TRANSLATION

As Advaita's lamentation steadily increased, He rolled around alone on the ground of Srivasa's courtyard.

Text 39

karyantare nija-grhe chila visvambhara

advaitera arti citte haila gocara//CB, Madhya 24.039//

TRANSLATION

Visvambhara, who was engaged in some activities at His own house, understood the lamentation of Advaita.

Text 40

bhakta-arti-purnakari sadananda raya

aila advaita yatha gadagadi' yaya//CB, Madhya 24.040//

TRANSLATION

The ever-blissful Lord relieves the distress of His devotees. He therefore came to that place where Advaita was rolling on the ground.

Text 41

advaitera arti dekhi' dhari' tanra kare

dvara diya vasilena giya visnu-ghare//CB, Madhya 24.041//

TRANSLATION

On seeing Advaita's lamentation, the Lord grabbed His hand, took Him inside the Visnu temple, closed the door, and sat down.

COMMENTARY

The phrase visnu-ghare is explained as follows: At that time there was a Visnu temple in every Hindu's house and particularly in every brahmana's house. In some houses there were also halls like Candi-mandapas in which ritualistic ceremonies were performed.

Text 42

hasiyathakura bale,—“sunaha acarya!

ki tomara iccha, bala ki va caha karya?”//CB, Madhya 24.042//

TRANSLATION

The Lord smiled and said, “Listen, Acarya! What is Your desire? Tell Me, what can I do for You?”

Text 43

advaita balaye,—“tumi sarva-veda-sara

tomarei cahon prabhu, ki cahiba ara”//CB, Madhya 24.043//

TRANSLATION

Advaita replied, “You are the essences of all the Vedas. I simply want You, O Lord. What else could I need?”

Text 44

hasi' bale prabhu,—“ami ei ta' saksate

ara ki amare caha bala ta' amate”//CB, Madhya 24.044//

TRANSLATION

The Lord smiled and said, “I am right here. Tell Me what else You want.”

Text 45

advaita balaye,—“prabhu kahila su-satya

ei tumi sarva-veda-vedantera tattva//CB, Madhya 24.045//

TRANSLATION

Advaita then replied, “O Lord, whatever You said is completely true. You are the only subject matter of the Vedas and the Vedanta.

Text 46

tathapiha vaibhava dekhite kichu cai”

prabhu bale,—“ki va iccha bala mora thani”//CB, Madhya 24.046//

TRANSLATION

“Still I wish to see some of Your opulences.” The Lord said, “Tell Me exactly what You want.”

Text 47

advaita balaye,—“prabhu purve arjunere

yaha dekhaile taha iccha bada kare”//CB, Madhya 24.047//

TRANSLATION

Advaita replied, “O Lord, I have a strong desire to see the form that You previously displayed to Arjuna.”

Text 48

balite advaita matra dekhe eka ratha

catur-dige sainya-dale maha-yuddhapatha//CB, Madhya 24.048//

TRANSLATION

As Advaita spoke these words, He saw a chariot surrounded by armies engaged in warfare on a battlefield.

Text 49

rathera upare dekhe syamala-sundara

caturbhuja sankha-cakra-gada-padma-dhara//CB, Madhya 24.049//

TRANSLATION

He saw on the chariot a handsome blackish personality with four hands holding the conchshell, disc, club, and lotus.

Text 50

ananta-brahmanda-rupa dekhe sei ksane

candra, surya, sindhu, giri, nadi, upavane//CB, Madhya 24.050//

TRANSLATION

He then saw the Lord's universal form, consisting of innumerable universes, moons, suns, oceans, mountains, rivers, and forests.

Text 51

koti caksu, bahu, mukha dekhe punah punahsam

mukhe dekhaye stuti karaye arjuna//CB, Madhya 24.051//

TRANSLATION

He saw millions of eyes, arms, and faces. Then He also saw Arjuna offering prayers before the Lord.

Text 52

maha-agni yena jvale sakala vadana

podaye pasanda-patanga-dusta-gana//CB, Madhya 24.052//

TRANSLATION

Great fires emanated from the mouths of that universal form and burned the atheists and miscreants, who entered those fires like moths.

Text 53

ye papistha para ninde, para-droha kare

caitanyera mukhagnite sei pudi' mare//CB, Madhya 24.053//

TRANSLATION

Any sinful person who blasphemes or tortures others is burned to ashes in the fire emanating from Lord Caitanya's mouth.

COMMENTARY

The universal form of the Supreme Personality of Godhead manifested at that time was a gigantic form consisting of waves of all kinds of material concepts. It was not eternal, and it was not equal to the names, forms, qualities, associates, characteristics, and pastimes of the naimittika, or occasional, incarnations. When as a result of the full manifestation of material knowledge the universal form of the Lord appears before a needy poverty-stricken person, the universal form fit to be manifested within this temporary world that the Lord manifested at that time becomes manifest. As fire is capable of burning, destroying, and melting all objects along with the objects' contamination, the mental weakness and bodily contamination in the form of the wild dancing of sinful people who out of aversion to the Supreme Lord envy and blaspheme exalted devotees are burned to ashes by the fire of lively, fully cognizant kirtana performed by devotees who have received the mercy of Sri Caitanyadeva.

Text 54

ei rupa dekhite anyera sakti nai

prabhura krpate dekhe acarya-gosani//CB, Madhya 24.054//

TRANSLATION

No others have the power to see this form of the Lord. Advaita Acarya was able to see it by the mercy of the Lord.

Text 55

prema-sukhe advaita kandena anurage

dante trna kari' punah punah dasya mage//CB, Madhya 24.055//

TRANSLATION

Advaita cried in ecstatic love out of intense attachment. Taking straw between His teeth, He repeatedly begged for the Lord's service.

Text 56

parama anande prabhu nityananda raya

paryatana sukhe bhrame sarva nadiyaya//CB, Madhya 24.056//

TRANSLATION

Meanwhile, Nityananda Prabhu was wandering throughout Nadia in great ecstasy.

Text 57

prabhura prakasa saba jane nityananda

janilena haiyachena prabhu visva-anga//CB, Madhya 24.057//

TRANSLATION

Since Nityananda knows all the Lord's manifestations, He understood that the Lord was displaying His universal form.

COMMENTARY

Persons with mundane vision are unable to see the form of the Supreme

Lord, for since they strongly identify themselves as the doer, they are unable to see the complete whole. The avatari, or source of all incarnations, who has manifested in this world is accepted by them as an anga, or “part.” Although conditioned souls were unable to realize the completeness of Mahaprabhu, Sri Nityananda Prabhu understood Him as the most complete personality. Although narrow-minded living entities consider the Supreme Lord as a product of matter, this material world is His part—such completeness based on the philosophy of visistadvaita appeared in the fully service-inclined vision of Sri Nityananda. Srimad Bhagavatam has stated that the creation, maintenance, and annihilation of this material world is simply a manifestation of the Supreme Lord's secondary characteristic.

Text 58

satvare aila yatha achena thakura

visnu-grha-dvare giya garjena pracura//CB, Madhya 24.058//

TRANSLATION

He quickly came to Srivasa's house where the Lord was and roared loudly outside the temple door.

Text 59

nityananda agamana jani' visvambhara

dvara ghucaiya prabhu aila satvara//CB, Madhya 24.059//

TRANSLATION

Realizing that Nityananda had arrived, Visvambhara quickly opened the door.

Text 60

ananta-brahmanda-rupa nityananda dekhi'

dandavat haiya padila buji' ankhi//CB, Madhya 24.060//

TRANSLATION

As Nityananda saw the Lord's form, consisting of innumerable universes, He closed His eyes and fell to the ground offering obeisances.

Text 61

prabhu bale,—“utha nityananda, mora prana

tumi se janaha mora sakala akhyana//CB, Madhya 24.061//

TRANSLATION

The Lord said, “Get up, Nityananda! You are My life and soul. You know everything about Me.

Text 62

ye tomare priti kare, muni satya tara

toma'-bai priyatama nahika amara//CB, Madhya 24.062//

TRANSLATION

“I certainly belong to one who loves You, for no one is more dear to Me than You.

Text 63

tumi ara advaite ye kare bheda-buddhi

bhala-mate na jane se avatara-suddhi”//CB, Madhya 24.063//

TRANSLATION

“Anyone who distinguishes between You and Advaita does not properly know the intricacies of the incarnations.”

COMMENTARY

Those who consider Sri Nityananda Prabhu and Sri Advaita Prabhu distinct from the visnu-tattvas and thus differentiate between Their body and self cannot fully enter into the intricacies of understanding the Lord's incarnations. Sri Nityananda Prabhu is the first direct expansion of the Supreme Lord, and Sri Advaita Prabhu is Visnu in the form of the ingredient cause of creation. Implicit in the understanding that Advaita Prabhu is the upadana-karana Visnu is the further understanding that He embodies the role of the original acarya-guru, which is the basis for considering Him a Vaisnava. Since the distinction between the nimitta-karana, or efficient cause, and the upadana-karana, or ingredient cause, is an inseparable aspect of the Supreme Lord's identity, the Lord is called Advaita; however if the distinct characteristics of the nimitta-karana are ascribed in the understanding of Advaita, then the distinct characteristics of the prakasa-vastu (Nityananda) and svayam-rupa (Caitanya) are disrespected.

Text 64

nityananda-advaite dekhiya visvambhara

anande nacaye visnu-grhera bhitara//CB, Madhya 24.064//

TRANSLATION

Looking at that form of Visvambhara, Nityananda and Advaita began to dance in ecstasy within the temple room.

Text 65

hunkara garjana kare sri-saci-nandana

`dekha dekha' kari' prabhu dake ghana ghana//CB, Madhya 24.065//

TRANSLATION

The son of Saci roared loudly and repeatedly exclaimed, “Look! Look!”

Text 66

`prabhu prabhu' bali' stuti kare dui jana

visvarupa dekhiya ananda-maya mana//CB, Madhya 24.066//

TRANSLATION

The two Prabhus offered prayers and exclaimed, “Prabhu! Prabhu!” Their minds were filled with ecstasy on seeing that universal form of the Lord.

COMMENTARY

See the purport of the verse amara prabhura prabhu sri-gaurasundara—“Sri Gaurasundara is the Lord of my Lord.” (Cb. Adi 17.153)

Text 67

e saba kautuka haya srivasa-mandire

tathapi dekhite sakti anya nahi dhare//CB, Madhya 24.067//

TRANSLATION

These pastimes took place in the house of Srivasa, yet no one else had the power to see them.

Text 68

advaitera sri-mukhera e sakala kathaiha

ye na manaye se duskrti sarvatha//CB, Madhya 24.068//

TRANSLATION

These topics came directly from the lotus mouth of Advaita. One who does not accept them is certainly a miscreant.

Text 69

sarva mahesvara gauracandra' ye na bale

vaisnavera adrsya se papi sarva-kale//CB, Madhya 24.069//

TRANSLATION

One who does not glorify Gauracandra as the Lord of all is a perpetual sinner unfit to be seen by Vaisnavas.

Text 70

amara prabhura prabhu gauranga-sundara

ei se bharasa ami dhariye antara//CB, Madhya 24.070//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord. I maintain this conviction within my heart.

Text 71

navadvipe hena saba prakasera sthana

tathapiha bhakta vahi na janaye ana//CB, Madhya 24.071//

TRANSLATION

Such pastimes were enacted in Navadvipa, yet no one other than the devotees knew of them.

Text 72

bhakti-yoga, bhakti-yoga, bhakti-yoga-dhana

`bhakti' ei-krsna-nama-smarana-krandana//CB, Madhya 24.072//

TRANSLATION

Devotional service, devotional service, devotional service is the greatest treasure. Devotional service means crying while remembering Krsna's names.

COMMENTARY

The first bhakti in the phrase bhakti-yoga was written to indicate sambandha (the relationship with God), the second bhakti was written to indicate abhidheya (the activities in that relationship), and the third bhakti was written to indicate prayojana (the goal of life). Devotional service manifests in a heart that has been melted by hearing, chanting, and remembering. If one's heart is hardened by false arguments or filled with the desire to control, then the propensity for service does not appear. Nondevotional activities manifest perversions in the soul's constitutional characteristics.

Text 73

`krsna' bali' kandile se krsna-nama mile

dhane kule kichu nahe `krsna' na bhajile//CB, Madhya 24.073//

TRANSLATION

The pure name of Krsna manifests when one cries while chanting the name of Krsna. Wealth and high birth are useless if one does not worship Krsna.

COMMENTARY

Without the service of Krsna, high birth with ample material prestige and various opulences are simply insignificant. When a prideless person repeatedly calls out the name of Krsna with a melted heart and realizes that the name of Krsna and Krsna are nondifferent, he attains the eternal service of the holy names. Persons afflicted by false arguments and false ego who cry out of material distress do not attain devotional service, rather inclination for the service of the Supreme Lord manifests only in the melted hearts of prideless persons. The crying out of distress born of

dominating the material world or losing such domination is not intended here, rather it is to be understood that such ecstatic crying results from eternal happiness.

Text 74

dui thakurera visvarupa-darasana

iha ye sunaye tare mile krsna-dhana//CB, Madhya 24.074//

TRANSLATION

Anyone who hears the topics concerning the two Lord's darsana of the universal form attains the treasure of Krsna.

Text 75

ksaneke sakala samvariya gauracandra

calilena nija-grhe lai bhakta-vrnda//CB, Madhya 24.075//

TRANSLATION

After a short time, Gauracandra concealed His universal form and returned to His residence along with the devotees.

Text 76

visvarupa dekhiya advaita-nityananda

kaharo nahika bahya,—parama ananda//CB, Madhya 24.076//

TRANSLATION

After seeing the Lord's universal form, Advaita and Nityananda lost all external consciousness in great ecstasy.

Text 77

vaibhava-darsana-sukhe matta dui jana

dhulaya yayena gadi' sakala angana//CB, Madhya 24.077//

TRANSLATION

In the happiness of seeing the Lord's opulence, the two Prabhus rolled on the ground throughout the courtyard.

Text 78

keha nace, keha gaya diya karatali

dhuliyadhuliya bule dui mahabali//CB, Madhya 24.078//

TRANSLATION

The two powerful Lords swayed to and fro as one danced and the other sang and clapped His hands.

Text 79

ei mate dui jane maha-kutuha

lisese dui janei bajila galagali//CB, Madhya 24.079//

TRANSLATION

In this way the two Lords enjoyed great happiness. Eventually, however, They began to abuse each other.

Text 80

advaita balaye,—“avadhuta mataliya!

etha kon jana toke anila dakiya//CB, Madhya 24.080//

TRANSLATION

Advaita said, “You intoxicated avadhuta! Who invited You to come here?

Text 81

duyara bhangiya asi' sambhaili kene?

`sannyasi' kariya tore bale kon jane?//CB, Madhya 24.081//

TRANSLATION

“Why did You break the door and come in? Who says You are a sannyasi?

Text 82

hena jati nahi, na khaila yara ghare

`jati ache', hena kon jane bale tore?//CB, Madhya 24.082//

TRANSLATION

“You eat in anyone's house without considering what is their caste. Who can say You have maintained Your caste?

Text 83

vaisnava-sabhaya kene maha-matoyala?

jhata nahi palaile nahibeka bhala”//CB, Madhya 24.083//

TRANSLATION

“What is such a great drunkard as You doing in this assembly of Vaisnavas? Get out of here right now, or You will be in trouble.”

Text 84

nityananda bale,—“are nada, vasi' thaka

kilaiya padonage dekhai pratapa//CB, Madhya 24.084//

TRANSLATION

Nityananda replied, “O Nada, just sit down, or I will show My prowess by punching You.

Texts 85-86

are buda vamana tomara bhaya nai

ami avadhuta-matta, thakurera bhai

striye putre grhe tumi parama samsari

paramahamsera pathe ami adhikari//CB, Madhya 24.085-86//

TRANSLATION

“You old brahmana, are You not afraid of Me? I am an intoxicated avadhuta, the Lord's brother. You are a gross materialist living at home with Your wife and children, while I have accepted the path of the paramahamsas.

COMMENTARY

On the pretext of loving quarrel, Sri Nityananda Prabhu described Himself as a traveler on the path of the paramahamsas. Then to reveal that the vision of materialists is useless, He called Sri Advaita Prabhu a materially intoxicated householder engaged in maintaining His wife and children. After Sri Nityananda Prabhu identified Himself as a paramahamsa avadhuta and the elder brother of Sri Gaurasundara, He referred to Sri Advaita Prabhu as a senile old man, a poor brahmana, and an overly courageous person and then made an artificial show of great power to forcibly subjugate Him. This was the outcome of Sri Advaita Prabhu's angry statements that indicated love for Sri Nityananda Prabhu. Advaita Prabhu referred to Nityananda Prabhu as a drunkard, a

trespasser, a condemned sannyasi, a social misfit, an indiscriminate eater of everyone's remnants, and a violator of Vedic injunctions and then said that if He did not leave Advaita's house, He would receive severe punishment. In protest of these statements from Advaita, Sri Nityananda made this arrogant reply.

Text 87

ami marile o kichu balite na para

ama'—sane tumi akarane garva kara"//CB, Madhya 24.087//

TRANSLATION

"Even if I beat You, You cannot say anything, yet You display Your pride before Me without any reason."

Text 88

suniya advaite krodhe agni-hena jvale

digambara haiya asesa manda bale//CB, Madhya 24.088//

TRANSLATION

When Advaita heard these words, He burned with fire in anger. Losing His cloth, He began to speak many rude words.

Text 89

"matsya khao, mamsa khao, ke-mata sannyasi!

vastra edilama ami, ei digvasi//CB, Madhya 24.089//

TRANSLATION

"You eat fish, and You eat meat. What kind of sannyasi are You? I have also given up My cloth and become naked.

COMMENTARY

In the course of argument and counter-argument, Sri Advaita Prabhu became very angry and said, “Your behavior is similar to that of a dari sannyasi who eats fish and meat and who brags that he has given up the dress of a householder and become naked. You are just like the Tantric sannyasis who are envious of the Vaisnavas, who are attached to sense gratification, who are followers of Sakta philosophy, and who try to protect their reputation as sannyasis by indulging in panca-makara [Panca-makara refers to mamsa, madya, matsya, mahila, and maithuna —meat, wine, fish, women, and sex]. Whimsical behavior can never be the characteristic of a sannyasi under the shelter of the Vedas.”

After reading these statements, foolish people should not consider Sri Baladeva-Sri Nityananda Prabhu as fallen from sannyasa and proper behavior. It should be known that one who exposes his natural foolishness by failing to understand the actual purport of Advaita's statements is unqualified to understand the characteristics of Nityananda Prabhu. These sarcastic or disguised as blasphemous statements of Sri Advaita are simply a ploy to increase the sinful propensities of those who eat fish and meat. Those not understanding the purport of these words who are most unfortunate and bereft of intelligence take shelter of worldly sinful activities and traverse the path to hell. Those who are easily influenced by the word jugglery of others can never become intelligent devotees of Krsna.

Text 90

kotha mata-pita, kon dese va vasati?

ke janaye, asiya baluka dekhi' ithi//CB, Madhya 24.090//

TRANSLATION

“Who knows where Your parents are or where You come from? Can anyone vouch for You?

Text 91

eka cora asiya eteka kare paka

khaimu gilimu samharimu saba thaka//CB, Madhya 24.091//

TRANSLATION

“One thief came and created this disturbance, but wait and I will eat, swallow, and destroy everything.

Text 92

tare bali' `sannyasi', ye kichu nahi caya

bolaya `sannyasi', dine tina-bara khaya//CB, Madhya 24.092//

TRANSLATION

“We call one who does not want anything a sannyasi, but this thief eats three times a day and still calls himself a sannyasi.

COMMENTARY

Sri Advaita said, “It is the principle of a sannyasi to not accept anything from anyone, but Nityananda Prabhu identifies Himself as a sannyasi and yet eats three times a day.” Those who under the influence of fruitive activities cannot understand the difference between yukta-vairagya and phalgu-vairagya and are unable to understand the uselessness of their arguments consider themselves logicians, but since the basis of their arguments is extremely weak, every intelligent person understands that they are fools. Being driven by external knowledge resulting from their foolishness, they maintain an evil mentality in their hearts that obstructs their darsana of the devotees and the Supreme Lord. Those who have heard topics regarding phalgu-vairagya and yukta-vairagya from the mouth of Sri Krsna Caitanyadeva and have been further encouraged by the writings of Sri Rupa Prabhu are understood to be liberated from the dangers of such foolishness.

Text 93

srinivasa panditera mule jati nai

kothakara avadhute ani' dilathani//CB, Madhya 24.093//

TRANSLATION

“Srivasa Pandita does not belong to any caste. He brought this avadhuta from somewhere and gave Him shelter here.

COMMENTARY

In his behavior throughout the day and night, Srinivasa Pandita showed respect for everyone's Vaisnava characteristics. Since he did not properly follow the Vedic injunctions of the foolish smartas, his social status was completely lost. He therefore accepted Sri Nityananda Prabhu, whose caste and activities were unknown, as an avadhuta and presented Him before the public. It is against worldly principles to give up social duties based on caste and to advance in the devotional service of the Supreme Lord.

Text 94

avadhuta karila sakala jati-nasa

kotha haite madyapera haila parakasa”//CB, Madhya 24.094//

TRANSLATION

“This avadhuta has ruined everyone's caste. We don't know where this drunkard has come from.”

Text 95

krsna-prema-sudha-rase matta dui jana

anyonye kalaha karena sarva-ksana//CB, Madhya 24.095//

TRANSLATION

Intoxicated in the nectarean mellows of ecstatic love for Krsna, the two

continually quarreled between Themselves.

Text 96

ithe eka janera haiya paksa yei

anya jane ninda kare, ksaya yaya sei//CB, Madhya 24.096//

TRANSLATION

Therefore if a person takes the side of one of Them and blasphemes the other, he is ruined.

Text 97

hena prema-kalahera marma na janiya

eke ninde, ara vande, se mare pudiya//CB, Madhya 24.097//

TRANSLATION

A person who blasphemes one and glorifies the other without understanding the meaning of such loving quarrels is burned to death.

Text 98

advaitera paksa hana ninde gadadhara

se adhama kabhu nahe advaita-kinkara//CB, Madhya 24.098//

TRANSLATION

A fallen person who takes the side of Advaita and blasphemes Gadadhara can never become a servant of Advaita.

COMMENTARY

After the disappearance of the Acarya, the disciplic followers of Sri Advaita have accepted subordination under Sri Gadadhara. But a few

foolish people without understanding of Advaita's actual identity criticize Gadadhara Pandita's activities of preaching devotional service on the pretext of glorifying Advaita. Actually, as a result of such unjustified activities, those atheists opposed to Gadadhara cannot be accepted as eternal servants of Advaita Prabhu. Since they are offenders at the lotus feet of Advaita, their blasphemy of Sri Gadadhara on the pretext of duplicitous glorification of Advaita Prabhu is never tolerated by Advaita Prabhu; rather He rejects such so-called servants and drives them away.

Text 99

isvare se isvarera kalahera patra

ke bujhibe visnu-vaisnavera lila matra//CB, Madhya 24.099//

TRANSLATION

Only the Supreme Lord is capable of quarreling with the Supreme Lord. Who can understand the pastimes of Visnu and the Vaisnavas?

COMMENTARY

Visnu and His eternal servant Vaisnavas are Isvaras, or Prabhus. Ordinary people cannot understand this. The disagreements created by particular manifestations of Visnu between Themselves and the facade of quarreling among the Vaisnavas for increasing their love for the Supreme Lord are incomprehensible to ordinary people who are forced to enjoy the fruits of their karma. Visnu and the Vaisnavas are Isvaras, or Prabhus, of living entities forced to enjoy the fruits of their karma. Therefore ignorant simple-minded people who consider the dealings between one Prabhu with another Vaisnava Prabhu, or the apparent quarreling between Sri Nityananda and Sri Advaita, equal to other ordinary dealings and thus enter into blasphemy and praise are simply foolish.

Texts 100-101

`visnu' ara `vaisnava' samana dui haya

pasandi nindaka iha bujhe viparyaya

sakala vaisnava-prati abheda dekhiyaye

krsna-carana bhaje, se yaya tariya//CB, Madhya 24.100-101//

TRANSLATION

Visnu and the Vaisnavas are equal, but atheists and blasphemers think otherwise. One who worships the lotus feet of Krsna without discriminating among Vaisnavas is delivered.

COMMENTARY

Visnu and the Vaisnavas possess the distinct characteristics of the visaya, or object of worship, and the asraya, or worshiper. So if one accepts that there is a difference between the status of Visnu and the status of Vaisnavas, the distinction rather than the equality captures one's heart. Such discrimination is prominently found among the atheists and blasphemers, because by accepting that Visnu and the Vaisnavas have different statuses, such people bring them under the confines of their reasoning. False ego devoid of service to Visnu attires them as “lords” and induces them to indulge in discriminating between Visnu and the Vaisnavas. The absence of understanding visaya and asraya is the creator of blasphemous and atheistic propensities. That is why if one realizes that every Vaisnava without discrimination becomes qualified in the course of worshiping Krsna's lotus feet to enter into the pastimes of Krsna, his worship becomes mature. There is no possibility of worshiping the Supreme Lord if one distinguishes the Supreme Lord's associates and characteristics from His names, forms, and qualities. But if one does not recognize that a person without Vaisnava qualities, or a person who cultivates religious principles devoid of devotional service to Visnu, is a non-Vaisnava, but mistakenly considers him a Vaisnava, then he is also unable to worship the Supreme Lord.

A Vaisnava devoid of devotional service to Visnu is a non-Vaisnava. An object devoid of heat is called “cold.” Yet even within intense cold there is a tinge of heat. Therefore the consideration of nondifference between heat and cold results in an absence of variegatedness. But variegatedness or enjoyment is a constitutional characteristic. Equating and distinguishing from a unconstitutional platform between the natural and the unnatural states are both faulty. Until spiritual perception devoid of these two mundane conceptions is awakened, one's propensity for

pure service does not awaken. Unless one's service propensity is awakened, one can neither realize the Supreme Lord nor be established in devotional service.

Text 102

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 24.102//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-four, entitled, “The Lord Displays His Universal Form to Advaita.”

Chapter 25 The Discourse on Spiritual Knowledge by Srivasa's Dead Son

This chapter describes the Lord's manifestation of opulence in the chanting of His holy names, the maidservant Duhkhi's service of bringing water from the Ganges to the Lord, the changing of Duhkhi's name to Sukhi, the departure of Srivasa's son from his body, the Lord's mitigation of Srivasa's entire families' lamentation by inducing the dead son to speak on spiritual subjects, and the Lord's entrusting Gadadhara with the responsibility of worshiping the Deity.

Sriman Mahaprabhu would always remain absorbed in pastimes of sankirtana at the house of Srivasa and would manifest His own opulence. When He would regain His external consciousness, He would go with His

associates to take bath in the Ganges. Sometimes the devotees would give the Lord bath in Srivasa's courtyard.

When the Lord would dance in ecstasy, the maidservant Duhkhi would watch the Lord dance with tears in her eyes. She would fill some pitchers with Ganges water and keep them in a row within the house. On seeing this, Sriman Mahaprabhu was pleased. After asking Srivasa who had brought the water, the Lord revealed that anyone who was fortunate enough to do such service could not be called “Duhkhi,” and He then changed her name to “Sukhi.”

One day when the Lord was absorbed in enjoying kirtana pastimes in Srivasa's courtyard, the son of Srivasa left his body. When Srivasa heard the sudden crying of the ladies, he quickly entered the house and instructed everyone to stop their mundane behavior for some time so that the Lord's feelings of ecstatic love while dancing would not be disturbed, otherwise he threatened to end his life by jumping into the waters of the Ganges. Srivasa then jubilantly rejoined the Lord's kirtana. On the pretext of not feeling ecstasy in His heart, the Lord, who is the Supersoul in the hearts of all living entities, asked if any calamity had occurred in the house of Srivasa. The devotees then informed the Lord of everything that had happened. On seeing Srivasa's display of love for Him, the Lord began to cry. Thereafter the Lord asked the dead boy why he had left the house of Srivasa, and the dead child replied that he had lived as long as he was destined to live in that body and was now going elsewhere. He further said that everyone enjoys the fruits of their respective activities and that relationships with persons like father, mother, and children are all useless.

After hearing those spiritual topics from the mouth of the dead child, the lamentation of Srivasa's entire family was vanquished. They all fell at the Lord's feet and began to humbly offer various prayers. The Lord then began to perform kirtana in ecstasy. Thereafter Sriman Mahaprabhu explained to Srivasa about the ways of family life and agreed that He and His brother would remain in Srivasa's house as his sons.

Sri Gaurasundara would arrange to worship Visnu according to the pancaratrika system, but since He was intoxicated with ecstatic love and unable to execute the activities of worship, He gave the responsibility of worshiping the Deity to Sri Gadadhara Pandita.

Text 1

jaya jaya sarva-loka-natha gauracandra

jaya vipra-veda-dharma-nyasira mahendra//CB, Madhya 25.001//

TRANSLATION

All glories to Gauracandra, the Lord of all universes! All glories to the Lord of the brahmanas, the Vedas, the eternal religious principles, and the sannyasis!

COMMENTARY

The phrase sarva-loka-natha is explained as follows: The Supreme Personality of Godhead, Sri Gaurasundara, is the ultimate worshipable Deity for the controllers of the fourteen worlds, and He is the ultimate Lord and master of all universes.

The phrase vipra-mahendra is explained as follows: When the living entity, the marginal potency of the Supreme Lord, displays some prominence, he is addressed as Indra. The vipras, or brahmanas, are the spiritual masters of all other castes. Among the vipras, one who is Indra is supreme.

The phrase veda-mahendra refers to the best of the Indras among the personified Vedas. Regarding the phrase dharma-mahendra, the four goals of life—religiosity, economic development, sense gratification, and liberation—are like Indras. Above them is the personification of eternal religious principles—the inaugurator of devotional service to Adhoksaja.

The phrase nyasi-mahendra is explained as follows: Karmi-sannyasis, jnani-sannyasis, and yogi-sannyasis are compared to Indras. Since Sri Gaurasundara is the revealer of both the futility of phalgu-vairagya, or false renunciation, and the superiority of yukta-vairagya, He is nyasi-mahendra.

Text 2

jaya saci-garbha-ratna-karunya-sagara

jaya jaya nityananda, jaya visvambhara//CB, Madhya 25.002//

TRANSLATION

All glories to the jewel-like ocean of mercy who appeared from the womb of Saci! All glories to Nityananda, and all glories to Visvambhara!

Text 3

bhakta-gosthi-sahita gauranga jaya jaya

sunile caitanya-katha bhakti labhya haya//CB, Madhya 25.003//

TRANSLATION

All glories to Lord Gauranga along with His associates! By hearing topics of Sri Caitanya, one attains devotional service.

Text 4

madhya-khanda-katha bhakti-rasera nidhana

navadvipe ye krida karila sarva-prana//CB, Madhya 25.004//

TRANSLATION

The topics of the Madhya-khanda, which describe how the life and soul of everyone performed His pastimes in Navadvipa, are like a reservoir of devotional mellows.

Text 5

niravadhi kare prabhu hari-sankirtana

apana aisvarya prakasaye sarva-ksana//CB, Madhya 25.005//

TRANSLATION

The Lord constantly displayed His opulences as He continuously engaged in congregational glorification of Hari.

Text 6

nrtya kare mahaprabhu nija-namavese

hunkara kariya maha atta atta hase//CB, Madhya 25.006//

TRANSLATION

Mahaprabhu roared and laughed loudly as He danced in the ecstasy of chanting His own names.

COMMENTARY

The phrase nija-namavese is explained as follows: Lord Sri Gaurasundara is nondifferent from Vrajendra-nandana. Because He was absorbed in chanting the names of Krsna, He is described as being situated in the ecstasy of chanting His own names.

Text 7

prema-rase niravadhi gadagadi' yaya

brahmara vandita anga purnita dhulaya//CB, Madhya 25.007//

TRANSLATION

The Lord continually rolled on the ground in the mellows of ecstatic love. His body, which is worshiped by Brahma, become covered with dust.

COMMENTARY

As a servant, the four-headed Brahma glorifies the transcendental body of the Supreme Lord. Although he is constitutionally filled with love for Krsna, he is indifferent to external purity because he is touched by the mode of passion.

Text 8

prabhura ananda-avesera nahi anta

nayana bhariya dekhe saba bhagyavanta//CB, Madhya 25.008//

TRANSLATION

The fortunate devotees saw to the full satisfaction of their eyes that there was no end to the Lord's absorption in ecstasy.

Text 9

bahya haile vaise prabhu sarva-gana lana

kona-dina ganga-jale viharaye giya//CB, Madhya 25.009//

TRANSLATION

When the Lord regained external consciousness, He would sit down with the devotees. Some days He would go sport in the waters of the Ganges.

Text 10

kona-dina nrtya kari' vasena angane

ghare snana karayena sarva bhakta-gane//CB, Madhya 25.010//

TRANSLATION

Some days the Lord would sit in the courtyard after dancing, and all the devotees would bath Him there inside the house.

Text 11

yatha-ksana prabhura ananda-nrtya haye

tata-ksana `duhkhi' punyavati jala vahe//CB, Madhya 25.011//

TRANSLATION

While the Lord was dancing in ecstasy, the pious Duhkhi would bring water.

Text 12

ksaneke dekhaye nrtya sajala-nayane

punah punah ganga-jala vahi' vahi' ane//CB, Madhya 25.012//

TRANSLATION

Sometimes tears would come to her eyes as she watched the Lord dance, then she would go again and again to bring water from the Ganges.

Text 13

sari kari' catur-dige ede kumbha-gana

dekhiya santosa bada sri-saci-nandana//CB, Madhya 25.013//

TRANSLATION

She kept the waterpots in rows on all sides. On seeing this, Sri Sacinandana became greatly pleased.

Text 14

srivasera sthane prabhu jijnase apane//CB, Madhya 25.014//

TRANSLATION

“prati-dina ganga-jala kon jane ane?”

COMMENTARY

The Lord asked Srivasa, “Who brings water every day from the Ganges?”

Text 15

srivasa balaye,—“prabhu, `duhkhi' vahi' ane”

prabhu bale,—“`sukhi' kari' bala' sarva-jane//CB, Madhya 25.015//

TRANSLATION

Srivasa replied, “O Lord, Duhkhi brings the water.” The Lord then said, “You should all call her Sukhi.

Text 16

e janera `duhkhi' nama kabhu yogya naya

sarva-kala `sukhi' hena mora citte laya”//CB, Madhya 25.016//

TRANSLATION

“The name Duhkhi is not appropriate for her. I think she is always Sukhi.”

Text 17

eteka karunya suni' prabhura sri-mukhe

kandite lagila bhakta-gana prema-sukhe//CB, Madhya 25.017//

TRANSLATION

On hearing such compassionate words from the Lord's mouth, the devotees all began to cry in the happiness of ecstatic love.

Text 18

sabe `sukhi' balilena prabhura ajnaya

`dasi' buddhi srivasa na kare sarvathaya//CB, Madhya 25.018//

TRANSLATION

By the order of the Lord, everyone called her Sukhi, and from then on Srivasa did not treat her as a maidservant.

Text 19

prema-yoge seva karilei krsna pai

matha mudaile yama-danda na edai//CB, Madhya 25.019//

TRANSLATION

One attains Krsna simply by serving Him with love, but one cannot escape the punishment of Yamaraja simply by shaving one's head.

COMMENTARY

Simply by the external acceptance of sannyasa or simply by atoning for one's sinful activities, one cannot escape the punishment of Yamaraja. If one engages in service for the purpose of acquiring love for Krsna, one attains Krsna.

Text 20

kule, rupe, dhane va vidyaya kichu naya

prema-yoge bhajile se krsna tusta haya//CB, Madhya 25.020//

TRANSLATION

Good birth, beauty, wealth, and education are useless. Krsna is pleased if one worships Him with love.

COMMENTARY

One cannot develop love of God on the strength of high birth, physical beauty, great wealth, or keen intelligence; rather, if one cultivates love of God by favorably engaging these, then the Supreme Lord becomes pleased. A jnaniis superior to the karmi, a devotee freed from the

clutches of jnana is superior to the jnani, a devotee situated in ecstatic love is still superior, and they are each considered progressively qualified in the development of love for Krsna.

Text 21

yateka kahena tattva vede bhagavate

saba dekhayena gaurasundara saksate//CB, Madhya 25.021//

TRANSLATION

All the teachings of the Vedas and the Srimad Bhagavatam were directly exhibited by Sri Gaurasundara.

Text 22

dasi hai' ye prasada `duhkhi' re haila

vrtha-abhimani saba taha na dekhila//CB, Madhya 25.022//

TRANSLATION

Despite being a maidservant, Duhkhi received mercy that can never be seen by those who are falsely proud.

COMMENTARY

Being a maidservant at the house of Srivasa, Duhkhi pleased the Supreme Lord, Sri Gaurasundara, by bringing Him water from the Ganges. As a result, the Supreme Lord became pleased with her and addressed the pious “Duhkhi” as “Sukhi.” Such activities are examples of incidents described in scriptures like the Vedas and the Srimad Bhagavatam. If armchair speculators who observe things from a distance consider the devotees situated in ecstatic love as inferior, it is simply because they are falsely proud.

Text 23

ki kahiba srivasera bhagyera mahimayanra

dasa-dasira bhagyera nahi sima//CB, Madhya 25.023//

TRANSLATION

I am unable to describe the glories of Srivasa's good fortune. There is no end to the good fortune of even his servants and maidservants.

Texts 24-33

eka-dina nace prabhu srivasa-mandire

sukhe srinivasa-adi sankirtana kare

daive vyadhi-yoge grhe srivasa-nandana

paraloka hailena dekhe nari-gana

anande karena nrtya sri-saci-nandana

acambite srivasa-grhe uthila krandana

satvare aila grhe pandita srivasa

dekhe, putra haiyache paraloka-vasa

parama gambhira bhakta maha-tattva-jnanis

tri-ganere prabodhite lagila apani

“tomara to saba jana' krsnera mahima

samvara rodana sabe, citte deha' ksama

anta-kale sakrt sunile yanra nama

ati maha-pataki o yaya krsna-dhama

hena prabhu apane saksate kare nrtya

guna gaya yata tanra brahmadika bhrtya

e samaye yahara haila paraloka

ihate ki yuyaya karite ara soka?

kona kale e sisura bhagya pai yabe

`krtartha' kariya apanare mani tabe//CB, Madhya 25.023//

TRANSLATION

One day, as the Lord was dancing in the house of Srivasa, the devotees headed by Srivasa happily engaged in sankirtana. By the arrangement of providence, the ladies watched the son of Srivasa leave his body because of some disease. As Sri Sacinandana was dancing in ecstasy, the sound of crying filled the house of Srivasa. Srivasa Pandita therefore immediately went inside the room and found that his son had left his body. Being most sober and conversant with the intricacies of spiritual science, Srivasa began to solace the ladies. “You all know the glories of Krsna. Control your crying and pacify your minds. A person who even once hears the name of Krsna at the time of death attains the abode of Krsna, even if he is most sinful. That Lord is now personally dancing here, and His servants headed by Brahma are glorifying His qualities. Is it proper to lament for a person who leaves his body at such a time? If I can ever become as fortunate as this child, I will consider my life successful.

pradosa-samaye, srivasa-angane

sangopane gora-mani

sri-hari-kirtane, nace nana-range,

uthila mangala-dhvani

In the evening, Lord Gauranga danced in various ways within Srivasa's enclosed courtyard as the auspicious vibration of Hari's name filled the atmosphere.

mrdanga madala, baje karatala

majhe majhe jayatura

prabhura natana, dekhi' sakalera,

haila santapa dura

The kirtana was accompanied by mrdangas, drums, karatalas, and

occasional cries of “Jaya!” The miseries of everyone who saw the Lord's dancing were destroyed.

akhanda premete, matala takhana

sakala bhakata-gana

apana pasari', goracande gheri',

nace gaya anuksana

The devotees became intoxicated in uninterrupted ecstatic love. They forgot themselves as they continually danced around Gauracandra.

e-mata samaye, daiva-vyadhi-yoge,

srivasera antah-pure

tanaya-viyoge, nari-gana soke,

prakasala uccaih-svare

At that time the son of Srivasa left his body within the house because of a disease inflicted by providence, and the ladies loudly expressed their grief.

krandana uthile, ha'be rasa-bhanga,

bhakativinoda dare

srivasa amani, bujhila karana

pasila apana ghare

Bhaktivinoda feared that if the crying became too loud, the Lord's ecstatic dancing would be disturbed. Realizing the situation, Srivasa quickly went inside the house.

pravesiya antah-pure, nari-gane santa kare,

srivasa amiya upadese

suna pagalini-gana, soka kara akarana,

kiba duhkha thake krsnavese

After entering the house, Srivasa solaced the ladies with his nectarean instructions. Listen, you foolish ladies, you are uselessly lamenting. How can distress remain in the presence of ecstatic love for Krsna?

krsna nitya suta yara, soka kabhu nahi tara,

anitya asakti sarva-nasa

asiyacha e samsare, krsna bhajibara tare

nitya-tattve karaha vilasa

One who has accepted Krsna as his eternal son never laments. Temporary attachment is the cause of one's ruin. You have come to this material world to worship Krsna, so remain joyful on the spiritual platform.

e dehe yavat sthiti, kara krsnacandre rati,

krsna jana dhana, jana, prana

e deha-anuga yata, bhai bandhu pati suta,

anitya sambandha bali' mana

As long as you remain in this body, become attached to Krsna and accept Krsna as your wealth, companion, and life. You should understand that bodily relationships with your brothers, friends, husbands, and children are all temporary.

keba kara pati suta, anitya-sambandha-krta,

cahile rakhite nare tare

karama-vipaka-phale, suta ha'ye vase kole,

karma-ksaya ara raite nare

Who is anyone's husband or son? These are simply temporary relationships. Even if one wants to keep such a relationship forever, one cannot do so. As a result of one's karma, one becomes a son and sits on someone's lap. But when the results of his karma are exhausted, he cannot remain there.

ithe sukha duhkha mani', adho-gati labhe prani,

krsna-pada haite pade dure

soka samvariya ebe, namanande maja' sabe,

bhakativinoda-vancha pure

Living entities who find happiness and distress in these relationships become degraded and fall far away from the lotus feet of Krsna. Therefore control your lamentation and become merged in the ecstasy of chanting Krsna's names, then Bhaktivinoda's desires will be fulfilled.

dhana, jana, deha, geha krsne samarpana

kariyacha suddha-citte karaha smarana

Remember with a purified heart that you have surrendered your wealth, companions, body, and house to Krsna.

tabe kena `mama suta' bali' kara duhkha

krsna nila nija-jana tahe tara sukha

Why do you lament, “O my son”? Krsna has taken His dear one for His own pleasure.

krsna-iccha-mate saba ghataya ghata

natahe sukha-duhkha-jnana avidya-kalpana

Everything happens according to the will of Krsna. To derive one's happiness and distress from these temporary incidents is the product of ignorance.

yaha iccha kare krsna tai jana bhala

tyajiya apana iccha ghucao janjala

Accept that Krsna's will is beneficial. Give up your selfish desires and be freed from contamination.

deya krsna, neya krsna, pale krsna sabe

rakhe krsna, mare krsna, iccha kare yabe

Krsna gives, Krsna takes, and Krsna maintains everyone. Krsna protects

and Krsna kills whenever He desires.

krsna-iccha viparita ye kare vasanatara

iccha nahi phale se paya yatana

The desires of one who opposes the desires of Krsna will never be fulfilled. Such a person achieves only misery.

tyajiya sakala soka suna krsna-nama

parama ananda pa'be purna ha'be kama

Give up all lamentation and hear the name of Krsna, then you will feel ecstasy and your desires will be fulfilled.

bhakativinoda mage srivasa-carane

atma-nivedana-sakti jivane marane

Bhaktivinoda begs at the feet of Srivasa for the strength to fully surrender to the Lord in life and in death.

sabu meli' balaka-bhaga vicari'

chodabi moha soka citta-vikari

All of you consider the good fortune of this child and then give up your illusion and lamentation, which overcome one's heart.

caudda-bhuvana-pati nanda-kumara

saci-nandana bhela nadiya-avatara

The son of Nawnda, who is the Lord of the fourteen worlds, has now incarnated in Nadia as the son of Saci.

sohi gokula-canda angane mora

nacai bhakta-saha ananda-vibhora

That same moonlike personality of Gokula is now absorbed in ecstatic dancing with His devotees in my courtyard.

sunata nama-gana balaka mora

chodala deha hari-priti-vibhora

This child of mine left his body while listening to the chanting of the holy names and absorbed in love for Hari.

aichana bhaga yaba bhai hamarata

bahun hau bhava-sagara-para

If I can become fortunate like him, then I will cross this material ocean.

tunhu sabu vichari ehi vicarakanhe karabi soka citta-vikara

You should all appreciate his good fortune. Why should you trouble your hearts with lamentation?

sthira nahi haobi yadi upadese

vancita haobi rase avasese

If you are not pacified by my instructions, then you will ultimately be deprived of the mellows of Krsna consciousness.

pasibun hama sura-tatini-mahe

bhakativinoda pramada dekhe tahe

Then I will drown myself in the waters of the Ganges. The prospect of this frightens Bhaktivinoda.

srivasa-vacana, sravana kariya,

sadhvi pati-vrata-gana

soka parihari', mrta sisu rakhi',

hari-rase dila mana

After hearing the words of Srivasa, the chaste ladies gave up their lamentation over the dead child and fixed their minds on the nectar of Hari's names.

srivasa takhana, anande matiya,

angane aila punahnace gora-sane, sakala pasari',

gaya nanda-suta-guna

Srivasa then returned to the courtyard filled with ecstasy. He forgot everything as he danced with Gauranga and sang the glories of Nanda's son.

cari danda ratre, marila kumara,

angane keha na jane

sri-nama-mangale, trtiya prahara,

rajani atita gane

Although Srivasa's son died early in the night, no one in the courtyard knew. They passed the entire night chanting the auspicious holy names.

kirtana bhangile, kahe gaurahari,

aji kena pai duhkha?

bujhi, ei grhe, kichu amangala,

ghatiya harila sukha

As the kirtana came to an end, Gaurahari asked: Why am I feeling unhappy today? I think some misfortune has occurred in this house and taken away My happiness.

tabe bhakta-jana, nivedana kare,

srivasa-sisura kathasuni' gora raya, bale, haya haya,

marame painu vyatha

The devotees then related the news about Srivasa's son to the Lord. On hearing about his death, Lord Gauranga exclaimed: Alas! This pains My heart.

kena na kahile, amare takhana,

vipada-samvada sabe

bhakativinoda, bhakata-vatsala,

snehete majila tabe

Why didn't any of you inform Me of this calamity when it happened? Bhaktivinoda says that the Lord then became filled with affection for His devotees.

prabhura vacana, takhana suniya,

srivasa lotana bhumi

bale, suno natha! tava rasa-bhanga,

sahite na pari ami

After hearing the Lord's words, Srivasa fell to the ground and humbly replied: O Lord, I could not tolerate seeing Your ecstasy disturbed.

ekati tanaya, mariyache natha,

tahe mora kiba duhkha

yadi saba mare, tomare heriya,

tabu ta' paiba sukha

O Lord, only one of my sons died. Why should I be distressed? Even if they all die, I would be happy just by seeing Your face.

tava nrtya-bhanga, haile amara,

marana haite hari

tai ku-samvada, na dila tomare,

vipada asanka kari'

If Your dancing was disturbed, I would have died. To prevent this disturbance, I did not give You this bad news.

ebe ajna deha, mrta suta la'ye,

satkara karuna sabe

eteka suniya, gora dvija-mani,

kandite lagila tabe

O Lord, now order us so that we can perform the child's last rites. On hearing this, Gauranga, the crest jewel of the brahmanas, began to cry.

kemane e sabe, chadiya yaiba,

parana vikala haya

se kathasuniya, bhakativinoda,

manete paila bhaya

[The Lord said:] How will I give up everyone and leave? If I do, My life will be ruined. On hearing those words, Bhaktivinoda became frightened.

goracandera ajna peye grha-vasi-gana

mrta sute anganete ane tata-ksana

Having received Gauracandra's order, the family members brought the dead child into the courtyard.

kali-mala-hari gora jijnase takhana

srivase chadiya, sisu, yao ki karana?

Gauranga, who destroys the contamination of Kali, then asked the child: O child, why are you leaving Srivasa?

mrta-sisu-mukhe jiva kare nivedana

loka-siksa lagi prabhu tava acarana

The spirit soul then spoke through the mouth of the dead child: O Lord, Your activities are meant for the instruction of everyone.

tumi ta' parama-tattva ananta advaya

parasakti tomara abhinna tattva haya

You are the unlimited Supreme Absolute Truth. The spiritual potency is nondifferent from You.

sei parasakti tridha haiya prakasa

tava iccha-mata karaya tomara vilasa

That spiritual potency manifests in three varieties and assists in Your pastimes according to Your will.

cic-chakti-svarupe nitya-lila prakasiya

tomare ananda dena hladini haiya

Your spiritual potency manifests Your eternal pastimes, and in the form of hladini, She gives You happiness.

jiva-sakti hana tava cit-kirana-caye

tatastha-svabhave jiva-gane prakataye

That spiritual potency in the form of the jiva-sakti manifests the marginally situated living entities, who are like spiritual sparks.

maya-sakti hana kare prapanca-srjana

bahirmukha jive tahe karaya bandhana

That spiritual potency in the form of maya-sakti creates the material world, within which she binds the materialistic living entities.

bhakativinoda bale aparadha-phale

bahirmukha ha'ye achi prapanca-kabale

Bhaktivinoda says: As a result of my offenses I have rejected the service of the Lord and fallen in the clutches of material life.

purna-cid-ananda tumi, tomara cit-kana ami,

svabhavatahami tuya dasa

parama svatantra tumi, tuya paratantra ami,

tuya pada chadi' sarva-nasa

You are complete spiritual ecstasy, while I am a spiritual spark. Therefore I am by nature Your servant. You are supremely independent, while I am fully dependent on You. I have become degraded because of giving up Your lotus feet.

svatantra ha'ye yakhana, maya prati kainu mana,

sva-svabhava chadila amaya

prapance mayara bandhe, padinu karmera dhandhe,

karma-cakre amare phelaya

When I independently desired to enjoy maya, I lost my constitutional nature. I then became bound by maya within the material world and entangled in the network of karma.

maya tava iccha-mate, bandhe more e jagate,

adrsta nirbandha lauha-kare

sei ta' nirbandha more, ane srivasera ghare,

putra-rupe malini-jathare

According to Your will, maya has bound me in this world with the iron chains of fate. As a result of that fate I have taken birth from the womb of Malini as a son in the house of Srivasa.

se nirbandha punaraya, more ebe la'ye yaya,

ami ta' thakite nari ara

tava iccha su-prabala, mora iccha su-durbala,

ami jiva akincana chara

Again by that same fate I am leaving. I cannot stay any longer. Your will is most powerful, while my will is most weak. I am a poor, insignificant living entity.

yathaya pathao tumi, avasya yaiba ami,

kara keba putra pati pitajadera sambandha saba,

taha nahi satya-lava,

tumi jivera nitya palayita

I must go wherever You send me. Who is anyone's son, husband, or father? These are all material relationships with no tinge of truth to them. You are the eternal maintainer of the living entities.

samyoge viyoge yini, sukha-duhkha mane gani,

tava pade chadena asraya

mayara gardabha ha'ye, majena samsara la'ye,

bhaktivinodera sei bhaya

One who gives up the shelter of Your lotus feet and considers meeting and separation as the causes of happiness and distress becomes an ass in the hands of maya and merges in the ocean of material existence. All this frightens Bhaktivinoda.

bandhilo maya, ye dina ha'te,

avidya-moha-dore

aneka janma, labhinu ami,

phirinu maya-ghore

From the day maya bound me with the ropes of ignorance and illusion, I have taken many births and wandered under the control of maya.

deva danava, manava pasu,

patanga kita ha'ye

svarge narake, bhu-tale phiri,

anitya asa la'ye

I took birth among the demigods, demons, human beings, animals, birds, and insects. I wandered through heaven, hell, and earth to fulfill my temporary material desires.

na jani kiba, sukrti-bale,

srivasa-suta hainu

nadiya-dhame, carana tava,

darasa-parasa kainu

I do not know what pious deed I have done to take birth in Nadia as the

son of Srivasa so that I could see and touch Your lotus feet.

sakala bare, marana-kale,

aneka duhkha pai

tuya prasange, parama sukhe,

e-bara cale yai

At the time of every one of my deaths I suffered greatly. This time, however, I am departing in great happiness because of Your association.

icchaya tora, janama yadi,

abara haya, hari!

carane tava, prema-bhakati,

thake minati kari

O Hari, my only request is that if I must take another birth by Your will, may I have loving devotion for Your lotus feet.

yakhana sisu, niraba bhela,

dekhiya prabhura lilasrivasa-gosthi, tyajiyasoka,

ananda-magana bhela

When after seeing the Lord's pastimes, the child fell silent. Srivasa's family members gave up their lamentation and became absorbed in ecstasy.

gaura-carita, amrta-dhara,

karite karite pana

bhaktivinoda, srivase mage,

yaya yena mora prana

Bhaktivinoda begs Srivasa: May I leave my body while drinking the nectarean characteristics of Gaura.

srivase kahena prabhu tunhu mora dasa

tuya prite bandha ami jagate prakasa

The Lord said to Srivasa: You are My servant. It is known throughout the world that I am bound by your love.

bhakta-gana senapati srivasa pandita

jagate ghusuka aji tomara carita

O Srivasa Pandita, you are the commander-in-chief of the devotees. Let your glories be sung throughout the world.

prapanca-kara-raksini mayara bandhana

tomara nahika kabhu, dekhuka jagaj-jana

Let the people of the world see that the bondage of maya, the predominating deity of this material world, can never bind you.

dhana, jana, deha, geha amare arpiya

amara sevaya sukhe acha sukhi hana

You have offered your wealth, followers, body, and house to Me, and your only happiness is in happily serving Me.

mama lila-pusti lagi' tomara samsara

sikhuk grhastha-jana tomara acara

Your family life nourishes My pastimes. Let all householders learn from your behavior.

tava preme baddha achi ami, nityananda

ama dunhe suta jani' bhunjaha ananda

Nityananda and I are bound by your love. Enjoy ecstasy by considering Us your sons.

nitya-tattva suta yara anitya tanaye

asakti na kare sei srjane pralaye

One who accepts Us as his eternal sons does not become attached to

his mortal son, either in birth or death.

bhaktite tomara rniami cira-dina

tava sadhu-bhave tumi ksama mora rna

I am eternally indebted to you because of your devotional service. You alone can release Me of My debts out of your saintly nature.

srivasera paya bhaktivinoda kujana

kakuti kariya mage gauranga-carana

This wretched Bhaktivinoda humbly begs at the feet of Srivasa to attain the feet of Gauranga.

srivasera prati, caitanya-prasada,

dekhiya sakala jana

jaya sri-caitanya, jaya nityananda,

bali' nace ghana ghana

On seeing Lord Caitanya's mercy on Srivasa, all the devotees continually danced and chanted: All glories to Sri Caitanya! All glories to Nityananda!

srivasa-mandire, ki bhava uthila,

taha ki varnana haya

bhava-yuddha sane, ananda-krandana,

uthe krsna-prema-maya

Who can describe the ecstatic love that manifested in the house of Srivasa? There was a battle of conflicting emotions and ecstatic crying as the entire house became filled with ecstatic love for Krsna.

cari bhai padi', prabhura carane,

preme gadagada svare

kandiya kandiya, kakuti kariya,

gadi' jaya prema-bhare

The four brothers fell at the Lord's feet and their voices became choked with love of God as they humbly offered prayers, cried, and rolled on the ground in ecstatic love.

ohe pranesvara, e hena vipada,

prati-dina yena haya

yahate tomara, carana-yugale,

asakti badhite raya

O Lord of our lives, may such a calamity occur every day so that our attachment for Your lotus feet will continually increase.

vipada-sampade, sei dina bhala,

ye dina tomare smari

tomara smarana, rahita ye dina,

se dina vipada hari

When we can remember You in either distress or happiness, that is an auspicious day. O Hari, if a day is passed without remembering You, that is an inauspicious day.

srivasa-gosthira, carane padiya,

bhakativinoda bhane

tomadera gora, krpa vitariya,

dekhao durgata jane

Bhaktivinoda falls at the feet of Srivasa's family and prays: Gauranga belongs to you. Please be merciful and reveal Him to this fallen soul.

mrta sisu la'ye tabe bhakata-vatsala

bhakata-sangete gaya sri-nama-mangala

The Lord, who is affectionate to His devotees, then picked up the dead child as He chanted the auspicious holy names with the devotees.

gaite gaite gela jahnavira tire

balake satkara kaila jahnavira nire

As they continued chanting, they went to the bank of the Ganges and performed the child's last rites with the waters of the Ganges.

jahnavi balena, mama saubhagya apara

saphala haila vrata chila ye amara

The Ganges said: My good fortune is unlimited. My past pious deeds have now born fruit.

mrta sisu dena gora jahnavira jale

uthali jahnavi devisisu laya kole

Gaura then took the dead child into the waters of the Ganges, and Gangadevi rose from the water and accepted the child in her embrace.

uthaliya sparse gora-carana-kamala

sisu-kole preme devi haya talamala

She then emotionally touched the lotus feet of Gaura. Holding the child in her embrace, the goddess became overwhelmed with ecstatic love.

jahnavira bhava dekhi' yata bhakta-gana

sri-nama-mangala-dhvani kare anuksana

On seeing the ecstatic mood of Ganga, the devotees constantly chanted the auspicious names of the Lord.

svarga haite deve kare puspa-varisana

vimana sankula tabe chaila gagana

The demigods showered flowers from heaven. The entire sky was filled with their airplanes.

ei-rupe nana bhave haiya magana

satkara kariya snana kaila sarva-jana

In this way everyone became absorbed in various emotions as they completed the child's last rites and took bath.

parama anande sabe gela nija ghare

bhakativinoda maje gora-bhava-bhare

Thereafter they all returned to their homes in ecstasy, and Bhaktivinoda merged in ecstatic love for Lord Gauranga.

[Appeal to the audience]

nadiya-nagare gora-carita amrta

piyasoka bhaya chada sthira kara cita

Drink the nectarean characteristics of Gauranga's Nadia pastimes, and pacify your heart by giving up all lamentation and fear.

anitya samsara bhai krsna matra sara

gora-siksa mate krsna bhaja anivara

O brothers, this material world is temporary, and Krsna is the only essence. Always engage in the worship of Krsna according to the teachings of Gauranga.

gorara carana dhari' yei bhagyavan

vraje radha-krsna bhaje, sei mora prana

Any fortunate person who catches hold of Gaura's lotus feet and worships Radha and Krsna in Vraja is my life and soul.

radha-krsna goracanda na'de vrndavana

ei matra kara sara pa'be nitya dhana

Take Radha-Krsna, Gauracandra, Nadia, and Vrndavana as the essence of your life, and you will attain eternal wealth.

vidya-buddhi hina dina akincana chara

karma-jnana-sunya ami sunya-sad-acara

I am devoid of education and intelligence. I am fallen, meek, poor, and insignificant. I am devoid of pious deeds, knowledge, and proper behavior.

sri-guru vaisnava more dilena upadhi

bhakti-hine upadhi haila ebe vyadhi

My spiritual master and the Vaisnavas have given me the name Bhaktivinoda, yet because I am devoid of devotion this name has become an disease.

yatana kariya sei vyadhi nivarane

sarana lainu ami vaisnava-carane

To cure this disease, I have taken shelter at the lotus feet of the Vaisnavas.

vaisnavera pada-raja mastake dhariyae

`soka-satana' gaya bhaktivinodiya

Taking the dust of the Vaisnavas' feet on my head, Bhaktivinoda sings this Soka-satana, the destroyer of lamentation.

Text 34

yadi va samsara-dharme nara' samvarite

vilambe kandiha, yara yei laya citte//CB, Madhya 25.034//

TRANSLATION

“If you cannot check these familial emotions, then at least cry to your satisfaction later.

COMMENTARY

According to worldly considerations, materialistic people become distressed and cry when they hear news of their son's death. Considering that such mundane behavior would create obstacles in the Lord's feelings

of ecstasy while dancing and chanting, Srivasa gave instructions to postpone such mundane behavior for some time.

Text 35

anya yena keha e akhyana nasunaye

pache thakurera nrtya-sukha-bhanga haye//CB, Madhya 25.035//

TRANSLATION

“Don't let anyone else hear about this incident, otherwise the Lord's happiness from dancing will be disturbed.

Text 36

kalarava suni' yadi prabhu bahya paya

tabe aji ganga pravesimu sarvathaya”//CB, Madhya 25.036//

TRANSLATION

“If by hearing your commotion the Lord regains His external consciousness, then I will certainly drown myself today in the Ganges.”

Text 37

sabe sthira hailena srivasa-vacane

calilena srivasa prabhura sankirtane//CB, Madhya 25.037//

TRANSLATION

After hearing Srivasa's words, the ladies became pacified. Srivasa then returned to the Lord's sankirtana.

Text 38

paranande sankirtana karaye srivasa

punah punah bade aro visesa ullasa//CB, Madhya 25.038//

TRANSLATION

As Srivasa participated with great ecstasy in the sankirtana, his exceptional happiness repeatedly increased.

Text 39

srinivasa panditera emana mahima

caitanyera parsadera ei guna-sima//CB, Madhya 25.039//

TRANSLATION

Such are the glories of Srivasa Pandita, who was the most qualified among Lord Caitanya's associates.

Text 40

svanubhavanande nrtya kare gauracandra

kata-ksane rahilena lai' bhakta-vrnda//CB, Madhya 25.040//

TRANSLATION

Gauracandra danced in His own ecstatic mood. After some time He and the devotees stopped the kirtana.

COMMENTARY

The word svanubhavananda is explained as follows: In the realm of pure consciousness, the object to be known is experienced in three aspects—the realization of krsna-prema, the persons who realize krsna-prema, and the activities for realizing krsna-prema—in other words, the object to be known is experienced through realization of sac-cid-ananda, eternal blissful knowledge.

Text 41

paramparasunilena sarva-bhakta-gana

panditera putrera haila vaikuntha-gamana//CB, Madhya 25.041//

TRANSLATION

Gradually word spread among the devotees that Srivasa Pandita's son had departed for Vaikuntha.

Text 42

tathapi o keha kichu vyakta nahi kare

duhkha bada pailena sabei antare//CB, Madhya 25.042//

TRANSLATION

Still, no one disclosed this news to the Lord. They all kept their feelings of distress in their hearts.

Text 43

sarvajnera cudamani sri-gaurasundara

jijnasena prabhu sarva-janera antara//CB, Madhya 25.043//

TRANSLATION

Sri Gaurasundara, the crest-jewel of omniscient persons, placed a question before everyone present there.

Text 44

prabhu bale,—“aji mora citta kemana kare

kona duhkha haiyache panditera ghare”//CB, Madhya 25.044//

TRANSLATION

The Lord said, “I can't explain how I feel today. Has some distress entered the house of Srivasa?”

Text 45

pandita balena—“prabhu mora kon duhkha

yara ghare suprasanna tomara sri-mukha”//CB, Madhya 25.045//

TRANSLATION

Srivasa Pandita replied, “O Lord, what distress could I have when Your pleasing lotus face is present in my house?”

Text 46

sese achilena yata sakala mahanta

kahilena panditera putrera vrttanta//CB, Madhya 25.046//

TRANSLATION

Eventually the devotees informed the Lord what had happened to Srivasa Pandita's son.

Text 47

sambhrame balaye prabhu,—“kaha kata-ksana?”

sunilena cari danda rajani yakhana//CB, Madhya 25.047//

TRANSLATION

The Lord gravely asked, “How long ago did this happen?” He was then informed that the incident occurred early in the evening.

Text 48

“tomara ananda-bhanga-bhaye srinivasa

kahare o iha nahi karena prakhasa//CB, Madhya 25.048//

TRANSLATION

“Fearing that Your ecstasy would be disturbed, Srinivasa did not inform anyone about this.

Text 49

paraloka haiyache adai prahara

ebe ajna deha' karya karite satvara”//CB, Madhya 25.049//

TRANSLATION

“It is nearly seven and a half hours since the child left his body. Now please give us permission to perform the last rites.”

Text 50

suni' srivasera ati adbhuta kathana

`govinda' `govinda' prabhu karena smarana//CB, Madhya 25.050//

TRANSLATION

On hearing about Srivasa's wonderful activities, the Lord remembered Govinda.

Text 51

prabhu bale,—“hena sanga chadiba ke-mate?”

eta bali' mahaprabhu lagila kandite//CB, Madhya 25.051//

TRANSLATION

The Lord said, “How will I give up such association?” Speaking these words, Mahaprabhu began to cry.

Text 52

“putra-soka na janila ye mohara preme

hena saba sanga muni chadiba kemane”//CB, Madhya 25.052//

TRANSLATION

“How will I give up the association of one who did not lament for his son out of love for Me?”

COMMENTARY

Householders become disturbed with lamentation when a calamity occurs in their family. Yet even the lamentation arising out of a householder's separation from his most beloved child could not bewilder Srivasa, because he was in the association of the Supreme Lord. Therefore the devotees of the Lord are not considered products of matter or counted among ordinary people. There is no possibility for one who is totally intoxicated with love for Krsna to have love for objects not related to Krsna. On seeing the unique example of love exhibited by Srivasa Pandita, the foremost of Sri Gaurasundara's friends in Navadvipa, the Lord had no desire to leave his association and go anywhere else.

Text 53

eta bali' mahaprabhu kandena nirbhara

tyaga-vakya suni' sabe cintena antara//CB, Madhya 25.053//

TRANSLATION

After speaking in this way, Mahaprabhu cried profusely. The devotees became thoughtful on hearing Him speak of renunciation.

Text 54

nahi jani ki paramada padaye kakhana

anyo'nye cintaye sakala bhakta-gana//CB, Madhya 25.054//

TRANSLATION

The devotees discussed among themselves, but they could not understand when such a calamity would occur.

Text 55

garihastha chadiya prabhu karibe sannyasa

tabe dhvani kari' kande chadiya nisvasa//CB, Madhya 25.055//

TRANSLATION

They concluded that the Lord sighed deeply and cried loudly because He would eventually leave household life and accept sannyasa.

Text 56

sthira hailena yadi thakura dekhiya

satkara karite sisu yayena laiya//CB, Madhya 25.056//

TRANSLATION

When the Lord became somewhat pacified on seeing the child, He prepared to take the child for performing its last rites.

Text 57

mrta-sisu-prati prabhu balena vacana//CB, Madhya 25.057//

TRANSLATION

“srivasera ghara chadi' yao ki karana?”

COMMENTARY

The Lord then asked the dead child, “Why are you leaving Srivasa's house?”

Text 58

sisu bale,—“prabhu, yena nirbandha tomara

anyatha karaye sakti achaye kahara?”//CB, Madhya 25.058//

TRANSLATION

The child replied, “O Lord, this is the destiny arranged by You. Who has the power to change it?”

COMMENTARY

It is most reasonable to accept the way in which the Lord controls one, otherwise what can one gain by whimsically displaying one's independent will and disregarding the fate ordained by the Lord? Besides, no one has the ability to act against the will of the Supreme Lord.

Text 59

mrta-sisu uttara karaye prabhu-sane

parama adbhuta sune sarva-bhakta-gane//CB, Madhya 25.059//

TRANSLATION

All the devotees were struck with wonder to hear the dead child reply to the Lord's question.

Text 60

sisu bale,—“e dehete yateka divasa

nirbandha achila bhunjilana sei rasa//CB, Madhya 25.060//

TRANSLATION

The child said, “I stayed and enjoyed as long as I was destined to live in this body.

Text 61

nirbandha ghucila, ara rahite na pari

ebe calilana anya nirbandhita-puri//CB, Madhya 25.061//

TRANSLATION

“That destined time is now completed, so I cannot remain longer. Now I am going to another predestined body.

COMMENTARY

“I cannot stay longer than I was destined by the will of the Lord to live as the son of Srivasa. Therefore I will certainly accept a body that is suitable for the place I am destined to go.”

Through the child's mouth, Sri Gaurasundara revealed to the people of the world the philosophy of reincarnation. The gross and subtle bodies are not eternal. The spirit soul accepts these gross and subtle bodies as coverings and when required is later forced to give them up. The living entity's acceptance of gross and subtle bodies and his wandering on the gross and subtle platforms result from the influence of identifying himself as the doer and the activities he performs. The spirit soul never wanders on the platforms of karma and jnana. The two abodes of sense enjoyment and liberation are never suitable dwelling places for the existence of the spirit soul. Everyone does not have the good fortune of attaining the association of Sri Gaurasundara and His associates, therefore thirst for sense gratification or liberation and aversion to the service of the Supreme Lord are found within human nature.

Text 62

e dehera nirbandha gela rahite na pari

hena krpa kara yena toma' na pasari//CB, Madhya 25.062//

TRANSLATION

“My destined time in this body is finished, so I cannot stay. Be merciful so that I may not forget You.

Text 63

ke kahara bapa, prabhu, ke kara nandana

sabe apanara karma karaye bhunjana//CB, Madhya 25.063//

TRANSLATION

“O Lord, who is anyone's father and who is anyone's son? Everyone enjoys the fruits of his own karma.

Text 64

yata dina bhagya chila srivasera ghare

achilana, ebe calilama anya pure//CB, Madhya 25.064//

TRANSLATION

“As long as I had the good fortune, I lived at the house of Srivasa. Now I am going to the house of someone else.

Text 65

saparsade tomara carane namaskara

aparadha na laiha, vidaya amara”//CB, Madhya 25.065//

TRANSLATION

“I offer my obeisances at the feet of You and Your associates. Please do not consider my offenses. I am leaving now.”

Text 66

eta bali' niraba hailasisu-kaya

e-mata kautuka kare sri-gauranga-raya//CB, Madhya 25.066//

TRANSLATION

After speaking in this way, the child's body became silent. Such are the wonderful pastimes of Lord Gauranga.

Text 67

mrta-putra-mukhe suni' apurva kathana

ananda-sagare bhase sarva bhakta-gana//CB, Madhya 25.067//

TRANSLATION

After hearing those extraordinary topics from the mouth of the dead child, the devotees all floated in an ocean of bliss.

Text 68

putra-soka-duhkha gela srivasa-gosthira

krsna-premananda-sukhe haila asthira//CB, Madhya 25.068//

TRANSLATION

Srivasa's family members forgot their lamentation and distress for their child and became agitated in ecstatic love for Krsna.

Text 69

krsna-preme srinivasa gosthira sahite

prabhura carana dhari' lagila kandite//CB, Madhya 25.069//

TRANSLATION

In their ecstatic love, Srivasa and his family members caught hold of the Lord's feet and began to cry.

Text 70

“janma janma tumi pita, mata, putra, prabhu

tomara carana yena na pasari kabhu//CB, Madhya 25.070//

TRANSLATION

“Birth after birth, You are our father, mother, son, and master. May we never forget Your lotus feet.

Text 71

yekhane sekhane prabhu, kene janma nahe

tomara carane yena prema-bhakti rahe”//CB, Madhya 25.071//

TRANSLATION

“O Lord, it does not matter where we take birth, but may we always have loving devotion for Your lotus feet.”

Text 72

cari bhai prabhura carane kaku kare

caturdige bhakta-gana kande uccaihsvare//CB, Madhya 25.072//

TRANSLATION

As the four brothers offered humble words at the Lord's feet, the devotees in the four directions began to cry loudly.

Text 73

krsna-preme caturdige uthila krandana

krsna-prema-maya haila srivasa-bhavana//CB, Madhya 25.073//

TRANSLATION

The sound of crying in ecstatic love for Krsna arose in the four directions as the entire house of Srivasa became filled with love of Krsna.

Text 74

prabhu bale,—“suna suna srivasa pandita!

tumi ta' sakala jana samsarera rita//CB, Madhya 25.074//

TRANSLATION

The Lord said, “Listen, Srivasa Pandita! You know well the nature of material existence.

Texts 75-76

e saba samsara-duhkha tomara ki daya

ye tomare dekhe seha kabhu nahi paya

ami, nityananda—dui nandana tomara

citte tumi vyatha kichu na bhaviha ara” //CB, Madhya 25.074//

TRANSLATION

“The miseries of material existence do not affect you. Even one who sees you is not affected by such miseries. Nityananda and I are your two sons,

so you should no longer feel any grief in your heart.”

COMMENTARY

Sri Gaurasundara said to Srivasa Pandita, “The devotees of the Supreme Lord never have any connection with the material world.” In the vision of ignorant people, Srivasa Pandita was a householder and a materialist, but the devotees of the Lord never even mistakenly consider that Srivasa Pandita was such an inauspicious character. Those who are accustomed to see the devotees of the Supreme Lord have no bondage to material existence. If one accepts the Supreme Lord as one's husband, wife, or son to fill the absence of any such most basic relationship, then one attains direct association with that eternal personality. Simply by seeing the Lord's relationship with all objects a living entity becomes liberated from the conditioned state.

Text 77

sri-mukhera parama karunya-vakya suni'

caturdige bhakta-gana kare jaya-dhvani//CB, Madhya 25.077//

TRANSLATION

On hearing these most compassionate words from the lotus mouth of the Lord, the devotees in the four directions chanted, “Jaya! Jaya!”

Text 78

sarva-gana-saha prabhu balaka laiya

calilena ganga-tire kirtana kariya//CB, Madhya 25.078//

TRANSLATION

The Lord and His associates then performed kirtana as they took the child to the bank of the Ganges.

Text 79

yathocita kriya kari' kaila ganga-snana

`krsna' bali' sabe grhe karila payana//CB, Madhya 25.079//

TRANSLATION

After performing the appropriate rituals and taking bath in the Ganges, they returned home while chanting the names of Krsna.

Text 80

prabhu, bhakta-gana sabe gela nija-ghara

srivasera gosthi saba haila vihvala//CB, Madhya 25.080//

TRANSLATION

The Lord and the devotees returned to their respective homes, and Srivasa's family became overwhelmed.

Text 81

e saba nigudha katha ye kare sravana

avasya miliba tare krsna-prema-dhana//CB, Madhya 25.081//

TRANSLATION

One who hears these confidential topics will certainly attain the wealth of ecstatic love for Krsna.

Text 82

srivasera carane rahuka namaskara

`gauracandra' `nityananda'—nandana yanhara//CB, Madhya 25.082//

TRANSLATION

I offer my obeisances at the feet of Srivasa, whose sons were Gauracandra and Nityananda.

COMMENTARY

Sri Gaura and Nityananda accepted Srivasa's service as his sons.

Text 83

e saba adbhuta sei navadvipe haya

bhaktera pratita haya, abhaktera naya//CB, Madhya 25.083//

TRANSLATION

These wonderful pastimes took place in Navadvipa. The devotees accept them, but the nondevotees do not.

Text 84

madhya-khande parama apurva saba

kathamrta-sisu tattva-jnana kahilena yatha//CB, Madhya 25.084//

TRANSLATION

The topics of the Madhya-khanda are most extraordinary, for a dead child's narration on spiritual topics is included among them.

Text 85

hena mate navadvipe sri-gaura-sundara

viharaye sankirtana-sukhe nirantara//CB, Madhya 25.085//

TRANSLATION

In this way Sri Gaurasundara continually enjoyed the happiness of sankirtana in Navadvipa.

Text 86

prema-rase prabhura samsara nahi sphure

anyera ki daya, visnu pujite na pare//CB, Madhya 25.086//

TRANSLATION

The Lord relished the mellows of ecstatic love and had no interest in family affairs. What to speak of other duties, He could not even worship Lord Visnu.

Text 87

snana kari' vase prabhu sri-visnu pujite

prema-jale sakala sri-anga-vastra tite//CB, Madhya 25.087//

TRANSLATION

When He sat down to worship Lord Visnu after taking bath, His clothing and entire body became soaked with tears of ecstatic love.

Text 88

bahira haiya prabhu se vastra chadiya

punah anya vastra pari' visnu puje giya//CB, Madhya 25.088//

TRANSLATION

He would then go out, change His cloth, and return to worship Visnu.

Text 89

punah premananda-jale tite se vasana

punah bahirai anga kare praksalana//CB, Madhya 25.089//

TRANSLATION

Then His cloth would again become soaked with tears of love, and He would again go out and clean Himself.

Text 90

ei-mata vastra-parivarta kare matra

preme visnu pujite na pare tila matra//CB, Madhya 25.090//

TRANSLATION

In this way He would simply continue to change His clothes, and becauses of ecstatic love He was unable to offer any worship to Visnu.

Text 91

sese gadadhara-prati balilena vakya

tumi visnu puja', mora nahika se bhagya//CB, Madhya 25.091//

TRANSLATION

Eventually He told Gadadhara, “You worship Visnu. I am not fortunate enough.

COMMENTARY

Whenever Sri Gaurasundara tried to worship Lord Visnu according to the pancaratrika process, He failed every time to show proficiency in the process of arcana because He was intoxicated by ecstatic love. Being repeatedly unsuccessful in worshiping the Deity, He eventually entrusted the responsibility of worshiping the Deity of Krsna to Sri Gadadhara Pandita. He said, “I am unfortunate. I am unable to worship with proper etiquette.”

After Sri Gaurasundara awarded the service of Sri Gopinatha to Sri

Gadadhara Pandita in this pastime, Sri Gadadhara continued to worship Sri Gopinatha in the forest of Tota-gopinatha in Sri Purusottama-ksetra and accepted disciples according to regulative principles. As a result of worshiping the Deity of the Lord for hundreds of lifetimes, a living entity develops love for chanting the holy names of the Lord. But one should not consider Sri Gadadhara as such an ordinary living entity forced to accept the fruits of his karma, rather one should accept him as most dear to Mahaprabhu. The instruction for chanting the holy names of the Lord, which is the ultimate fruit of Deity worship, is given in Sri Gaurasundara's Siksastaka.

Text 92

ei mata vaikuntha-nayaka bhakti-rase

viharaye navadvipe ratriye divase//CB, Madhya 25.092//

TRANSLATION

In this way the Lord of Vaikuntha was absorbed in the mellows of devotional service as He day and night enjoyed pastimes in Navadvipa.

Text 93

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 25.093//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-five, entitled, “The Discourse on Spiritual Knowledge by Srivasa's Dead Son.”

Chapter 26 Descriptions of the Mercy Bestowed on Suklambara and Vijay and the Lord's Desire to Accept Sannyasa

This chapter describes Sriman Mahaprabhu's acceptance of rice at the house of Suklambara Brahmacari, the Lord's display of His opulences to the professional writer Vijaya dasa by placing His hand on Vijaya's body, the Lord's display of incarnations like Matsya and Kurma, a student's criticism of the Lord when the Lord chanted “Gopi! Gopi!” in the mood of a gopi, the Lord's attempt to beat that student with a stick, the Lord's narration to His associates of a riddle that revealed His desire to take sannyasa, the Lord's private discussion with Srimat Nityananda Prabhu, the Lord's announcement to Mukunda and Gadadhara of His desire to take sannyasa, and the devotees' distress.

One day when Sriman Mahaprabhu expressed His desire to accept lunch from Suklambara Brahmacari, Suklambara discouraged the Lord in various ways, thinking that Mahaprabhu's request was simply a hoax. But on hearing the Lord's repeated requests, Suklambara asked the devotees about the procedure for feeding the Lord. The devotees praised Suklambara's good fortune and instructed him to cook without touching the foods. After completing his bath, Suklambara placed without touching ingredients like rice and banana stems in a pot of boiling water and then chanted the names of Lord Hari. Laksmidevi then cast her merciful glance on the devotee's rice. The Lord came with His associates to Suklambara's house and personally offered that rice preparation to Lord Visnu. He then sat down to eat and praised the good taste of that preparation. On seeing the Lord's mercy on Suklambara, the devotees began to shed tears of love.

When the Lord finished His meal, the devotees picked up His plate of remnants. After holding a short ista-gosthi, or spiritual discussion, Sri Gaurasundara laid down there. The devotees also followed the Lord's example. While everyone was lying down, Mahaprabhu placed His hand on the professional writer Vijaya dasa's body. On seeing the wonderful opulences of Mahaprabhu, Vijaya dasa was about to loudly cry out when Mahaprabhu checked him with a gesture of His finger. Vijaya dasa then roared and fell unconscious. The devotees could understand the

confidential reason behind this, but the Lord told them that it was because of either the influence of the Ganges or Lord Visnu. Vijaya remained practically inert for seven days.

During His pastimes in Navadvipa, Mahaprabhu would according to His mood manifest the eternal transcendental forms of various incarnations like Matsya and Kurma and then withdraw Them. But He retained His mood as Balarama for many days. When, being intoxicated in the mood of Balarama, Gaurasundara asked for Varuni, then realizing the intention of Mahaprabhu Sri Nityananda Prabhu, who is nondifferent from Baladeva, would place a pot of Ganges water before Him. The three worlds trembled on hearing the Lord's loud roars, and the earth shook by His wild dancing. When the devotees fearfully offered prayers glorifying Baladeva, the Lord became pleased and lost consciousness.

When Mahaprabhu one day became absorbed in the mood of a gopi and chanted, “Gopi, gopi,” a student with no understanding of His internal mood began to criticize His behavior. The Lord then took a stick in His hand and prepared to beat him. The student ran away in fear of his life, and when he told his friends about the Lord's actions, they committed offenses at the feet of Mahaprabhu by considering the Lord an ordinary human being and by conspiring to retaliate against Him. As the Supersoul, Mahaprabhu understood this, and He then informed all His associates through a riddle about His intention to accept sannyasa. No one other than Nityananda Prabhu could understand that meaning. He became aggrieved on thinking that the Lord's beautiful hair would be lost.

Sriman Mahaprabhu called Nityananda to a solitary place and explained to Him the reason why He was going to take sannyasa. He had incarnated to deliver the fallen souls of the world, but people were not being delivered by His darsana because they were committing offenses at His lotus feet. If He took sannyasa and became a beggar at their door, then by seeing a sannyasi they would touch His feet while offering obeisances. Then only would their offenses be vanquished and they would attain devotional service at the feet of Sri Gauranga. Srila Nityananda Prabhu did not say anything to oppose Mahaprabhu's intention, but He requested the Lord to reveal His intention to the devotees. He then became inert while thinking about how Sacimata would suffer in separation from the Lord.

One day Sri Gaurahari went to the house of Mukunda, and when the Lord ordered Mukunda to sing the glories of Krsna, Mukunda began to perform kirtana. On hearing that kirtana, the Lord became overwhelmed in ecstasy. He checked His emotions, however, and then disclosed His desire to Mukunda. As soon as Mukunda heard the Lord's intention, he became distressed and requested the Lord to wait for some days.

Thereafter, when Sri Gaurasundara went to the house of Gadadhara and disclosed His intention, Gadadhara felt like he had been struck by a thunderbolt. He attempted to stop the Lord from taking sannyasa by speaking authoritatively in various ways to the Lord. The Lord revealed His intention to various other devotees, and everyone merged in an ocean of distress while thinking about the disappearance of the Lord's hair.

jaya jaya jagata-mangala gauracandra

dana deha' hrdaye tomara pada-dvandva

All glories to Gauracandra, the benefactor of the world! Please place Your lotus feet within my heart.

Text 1

eka-dina suklambara-brahmacari-sthane

krpaya tahane anna magila apane//CB, Madhya 26.001//

TRANSLATION

One day the Lord mercifully asked Suklambara Brahmacari for some rice.

Text 2

“tora anna khaite amara iccha bada

kichu bhaya na kariha balilana dadha”//CB, Madhya 26.002//

TRANSLATION

“I have a strong desire to eat your rice. Do not fear. This is a sincere request.”

Text 3

ei-mata mahaprabhu bale bara bara

suni' suklambara kaku karena apara//CB, Madhya 26.003//

TRANSLATION

When Mahaprabhu made repeated requests in this way, Suklambara emotionally pleaded with the Lord.

Text 4

“bhiksuka adhama muni papistha garhita

tumi dharma sanatana, muni se patita//CB, Madhya 26.004//

TRANSLATION

“I am a most sinful, wretched beggar, and You are the personification of eternal religious principles, which I have fallen from.

Text 5

more kotha dibe prabhu, caranera chaya

kita-tulya nahon more eta bada maya”//CB, Madhya 26.005//

TRANSLATION

“O Lord, You should give Me the shelter of Your lotus feet. Although I am not even equal to an insect, You are trying to deceive me.

Text 6

prabhu bale,—“maya hena na vasiha mane

bada iccha vase mora tomare randhane//CB, Madhya 26.006//

TRANSLATION

The Lord said, “Do not consider this a deception, for I have a strong desire to taste your cooking.

Text 7

satvare naivedya giya karaha vasaya

aji ami madhyahe yaiba sarvathaya”//CB, Madhya 26.007//

TRANSLATION

“Go home and quickly prepare an offering for the Lord. I will surely come at midday.”

Text 8

tathapiha suklambara bhaya pai' mane

yukti jijnasilena sakala bhakta-sthane//CB, Madhya 26.008//

TRANSLATION

Still, Suklambara was in anxiety, so he asked all the devotees what he should do.

Text 9

sabe balilena,—“tumi kene kara bhaya

paramarthe isvarera keha bhinna naya//CB, Madhya 26.009//

TRANSLATION

They all said, “Why are you afraid? From the spiritual point of view, no one is separate from the Supreme Lord.

Text 10

visese ye jana tane sarva-bhave bhaje

sarva-kala tana anna apanei khonje//CB, Madhya 26.010//

TRANSLATION

“He always begs food especially from those who worship Him with unflinching devotion.

Text 11

apane sudrara putra vidurera sthane

anna magi' khailena bhaktira karane//CB, Madhya 26.011//

TRANSLATION

“Although Vidura was the son of a sudra, because of his devotional service the Lord personally begged food from him and ate.

COMMENTARY

For a description of the Lord begging rice from Vidura, see the Mahabharata, Udyoga-parva, Chapter Ninety.

Text 12

bhakta-sthane magi' khaya, prabhura svabhava

deha' giya tumi bada kari' anuraga//CB, Madhya 26.012//

TRANSLATION

“It is the nature of the Lord to beg food from His devotees and eat. Just

go and offer Him lunch with great devotion.

Text 13

tathapiha tumi yadi bhaya vasa' mane

alagoche tumi giya karaha randane//CB, Madhya 26.013//

TRANSLATION

“If you still feel fearful, then don't touch the food while you cook.

COMMENTARY

The word alagoche (derived from the Persian word algse) means “without touching,” “without contact,” or “keeping at a distance.”

Text 14

bada bhagya tomara, e-mata krpa yare”

suni' dvija harise aila nija-ghare//CB, Madhya 26.014//

TRANSLATION

“You are most fortunate to receive such mercy.” On hearing this, the brahmana returned to his house.

Text 15

snana kari' suklambara ati savadhane

suvasita jala tapta karila apane//CB, Madhya 26.015//

TRANSLATION

After taking bath, Suklambara carefully boiled some scented water.

Text 16

tandula sahita tabe divya garbha-thoda

alagoche diya vipra kaila kara-yoda//CB, Madhya 26.016//

TRANSLATION

The brahmana then put some rice and the choice core of a banana stem in the water without touching them and folded his hands.

Text 17

“jaya krsna govinda gopala vanamali”

balite lagilasuklambara kutuhali//CB, Madhya 26.017//

TRANSLATION

Suklambara then began to joyfully sing, “Jaya Krsna, Govinda, Gopala, Vanamali!”

Text 18

sei ksane bhakta-anne rama jagan-mata

drstipata karilena maha-pati-vrata//CB, Madhya 26.018//

TRANSLATION

At that moment the greatly chaste Laksmi, the mother of the universe, glanced at the devotee's rice.

Text 19

tata-ksane sarvamrta haila se anna

snana kari' prabhu asi' haila upasanna//CB, Madhya 26.019//

TRANSLATION

That rice then immediately became exactly like nectar. Meanwhile the Lord arrived there after finishing His bath.

Text 20

sange nityananda-adi apta kata jana

tita-vastra edilena sri-sacinandana//CB, Madhya 26.020//

TRANSLATION

He was accompanied by some of His intimate associates like Nityananda. Sri Sacinandana then changed out of His wet clothes.

COMMENTARY

The word tita(coming from sikta) means “wet,” “soaked,” or “dripping.”

Text 21

apane laila anna tana iccha pali'

suklambara dekhiya hasena kutuhali//CB, Madhya 26.021//

TRANSLATION

As the Lord took that rice He had desired, He looked at Suklambara and smiled happily.

Text 22

gangara agrete ghara gangara samipe

visnu-nivedana karilena bada sukhe//CB, Madhya 26.022//

TRANSLATION

The house was situated right next to the Ganges. The Lord then happily offered the rice to Visnu.

Text 23

hasi' vasilena prabhu anande bhojane

nayana bhariya dekhe saba bhrtya-gane//CB, Madhya 26.023//

TRANSLATION

Thereafter the Lord smiled as He joyfully sat down to eat. All His servants watched to the full satisfaction of their eyes.

Text 24

brahmadira yajna-bhoktasri-gaurasundara

suklambara-anna khaya—e bada duskara//CB, Madhya 26.024//

TRANSLATION

It was most extraordinary that Sri Gaurasundara, the enjoyer of sacrifices offered by personalities such as Brahma, was now eating the rice of Suklambara.

COMMENTARY

Visnu, the Lord of all sacrifices, eats in the pure sacrifice of Brahma. Suklambara Brahmacari used to collect rice by begging from door to door. From the external point of view, that rice was contaminated because of being touched. Since it is not possible to collect uncontaminated rice through begging, householders do not accept items touched by beggars. It is true that uncontaminated rice is more pure than rice contaminated by touch, but rice received through begging is even more pure because it has been received as a gift by the mercy of the Supreme Lord. It is true that from the external point of view the contamination of being touched, or the violation of the path of awe and reverence, is present, but according to the philosophy preached by Sri Gaurasundara the most important factor in maha-prasada is the purity of the heart.

Text 25

hena prabhu bale,—“janma yavat amara

e-mata annera svadu nahi pai ara//CB, Madhya 26.025//

TRANSLATION

That Lord said, “Since birth I have never tasted such palatable rice as this.

Text 26

ki garbha-thodera svadu na pari kahite

alagoche e-mata va randhila kon-mate//CB, Madhya 26.026//

TRANSLATION

“I cannot describe the fine taste of this banana stem. How did he cook without touching it?

Text 27

tumi hena jana se amara bandhu-kula

toma'-saba lagi' se amara adi mula”//CB, Madhya 26.027//

TRANSLATION

“You are certainly one of My friends for whom I incarnate.”

Text 28

suklambara-prati dekhi' krpara vaibhava

kandite lagila anyonye bhakta saba//CB, Madhya 26.028//

TRANSLATION

On seeing the extraordinary mercy bestowed on Suklambara, the devotees began to cry among themselves.

Text 29

ei mata prabhu punah punahasvadiya

karilena bhojana ananda-yukta haiya//CB, Madhya 26.029//

TRANSLATION

In this way the Lord repeatedly relished the meal to His full satisfaction.

Text 30

ye prasada payena bhiksuka suklambara

dekhuka abhakta yata papi kotisvara//CB, Madhya 26.030//

TRANSLATION

Let the sinful, nondevotee millionaires see the mercy that the beggar Suklambara received.

COMMENTARY

It is not true that if one has hundreds of millions of dollars one can feed the Supreme Lord. The poverty-stricken Suklambara satisfied Sri Gaurasundara with the rice that he collected by begging. Sinful nondevotees cannot understand these topics.

Text 31

dhana-jane panditye caitanya nahi pai

`bhakti-rase vasa prabhu' sarva-sastre gai//CB, Madhya 26.031//

TRANSLATION

One cannot attain Lord Caitanya by wealth, followers, or learning. All the scriptures declare, “The Lord is controlled by devotional service.”

Text 32

vasilena prabhu preme bhojana kariyatam

bula khayena prabhu hasiya hasiya//CB, Madhya 26.032//

TRANSLATION

After finishing His meal, the Lord, in great satisfaction, sat down and smiled as He chewed betel nuts.

Text 33

patra lai' bhrtya-gana bhulila anande

brahma, siva, ananta ye patra sire vande//CB, Madhya 26.033//

TRANSLATION

The devotees forgot themselves in ecstasy as they honored the remnants that Brahma, Siva, and Ananta worship.

COMMENTARY

The word patra refers to the remnants of Sri Mahaprabhu.

Text 34

ki ananda haila se bhiksukera ghare

e-mata kautuka kare prabhu visvambhare//CB, Madhya 26.034//

TRANSLATION

Who can describe the ecstasy that filled that beggar's house? Such are the pastimes of Lord Visvambhara.

Text 35

krsna-katha-prasanga kahiya kata-ksana

seikhane mahaprabhu karilasayana//CB, Madhya 26.035//

TRANSLATION

After discussing the pastimes of Krsna for some time, Mahaprabhu lied down there.

Text 36

bhakta-gana karilena tathai sayana

tathi madhye adbhuta dekhaye eka jana//CB, Madhya 26.036//

TRANSLATION

The devotees also lied down there. One of them, however, saw something wonderful.

Text 37

thakurera eka sisya sri-vijaya-dasa

se mahapuruse kichu dekhila prakasa//CB, Madhya 26.037//

TRANSLATION

There was a student of the Lord named Sri Vijaya dasa. That great soul had a divine vision.

Text 38

navadvipe tanra mata nahi ankhariya

prabhure aneka punthi diyache likhiya//CB, Madhya 26.038//

TRANSLATION

There was no writer in Navadvipa as expert as him. He copied many books for the Lord.

COMMENTARY

The word ankhariya means “a copyist” and is derived from the word aksarika, or pertaining to letters. When there were no printing presses, a class of people earned their livelihood by copying books and writings for others. Such people were called ankhariyas.

Text 39

`ankhariya-vijaya' kariya sabe ghose'

marma nahi jane loka bhakti-hina dose//CB, Madhya 26.039//

TRANSLATION

People called him ankhariya Vijaya, but because they were devoid of devotion they did not know his glories.

Text 40

sayane thakura tana ange dila hasta

vijaya dekhena ati apurva samasta//CB, Madhya 26.040//

TRANSLATION

While lying down, the Lord placed His hand on the body of Vijaya, who then saw something most wonderful.

Text 41

hema-stambha-praya hasta dirgha subalana

paripurna dekhe tathi ratna-abharana//CB, Madhya 26.041//

TRANSLATION

He saw that the Lord's hand was long and mighty like a golden pillar and decorated with jeweled ornaments.

Text 42

sri-ratna-mudrika yata angulira mule

na jani ki koti surya-candra-mani jvale//CB, Madhya 26.042//

TRANSLATION

All of His fingers were decorated with engraved, jeweled rings. It appeared as if millions of suns and moons were brightly shining.

COMMENTARY

The phrase sri-ratna-mudrika means “engraved rings” or “jewel and coral-studded rings.”

Text 43

abrahma paryanta saba dekhe jyotirmaya

hasta dekhi' parananda haila vijaya//CB, Madhya 26.043//

TRANSLATION

That effulgence spread up to the planet of Lord Brahma. On seeing the Lord's hand, Vijaya became filled with transcendental ecstasy.

Text 44

vijaya udyoga matra kariladhakite

sri-hasta dilena prabhu tanhara mukhete//CB, Madhya 26.044//

TRANSLATION

When Vijaya was about to shout, the Lord immediately placed His lotus hand over his mouth.

Text 45

prabhu bale,—“yata dina muni thakon etha

tavat kahare pache kaha e khatha”//CB, Madhya 26.045//

TRANSLATION

The Lord said, “As long as I remain in this world, do not tell anyone about this incident.”

Text 46

eta bali' hase prabhu vijaya cahiya

vijaya uthila maha-hunkara kariya//CB, Madhya 26.046//

TRANSLATION

After saying this, the Lord looked at Vijaya and smiled. Then Vijaya jumped up and roared loudly.

Text 47

vijayera hunkare jagila bhakta-gana

dharena vijaya tabu na yaya dharana//CB, Madhya 26.047//

TRANSLATION

The loud roaring of Vijaya woke all the devotees. They tried to restrain Vijaya, but they were unable.

Text 48

kata-ksana unmada kariya mahasaya

sese haila parananda murcchita tanmaya//CB, Madhya 26.048//

TRANSLATION

After jumping about like a madman for a while, Vijaya became absorbed in ecstasy and fell unconscious.

Text 49

bhakta saba bujhilena—vaibhava-darsana

sarva-gana lagilena karite krandana//CB, Madhya 26.049//

TRANSLATION

As all the devotees realized that he had seen the Lord's opulences, they began to cry.

Text 50

sabare jijnase prabhu,—“ki bala ihara?

acambite vijayera bada ta' hunkara”//CB, Madhya 26.050//

TRANSLATION

The Lord asked everyone, “What happened to Vijaya? Why is he suddenly roaring loudly?”

Text 51

prabhu bale,—“janilana gangara prabhava

vijayera visese gangaya anuraga//CB, Madhya 26.051//

TRANSLATION

The Lord further said, “I think it is the influence of the Ganges, for Vijaya is particularly devoted to the Ganges.

Text 52

nahe suklambara-grhe deva-adhistana

kiba dekhilena iha krsna se pramana”//CB, Madhya 26.052//

TRANSLATION

“Otherwise the Supreme Lord must be present in Suklambara's house. Only Krsna knows what he has seen.”

Text 53

eta bali' vijayera ange diya hasta

cetana karila, hase vaisnava-samasta//CB, Madhya 26.053//

TRANSLATION

After speaking like this, the Lord touched Vijaya's body and brought him back to consciousness. Then all the devotees smiled.

Text 54

uthiyao vijaya haila jada-praya

sapta dina bhramilena sarva nadiyaya//CB, Madhya 26.054//

TRANSLATION

Although Vijaya got up, he remained practically inert. For seven days he wandered about Nadia in that state.

Text 55

na ahara, na nidra, rahita deha-dharma

bhramena vijaya, keha nahi jane marma//CB, Madhya 26.055//

TRANSLATION

Vijaya did not eat, sleep, or perform any bodily activities as he wandered about. No one could understand the mystery behind this.

Text 56

kata dine bahya-cesta janila vijaya

suklambara-grhe hena saba ranga haya//CB, Madhya 26.056//

TRANSLATION

After some days, Vijaya regained external consciousness. Such pastimes took place at the house of Suklambara.

Text 57

suklambara-bhagya balibare sakti kara

gauracandra anna-parigraha kaila yara//CB, Madhya 26.057//

TRANSLATION

Who has the power to describe the good fortune of Suklambara, whose rice was eaten by Gauracandra?

Text 58

ei mata bhagyavanta suklambara ghare

gosthira sahita gaurasundara vihare//CB, Madhya 26.058//

TRANSLATION

In this way Gaurasundara enjoyed pastimes with His associates in the house of the fortunate Suklambara.

Text 59

vijayere krpa,—suklambaranna-bhojana

ihara sravane matra mile bhakti-dhana//CB, Madhya 26.059//

TRANSLATION

By hearing about the mercy bestowed on Vijaya and the acceptance of Suklambara's rice, one attains the wealth of devotional service.

Text 60

hena mate navadvipe sri-gaurasundara

sarva-veda-vandya lila kare nirantara//CB, Madhya 26.060//

TRANSLATION

In this way Sri Gaurasundara constantly performed pastimes in Navadvipa that are glorified by all the Vedas.

Text 61

ei mata prati vaisnavera ghare ghare

prati-dina nityananda-samhati vihare//CB, Madhya 26.061//

TRANSLATION

Accompanied by Nityananda, the Lord daily enjoyed pastimes like this in the houses of all the Vaisnavas.

Texts 62-63

niravadhi prema-rase sarira vihvala

“bhava-dharma' yata, taha prakase sakala

matsya, kurma, narasimha, varaha, vamana

raghu-simha, bauddha, kalki, sri-nandanandana//CB, Madhya 26.061//

TRANSLATION

The body of the Lord was always agitated in the mellows of ecstatic love as He manifested the sentiments of Matsya, Kurma, Narasimha, Varaha, Vamana, Ramacandra, Buddha, Kalki, and Krsna, the son of Nanda Maharaja.

Text 64

ei mata yata avatara se-sakala

saba rupa haya prabhu kari' bhava-chala//CB, Madhya 26.064//

TRANSLATION

In this way the Lord assumed the forms and manifested the sentiments of His various incarnations on some pretext or other.

COMMENTARY

In the Gita-govinda it is stated:

vedan uddharate jaganti vahate bhu-golam udbibhrate

daityam darayate balim chalayate ksatra-ksayam kurvate

paulastyam jayate halam kalayate karunyam atanvate

mlecchan murchayate dasakrti-krte krsnaya tubhyam namah

“O Lord Krsna, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the Vedas, and as Kurma You bear the Mandara Mountain on Your back. As Varaha You lift the earth with Your tusk, and in the form of Narasimha You tear open the chest of the daitya Hiranyakasipu. In the form of Vamana You

trick the daitya king Bali by asking him for only three steps of land, and then You take away the whole universe from him by expanding Your steps. As Parasurama You slay all of the wicked ksatriyas, and as Ramacandra You conquer the raksasa king Ravana. In the form of Balarama You carry a plow with which You subdue the wicked and draw toward You the River Yamuna. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the mlecchas [degraded low-class men]."

Text 65

ei sakala bhava hai' lukaya takhane

sabe na ghucila rama-bhava cira-dine//CB, Madhya 26.065//

TRANSLATION

The Lord manifested these sentiments and then withdrew them, but His sentiment as Balarama remained for many days.

COMMENTARY

After displaying the ten varieties of sentiments of the incarnations Mahaprabhu concealed them. Of these, He often displayed the sentiment of Haladhara.

Text 66

maha-matta haila prabhu haladhara-bhave

`mada ana' `mada ana' dake uccarave//CB, Madhya 26.066//

TRANSLATION

The Lord would become intoxicated in the mood of Haladhara and loudly call out, "Bring wine! Bring wine!"

Text 67

nityananda janena prabhura samihita

ghata bhari' ganga-jala dena savahita//CB, Madhya 26.067//

TRANSLATION

Knowing the Lord's intention, Nityananda would reverentially give Him a pot filled with Ganges water.

COMMENTARY

Realizing Sri Gaurasundara's actual intention in calling loudly, “Bring wine!” Nityananda Prabhu would bring a pot filled with Ganges water. Ganges water is just like nectar, and it stimulates devotional feelings.

Text 68

hena se hunkara kare, hena se garjana

navadvipa-adi kari' kanpe tribhuvana//CB, Madhya 26.068//

TRANSLATION

The Lord would roar and shout in such a way that the three worlds beginning from Navadvipa shook.

Text 69

hena se karena maha-tandava pracanda

prthivite padile prthivi haya khanda//CB, Madhya 26.069//

TRANSLATION

He would dance so wildly that if He fell to the ground the earth would crack.

Text 70

talamala kare bhumi brahmanda-sahite

bhaya paya bhrtya-saba se nrtya dekhite//CB, Madhya 26.070//

TRANSLATION

The earth would sway along with the entire universe, and the devotees would become frightened on seeing that dancing of the Lord.

Text 71

balarama-varnana gayena sabe gita

suniya hayena prabhu anande murcchita//CB, Madhya 26.071//

TRANSLATION

When the devotees would sing the glories of Balarama, the Lord would lose consciousness in ecstasy.

Text 72

arya-tarja padena parama-matta-praya

dhuliyadhuliya saba-angane vedaya//CB, Madhya 26.072//

TRANSLATION

As the Lord staggered around the courtyard like a greatly intoxicated person, He composed and recited particular varieties of poems and songs.

Text 73

ki saundarya prakasa haila rama-bhave

dekhite dekhite karo arti nahi bhage//CB, Madhya 26.073//

TRANSLATION

What splendor He manifested in the mood of Balarama! The devotees were unsatiated even though they constantly gazed at Him.

Text 74

ati anirvacaniya dekhi' mukhacandra

ghana ghana dake `nityananda nityananda!'//CB, Madhya 26.074//

TRANSLATION

The Lord's moonlike face was completely beyond description. He would repeatedly call out, “Nityananda! Nityananda!”

Text 75

kadacit kakhana o prabhura bahya haya

`prana yaya mora' sabe ei katha kaya//CB, Madhya 26.075//

TRANSLATION

The Lord would seldom regain external consciousness, and when He did so, He would exclaim, “My life is departing.”

Text 76

prabhu bale,—“bapa krsna rakhilena prana

marilena dekhi hena jyetha balarama”//CB, Madhya 26.076//

TRANSLATION

The Lord would then say, “When My uncle Balarama beat Me, My father, Krsna, saved Me.”

COMMENTARY

Sometimes Mahaprabhu would become absorbed in the mood of

Pradyumna. He would then accept Balarama as His “guardian” and address Him as “uncle,” and He would accept Krsna as His “protector” and consider Him His father.

Text 77

eteka baliya prabhu hena murccha yaya

dekhi' trase bhakta-gana kande ucca-raya//CB, Madhya 26.077//

TRANSLATION

After speaking like this, the Lord would lose consciousness in such a way that the devotees would become frightened and cry loudly.

Text 78

ye krida karena prabhu sei mahadbhuta

nana bhave nrtya kare jagannatha-suta//CB, Madhya 26.078//

TRANSLATION

As the son of Jagannatha Misra danced in various moods, all of the pastimes He exhibited were most wonderful.

Text 79

kakhano va viraha prakasa hena haya

akathya adbhuta prema-sindhu yena vaya//CB, Madhya 26.079//

TRANSLATION

Sometimes He would manifest feelings of separation in such a way that it appeared as if an indescribable, wonderful ocean of ecstatic love was flowing from Him.

COMMENTARY

Mahaprabhu displayed feelings of separation when He was absorbed in the sentiments of the gopis of Vraja.

Text 80

hena se dakiya prabhu karena rodana

sunile vidirna haya ananta-bhuvana//CB, Madhya 26.080//

TRANSLATION

The Lord's crying would pierce the hearts of people throughout innumerable worlds.

Text 81

apanara rase prabhu apane vihvala

apana' pasari' yena karaye sakala//CB, Madhya 26.081//

TRANSLATION

As the Lord became overwhelmed in love for Himself, He spoke as though He forgot who He was.

Text 82

purve yena gopi-saba krsnera virahe

payena marana bhaya candrera udaye//CB, Madhya 26.082//

TRANSLATION

The gopis previously feared that when the moon rose they would die out of separation from Krsna.

COMMENTARY

When the gopis, who were afflicted with separation because of not

attaining the moonlike face of Sri Krsnacandra, saw in the sky the rising moon, which resembles the moonlike face of Krsna, they exhibited in their separation from Krsna ten states of ecstatic love headed by death. Such transcendental sentiments were exhibited by Gaurasundara.

Text 83

sei saba bhava prabhu kariya svikara

kandena sabara gala dhariya apara//CB, Madhya 26.083//

TRANSLATION

The Lord became absorbed in those same sentiments and cried bitterly as He held everyone's neck.

Text 84

bhavavese prabhura dekhiya vihvalata

rodana karena grhe saci jagan-mata//CB, Madhya 26.084//

TRANSLATION

On seeing the Lord's agitation out of absorption in ecstasy, Saci, the mother of the universe, cried inside the house.

Text 85

ei mata prabhura apurva prema-bhakti

manusya ki taha varnibare dhare sakti//CB, Madhya 26.085//

TRANSLATION

Such was the Lord's extraordinary display of loving devotional service. Can a human being have the ability to describe that?

Text 86

nana rupe natya prabhu kare dine dane

ye bhava prakasa prabhu karena yakhane//CB, Madhya 26.086//

TRANSLATION

Every day, according to the mood manifested by the Lord, He would perform pastimes of the various incarnations.

Text 87

eka dina gopi-bhave jagata-isvara

`vrndavana', `gopi gopi' bale nirantara//CB, Madhya 26.087//

TRANSLATION

One day the Lord of the universe became absorbed in the mood of the gopis and chanted, “Vrndavana! Gopi! Gopi!”

Text 88

kona yoge tahin eka paduya aila

bhava-marma na janiya se uttara dila//CB, Madhya 26.088//

TRANSLATION

At that time a student came there for some purpose. Not understanding the internal mood of the Lord, he spoke.

Texts 89-94

`gopi gopi' kena bala nimani pandita!

`gopi gopi' chadi' `krsna' balaha tvarita

ki punya janmibe `gopi gopi' nama laile

`krsna-nama' laile se punya, vede bale”

bhinna-bhava prabhura se, ajne nahi bujhe

prabhu bale,—“dasyu krsna, kon jane bhaje?

krtaghna haiya `vali' mare dosa vine

stri-jita haiya kate strira naka-kane

sarvasva laiya `bali' pathaya patale

ki haibe amara tahara nama laile?”

eta bali' mahaprabhu stambha hate laiyapa

duya marite yaya bhavavista haiya//CB, Madhya 26.089-94//

TRANSLATION

“O Nimai Pandita, why are You chanting `Gopi, gopi'? Stop chanting, `Gopi, gopi,' and chant the name of Krsna. What piety will You achieve by chanting, `Gopi, gopi'? The Vedas say that one achieves piety by chanting the name of Krsna.” The Lord was absorbed in a different mood, which the ignorant student could not understand. The Lord said, “Krsna is a rogue. Who will worship Him? He mercilessly killed Vali for no fault of his. Being controlled by His wife, He cut off the nose and ears of another woman. He took everything away from Bali Maharaja and sent him to Patala. What will I gain by chanting His name?” After speaking in this way, Mahaprabhu, who was absorbed in ecstasy, took up a stick and rushed to beat the student.

COMMENTARY

Considering Himself a resident of Vrndavana as the son of a cowherd, Sri Gaurasundara addressed the daughter of Vrsabhanu. On hearing Him, a young brahmana student who could not understand the internal mood of Lord Gauranga said, “Chanting the name of Krsna is the only way to be delivered from material existence. How have You been misguided to give up chanting such names and take to chanting the name of a gopi?” The young student did not know that one cannot attain the lotus feet of Krsna without taking shelter of the gopis, who are Krsna's asraya-vigrahas, or the Lord's manifestations of whom one must take shelter. In particular,

since that foolish student did not study the Srimad Bhagavatam verse, ahus ca te nalina-nabha [ahus ca te nalina-nabha padaravindamyogesvarair hrdi vicintyam agadha-bodhaihsamsara-kupa-patitottaranavalambamgeham jusam api manasy udiyat sada nah, “Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.” (Bhag. 10.82.48)], he tried to induce Gaurasundara to chant the name of Krsna like an abominable atonement prescribed by a smarta supervisor in a way that clashed with the internal mood of Gaurasundara, who therefore attempted to show that student the same treatment Sri Madhavendra Puri showed to his misguided disciple Ramacandra Puri. “What will I gain by taking shelter of that `rogue' Krsna, who cut off the nose and ears of the lusty Surpanakha, who killed Vali, and who sent Bali to Patala after taking everything away from him?” After speaking such loving quarrelsome words, Mahaprabhu chased after that student.

Texts 95-96

athe-vyathe paduya uthiya dila rada

pache dhaya mahaprabhu, bale `dhara dhara'

dekhiya prabhura krodha thenga hate dhaya

satvare samsaya mani' paduya palaya//CB, Madhya 26.095-96//

TRANSLATION

The student quickly got up and ran away, with Mahaprabhu chasing after him, exclaiming, “Catch him! Catch him!” Seeing the angry Lord with a stick in His hand, the student panicked and ran away.

COMMENTARY

Not understanding the intention of Srila Gaurasundara, that student became extremely anxious and fearful and ran away to escape being

beaten by His stick.

Text 97

bhinna-bhave yaya prabhu, na jane paduya

prana laiya maha-trase yaya palaiya//CB, Madhya 26.097//

TRANSLATION

The student did not understand the different mood by which the Lord was chasing him. He became greatly frightened and ran for his life.

Text 98

athe-vyathe dhaiya prabhura bhakta-gana

anilena dhariya prabhure tata-ksana//CB, Madhya 26.098//

TRANSLATION

The devotees quickly ran after the Lord, and soon caught Him and brought Him back.

Text 99

sabe meli' sthira karailena prabhure

mahabhaye paduya palana gela dure//CB, Madhya 26.099//

TRANSLATION

As they all pacified the Lord, the student fearfully ran far away.

Text 100

satvare calila yatha paduyara gana

sarva-ange gharma, svasa vahe ghane ghana//CB, Madhya 26.100//

TRANSLATION

Breathing heavily and covered with perspiration, the student quickly joined his fellow students.

Text 101

sambhrame jijnase sabe bhayere karana//CB, Madhya 26.101//

TRANSLATION

“ki jijnasa aji bhagye rahila jivana

COMMENTARY

They all anxiously asked him why he was frightened, and he replied, “Don't ask. Today I'm lucky to still be alive.

Text 102

sabe bale `bada sadhu nimani pandita'

dekhite gelana ami tahara badita//CB, Madhya 26.102//

TRANSLATION

“Everyone says that Nimai Pandita is a great saint, so I went to His house to see Him.

Text 103

dekhilana vasiya japena ei nama

aharnisi `gopi gopi' na balaye ana//CB, Madhya 26.103//

TRANSLATION

“I saw He was sitting and chanting, `Gopi, gopi.' Day and night He is chanting only these names.

Text 104

tahe ami balilana—`ki kara' pandita

krsna krsna bala—yena sastrera vihita'//CB, Madhya 26.104//

TRANSLATION

“So I asked Him, `O Pandita, what are You doing? Chant the name of Krsna as the scriptures have prescribed.'

Text 105

ei vakya suni' maha-krodha agni haiya

thenga hate amare aila khedadiya//CB, Madhya 26.105//

TRANSLATION

“On hearing my words, He burned with anger. He then picked up a stick and began to chase me.

Text 106

krsnere o haila yateka galagali

taha ara mukhe ami anite na pari//CB, Madhya 26.106//

TRANSLATION

“He also criticized Krsna with such filthy words that I am unable to repeat them.

Text 107

raksa pailana aji paramayu-gune

kahilana ei ajikara vivarane"//CB, Madhya 26.107//

TRANSLATION

"I was saved only by the will of destiny. This is what happened to me today."

Texts 108-117

suniya hasaye saba maha-murkha-gane

balite lagila yara yena laya mane

keha bale,—"bhala ta' `vaisnava' bale loke

brahmana langhite aisena maha-kope"

keha bale,—"`vaisnava' va baliba kemane

`krsna' hena nama yadi na bale vadane?"

keha bale,—"sunilana adbhuta akhyana

vaisnave japaye matra `gopi gopi' nama"

keha bale,—"eta va sambhrama kene kari

amara ki brahmanera teja nahi dhari

tenho se brahmana, amara ki vipra nahi

tenho maribena amara kenai va sahi?

raja ta' nahena tenho maribena kene

amara o samavaya hao sarva-jane

yadi tenho marite dhayena punar-bara

amara sakala tabe na sahiba ara

tinho navadvipe jagannatha-misra-puta

amara o nahi alpa-manusera suta

hera sabe padilana kali tara sane

aji tinho `gosani' va haila kemane!" "//CB, Madhya 26.108-117//

TRANSLATION

On hearing that student's words, his foolish friends laughed and began to discuss their thoughts on the matter. One of them said, "People call Him a Vaisnava, but then why does He try to angrily beat a brahmana?" Another said, "How can He be called a Vaisnava if He does not chant the name of Krsna?" Someone else said, "This is a strange story I am hearing; a Vaisnava is chanting the name `Gopi.'" Yet another said, "Why should we be frightened? Don't we possess the prowess of brahmanas? He is a brahmana, but aren't we also? If He attacks us, why should we tolerate it? He is not a king that He can attack anyone. We should all stick together, and if He attacks us again, we will not tolerate it. He may be the son of Jagannatha Misra of Navadvipa, but we are not the sons of less important persons. Remember, just recently we studied with Him. Now see how He has become a Gosvami!"

COMMENTARY

The frightened student approached his proud fellow students, who were less intelligent like him, and told them about Sri Gaurasundara's behavior. As a result, some of his fellow students said, "We all studied together with Visvambhara, so how can He suddenly become a liberated maha-bhagavata? He may be the son of Jagannatha Misra, but we are also the sons of learned persons like Jagannatha Misra. He is not a king who can award punishment. If He comes to punish us, we will punish Him. Like Him, we are also the sons of brahmanas. If He comes to beat a brahmana, why should we tolerate it? If someone accepts Him as superior to a brahmana by calling Him a Vaisnava, then we should have heard the name of Krsna coming from His mouth, as befitting a Vaisnava. On hearing the strange name `Gopi' coming from His mouth, no one will consider Him a Vaisnava. The duty of a Vaisnava is to follow in the footsteps of a brahmana (!), therefore since He became angry enough to beat a brahmana, we can certainly understand that He is envious of the brahmanas."

The mentality that sinful-minded people develop under the burden of their sinful activities has been current since time immemorial. We can see examples of such hard-heartedness even today.

Text 118

ei mata yukti karilena papi-gana

janilena antaryamisri-sacinandana//CB, Madhya 26.118//

TRANSLATION

In this way the sinful students made a plan, which was understood by Sri Sacinandana, the Supersoul.

Text 119

eka-dina mahaprabhu achena vasiya

catur-dike sakala parsada-gana laiya//CB, Madhya 26.119//

TRANSLATION

One day Mahaprabhu was sitting in the midst of His associates.

Text 120

eka vakya adbhuta balila acambita

keha na bujhila artha, sabe camakita//CB, Madhya 26.120//

TRANSLATION

Suddenly He spoke something strange, which no one could understand. They were all struck with wonder.

Text 121

“karila pippalikhanda kapha nivarite

ulatiya aro kapha badila dehete”//CB, Madhya 26.121//

TRANSLATION

“I made the medicine pippalikhanda to clear excess mucus, but instead of clearing the mucus in the body, it created more.”

COMMENTARY

“I made an attempt to preach to the suffering living entities of this world a truth that has never before been revealed. But rather than accepting this, they took the heavy burden of offense on their shoulders. I wanted to preach for the eternal benefit of the residents of Nadia, but they have not understood My intention and seem to have become bewildered, so they are opposing the preaching of pure devotional service. The Vedic literature prescribes the medicine pippalikhanda to cure a person who is afflicted by excessive mucus. But rather than curing the disease, the medicine has simply increased the mucus. The materialistic people of this world worship imaginary gods to increase their sense gratification. They do not perform any activities for the pleasure of the Supreme Lord, but simply remain busy gratifying their own senses. They consider sense gratification as the goal of life and do not inquire about the rarely attained loving devotional service of Krsna.”

Text 122

bali' atta atta hase sarva-lokanatha

karana na bujhi' bhaya janmila saba'ta//CB, Madhya 26.122//

TRANSLATION

After saying this, the Lord of all laughed loudly. The devotees could not understand why He was laughing and became anxious.

Text 123

nityananda bujhilena prabhura antara

janilena—`prabhu sighra chadibena ghara'//CB, Madhya 26.123//

TRANSLATION

Nityananda understood the Lord's plan. He understood, “The Lord will soon leave home.”

Text 124

visade haila magna nityananda-raya

`haiba sannyasi-rupa prabhu sarvathaya//CB, Madhya 26.124//

TRANSLATION

Lord Nityananda became absorbed in lamentation as He realized that the Lord would certainly take sannyasa.

Text 125

e sundara kesera haiba antardhana'

duhkhe nityanandera vikala haila prana//CB, Madhya 26.125//

TRANSLATION

Thinking that the Lord would shave off His beautiful hair, Nityananda became agitated with distress.

Text 126

ksaneke thakura nityananda-haste dhari'

nibhrte vasila giya gauranga-sri-hari//CB, Madhya 26.126//

TRANSLATION

After a while Lord Gauranga took Nityananda by the hand and sat down in a solitary place.

Text 127

prabhu bale,—“suna nityananda mahasaya!

tomare kahiye nija hrdaya niscaya//CB, Madhya 26.127//

TRANSLATION

The Lord said, “Listen, Nityananda Prabhu! Let Me confidentially reveal My heart to You.

Text 128

bhala se ailana ami jagata tarite

tarana nahila, ami ailun samharite//CB, Madhya 26.128//

TRANSLATION

“I came to deliver the living entities of this world. I could not deliver them, and it appears that I came to destroy them.

Text 129

ama' dekhi' kotha paibeka bandha-nasa

eka guna baddha chila—haila koti-pasa//CB, Madhya 26.129//

TRANSLATION

“They were supposed to be freed from material bondage by seeing Me. But whereas they were previously bound by one rope, they are now bound by millions.

COMMENTARY

Sri Gaurasundara said to Sri Nityananda, “I began to glorify Lord Hari and His devotees to benefit the residents of Navadvipa. But the result was the opposite—they became more and more entangled in offense. They could not understand the practice of pure devotional service, and they ruined themselves by totally misunderstanding devotional service to

Hari. In this way they tightened the knots of their bondage to material existence. Their such degradation resulted from envy of the Supreme Lord and the absence of a service attitude for the devotees of the Supreme Lord."

When according to the desire of Sri Gaurasundara the expert devotees of the Visva-vaisnava-raja-sabha engaged in preaching pure devotional service, a group of prakrta-sahajiyas under the guidance of an arrogant karmi resident of Kalana created various disturbances. Those prakrta-sahajiya, so-called preachers of devotional service to Visnu tried their best to oppose the preaching of pure devotional service by resorting to the use of harsh language in various medias like one fortnightly newspaper. They plunged into the well of material existence to destroy themselves by accepting sinful activities, deviations from religious principles, nondevotional activities in the form of envying Krsna and His devotees, and association with women as the standards of pure devotional service preached by Sri Gaurasundara. Some of them tried to oppose the system of daiva-varnasrama on the pretext of following varnasrama-dharma, and some without understanding the process of devotional service tried to preserve their beards and moustaches to keep their enjoying propensity intact. The foolish prakrta-sahajiyas cannot understand the intentions of the Lord's devotees. Therefore how will they understand the transcendental behavior and endeavors of Gaurasundara? They did not hesitate to create the new doctrine that even the distribution of krsna-prema—the ultimate aim of Gaura's supremely pure pastimes—is the perverted mentality of immoral people. In every yuga one finds the purport of the statement: kalena nasta pralaye vaniyam veda-samjnita—"By the influence of time, the transcendental sound of Vedic knowledge is lost at the time of annihilation." Yet the Supreme Lord and His devotees always endeavor to check the decline in religious principles. Sinful-minded people, however, are not able to understand undisclosed mysteries.

Text 130

amare marite yabe karileka mane

takhanei padi' gela asesa bandhane//CB, Madhya 26.130//

TRANSLATION

“As soon as they decided to beat Me, they were immediately entangled in unlimited bondage.

Text 131

bhala loka tarite karilun avatara

apane karilun saba jivera samhara//CB, Madhya 26.131//

TRANSLATION

“I incarnated to deliver the people of the world, but it appears that I am destroying them.

Text 132

dekha kali sikha-sutra saba mudai

yabhiksa kari' vedaimu sannyasa kariya//CB, Madhya 26.132//

TRANSLATION

“Soon You will see Me shave My head and give up My brahmana thread. I will wander about begging as a sannyasi.

Text 133

ye ye jane cahiyache more maribare

bhiksuka haimu kali tahara duyare//CB, Madhya 26.133//

TRANSLATION

“I will soon become a beggar at the door of those who have decided to beat Me.

Text 134

tabe more dekhi' se-i dharibe carana

ei mate uddhariba sakala bhuvana//CB, Madhya 26.134//

TRANSLATION

“Then they will fall at My feet when they see Me, and in this way I will deliver the entire world.

Text 135

sannyasire sarva loka kare namaskara

sannyasire keha ara na kare prahara//CB, Madhya 26.135//

TRANSLATION

“Everyone offers obeisances to a sannyasi; no one dares to beat one.

COMMENTARY

The brahmacaris, grhasthas, and vanaprasthas engage in activities of contradictory nature to achieve their respective aims in life. To completely renounce everything is called sannyasa. When one gives up the fruits of one's karma, it is called karma-sannyasa. When one gives up all forms of material knowledge, it is called jnana-sannyasa. When one gives up the propensity for enjoying material objects and becomes inclined towards the service of the Supreme Lord, then one's sannyasa on the path of devotional service is successful. The goals of a karma-sannyasi are religiosity, economic development, and sense gratification, the goal of a jnana-sannyasi is liberation, and the goal of a Vaisnava sannyasiis krsna-prema. Accepting sannyasa does not disturb anyone, because the desired object of a sannyasi is not cherished by others. Nobody attacks a sannyasi. People consider sannyasis “beggars,” and therefore accept them as candidates for compassion.

When Krsnacandra Simha entered into litigation in many court cases and became the object of hatred for many people in Vraja-mandala, he accepted sannyasa on the path of anuraga, or attachment for the

Supreme Lord. As a result, all the Vrajavasis gave up attacking him. Yet because of not understanding the purport of accepting sannyasa on the path of devotional service, many ignorant people have attacked the tridandi-sannyasis of the Sri Visva-vaisnava-raja-sabha. We do not blame those who attack, but their foolishness and ignorance are to be blamed.

Since the influence of Kali was not very prominent during the time of Sri Gaurasundara, most people did attack sannyasis. But envious persons devoid of good character and morality have always attacked the tridandi-sannyasis. What to speak of this, they have even found faults in the worship of Hari, the abode of Hari, and in the principles of pure varnasrama-dharma. Many people become angry when they are told that consuming intoxicants is not included among religious principles. They become angry when they are told that immorality is not included among religious principles. They become angry when they are told that one should not accumulate wealth for oneself even through proper means and what to speak of accumulating wealth by cheating and stealing. And they become angry when they are told that duplicity is not included among religious principles. Envious people who claim to be "religious" become more envious on hearing that material advancement is not the goal of life, that one should not become envious, and that one should discuss religious principles without partiality. They consider that those who wear the dress of religious people are irreligious like themselves, and they quarrel with them and induce others to unjustly quarrel with them. Those greedy to attain the fame of religious people and who are unable to control themselves hypocritically dress as religious people, and on the pretext of worshiping many gods and accepting the preaching of unauthorized principles as "the preaching of religious principles," they present immoral activities as religious principles while trying to negate the existence of the Supreme Lord, His abode, and the activities of devotional service. The tridandi-sannyasis do not pay any attention to their words but offenselessly chant the names of the Lord, serve the abode of the Lord without desire for material enjoyment, and pursue krsna-prema while giving up sense gratification and engaging in the service of Krsna, the transcendental Cupid. Hypocrites try to attract the sympathy of ordinary people by accumulating wealth in the name of cultivating religious principles, by screaming in the name of delivering religious discourses at assemblies and meetings, and by accumulating their livelihood through professional recitation of the scriptures. The day

that these envious people actually disassociate themselves from their pride in the form of aversion to Hari, they will learn to respect the sannyasis on the path of devotional service and they will see that none of the members of the Sri Visva-vaisnava-raja-sabha welcome sense gratification and the spirit of enjoyment like they do; rather, they purely follow in the footsteps of Caitanyacandra. Every living entity will benefit by the attainment of devotional service to the Lord. That is why it is the nature of those devotees to transform all enjoyment-prone propensities into service-inclined propensities. The preachers of Sri Visva-vaisnava-raja- sabha do not use accumulated wealth or followers for their own purposes; they use everything for the service of Krsna and Krsna's devotees. Unless one is initiated into the devotional service of Visnu, one cannot understand these topics.

Text 136

sannyasi haiya kali prati-ghare ghare

bhiksa kari' bulon-dekhon ke va more mare//CB, Madhya 26.136//

TRANSLATION

“As a sannyasi, I will soon wander from door to door begging. Let Me see then who beats Me.

Text 137

tomare kahilun ei apana hrdaya

garihasta vasa muni chadiba niscaya//CB, Madhya 26.137//

TRANSLATION

“I have thus revealed My heart to You. I will certainly give up household life.

Text 138

ithe kichu duhkha tumi na bhaviha mane

vidhi deha' tumi more sannyasa-karane//CB, Madhya 26.138//

TRANSLATION

“Do not feel distressed because of this. Give Me Your permission to take sannyasa.

Text 139

ye-rupa karaha tumi, se-i haiba ami

eteke vidhana deha' avatara jani'//CB, Madhya 26.139//

TRANSLATION

“I will do whatever You want, but You know the purpose of My incarnation.

Text 140

jagat uddhara yadi caha karibare

ihate nisedha nahi karibe amare//CB, Madhya 26.140//

TRANSLATION

“If You want the world delivered, I hope You will not forbid Me from taking sannyasa.

Text 141

ithe tumi duhkha na bhaviha kona ksana

tumi ta' janaha avatarera karana”//CB, Madhya 26.141//

TRANSLATION

“Do not feel unhappy for even a moment, for You know the purpose of My incarnation.”

Text 142

suni' nityananda sri-sikhara antardhana

antare vidirna haila mana-deha-prana//CB, Madhya 26.142//

TRANSLATION

Nityananda's mind, body, and life airs were shattered when He heard that the Lord would shave His head.

Text 143

kon vidhi diba hena na aise vadane

`avasya karibe prabhu' janilena mane//CB, Madhya 26.143//

TRANSLATION

He had no advice to offer, for He knew that the Lord would certainly take sannyasa.

Text 144

nityananda bale,—“prabhu, tumi iccha-maya

ye tomara iccha prabhu sei se niscaya//CB, Madhya 26.144//

TRANSLATION

Nityananda said, “O Lord, You are supremely independent. Whatever You desire will certainly take place.

Text 145

vidhi va nisedha ke tomare dete pare

sei satya, ye tomara achaye antare//CB, Madhya 26.145//

TRANSLATION

“Who can tell You what to do or what not to do? Whatever is in Your heart is inevitable.

Text 146

sarva-lokapala tumi sarva-lokanatha

bhala haya ye mate se vidita toma'ta//CB, Madhya 26.146//

TRANSLATION

“You are the maintainer and Lord of all planets. You know well what is proper for You.

Text 147

ye-rupe kariba prabhu jagata-uddhara

tumi se janaye taha ke janaye ara//CB, Madhya 26.147//

TRANSLATION

“You alone know how You will deliver the people of the world.

Text 148

svatantra paramananda tomara carita

tumi ye karibe, se-i haibe niscita//CB, Madhya 26.148//

TRANSLATION

“You are independent and full of transcendental bliss, therefore whatever

You wish to do will certainly be done.

Text 149

tathapiha kaha saba sevakera sthane

ke va ki balaye tahasunaha apane//CB, Madhya 26.149//

TRANSLATION

“Still You may ask Your servants to see what they have to say.

Text 150

tabe ye tomara iccha karibe tahare

ke tomara iccha prabhu, virodhite pare”//CB, Madhya 26.150//

TRANSLATION

“Then do whatever You desire, O Lord, for who can change Your will?”

Text 151

nityananda-vakye prabhu santosa haila

punah punahalingana karite lagila//CB, Madhya 26.151//

TRANSLATION

On hearing Nityananda's words, the Lord was satisfied and repeatedly embraced Him.

Text 152

ei mata nityananda-sange yukti kari'

calilena vaisnava-samaje gauranga-sri-hari//CB, Madhya 26.152//

TRANSLATION

After discussing with Nityananda in this way, Lord Gauranga went to the assembly of Vaisnavas.

Text 153

`grha chadibena prabhu' jani' nityananda

bahya nahi sphure, deha haila nispanda//CB, Madhya 26.153//

TRANSLATION

As Nityananda realized that the Lord would leave home, He lost external consciousness and His body was stunned.

Text 154

sthira hai' nityananda mane mane gane//CB, Madhya 26.154//

TRANSLATION

“prabhu gele ai prana dhariba kemane

COMMENTARY

After becoming pacified, Nityananda thought, “How will mother Saci survive when the Lord leaves home?

Text 155

ke-mate vanciba ai kala—diva-rati”

eteka cintite murccha paya mahamati//CB, Madhya 26.155//

TRANSLATION

“How will mother Saci pass her days and nights?” Thinking like this, the exalted Nityananda practically lost consciousness.

Text 156

bhaviya aira duhkha nityananda-raya

nibhrte vasiya prabhu kandaye sadaya//CB, Madhya 26.156//

TRANSLATION

Realizing how mother Saci would suffer, Lord Nityananda went to a solitary place and continuously cried.

Text 157

mukundera vasaya aila gauracandra

dekhiya mukunda haila parama ananda//CB, Madhya 26.157//

TRANSLATION

Gauracandra went to the house of Mukunda. When Mukunda saw the Lord, he felt great ecstasy.

Text 158

prabhu bale,—“gao kichu krsnera mangala”

mukunda gayena, prabhu suniya vihvala//CB, Madhya 26.158//

TRANSLATION

The Lord said, “Sing about the auspicious glories of Krsna.” As Mukunda sang, the Lord became overwhelmed.

Text 159

`bola bola' hunkara karaye dvijamani

punyavanta mukundera suni' divya-dhvani//CB, Madhya 26.159//

TRANSLATION

On hearing the fortunate Mukunda's melodious singing, the crest jewel of the brahmanas roared loudly, “Chant! Chant!”

Text 160

ksaneke karila prabhu bhava samvarana

mukundera sange tabe kahena kathana//CB, Madhya 26.160//

TRANSLATION

After a while the Lord controlled His emotions and began to speak with Mukunda.

Text 161

prabhu bale,—“mukunda, sunaha kichu katha

bahira haiba ami, na rahiba hetha//CB, Madhya 26.161//

TRANSLATION

The Lord said, “O Mukunda, listen to Me. I will not stay here. I will leave home.

Text 162

garihasta ami chadibana suniscita

sikha-sutra chadiya caliba ye-te-bhita”//CB, Madhya 26.162//

TRANSLATION

“I will leave household life. I will give up My sikha and brahmana thread and go where I please.”

COMMENTARY

The karmi and jnani sannyasis abandon material enjoyment and give up their sikha and brahmana thread for the sake of renunciation. Sri Caitanyadeva's renunciation of His sikha was meant to prove a point to the Mayavadijnanis. The tridandi-sannyasis engage their sikha and brahmana threads in the service of the Supreme Lord. That is why they keep their sikha and brahmana threads while accepting “tridanda-sannyasa” according to the Madhva-Gaudiya line. Following in the footsteps of the Madhva-Gaudiya line, Tridandi Bhiksu Sri Prabodhananda Sarasvati, who belonged to the Sri-sampradaya, also kept his sikha and brahmana thread. Vallabhacarya, who belonged to the Sri Gadadhara branch, preserved his sikha and brahmana thread at the time of accepting tridanda-sannyasa. Sri Visnusvami, Sri Ramanuja, and Sri Nimbaditya were all sannyasis with sikhas and brahmana threads. In the Madhva-sampradaya, only the Tirthas have even today the provision to give up their sikhas and brahmana threads. In the Madhva-Gaudiya line, the Vrajavasi Six Gosvamis accepted tridanda-sannyasa based on Sri Upadesamrta, and according to the principles of paramahamsas some of them did not even wear saffron cloth. Therefore it is to be understood that they were paramahamsas. This does not mean that tridanda-sannyasis aspiring to progress should give up saffron cloth. Their spiritual masters, however, may not need to wear saffron cloth. Retaining saffron cloth does not disturb the principles of a paramahamsa. Those paramahamsas with sikhas and brahmana threads who traverse the paramahamsa path under the shelter of Sri Gauracandra do not give up their sikhas and brahmana threads—this is known as “Sri Caitanyadeva's siksa.” [Even today it is the practice in Bengal to call the sikha, or tuft of hair on the head of devotees, “Sri Caitanya's sikha,” and sikha is a corrupted form of the word siksa, which means “teaching”]

Text 163

sri-sikhara antardhana suniya mukunda

padila virahe, saba ghucila ananda//CB, Madhya 26.163//

TRANSLATION

Hearing that the Lord would shave His sikha, Mukunda fell into lamentation and lost all sense of happiness.

Texts 164-165

kakuti kariya bale, mukunda mahasaya

“yadi prabhu, e-mata se kariba niscaya

dina-katho ei-rupe karaha kirtane

tabe prabhu, kariba se ye tomara mane” //CB, Madhya 26.163//

TRANSLATION

In great humility, Mukunda Mahasaya said, “O Lord, if You must take sannyasa, then first please perform kirtana a few more days as You have been doing. Then do as You please.”

Text 166

mukundera vakya suni' sri-gaurasundara

calilena yathaya achena gadadhara//CB, Madhya 26.166//

TRANSLATION

After hearing the appeal of Mukunda, Sri Gaurasundara went to the residence of Gadadhara.

Text 167

sambhrame carana vandilena gadadhara

prabhu bale,—“suna kichu amara uttara//CB, Madhya 26.167//

TRANSLATION

Gadadhara respectfully offered his obeisances to the Lord, who said,

“Listen to what I have to say.

Text 168

na rahiba gadadhara, ami grha-vase

ye-te dike calibana krsnera uddese//CB, Madhya 26.168//

TRANSLATION

“O Gadadhara, I will not remain at home. I will go out to search for Krsna.

Text 169

sikha-sutra sarvathaya ami na rakhiba

matha mudaiya ye-te dike cali' yaba”//CB, Madhya 26.169//

TRANSLATION

“I will certainly give up My sikha and brahmana thread. After shaving My head, I will go wherever I please.”

Text 170

sri-sikhara antardhana suni' gadadhara

vajrapata yena haila sirera upara//CB, Madhya 26.170//

TRANSLATION

On hearing that the Lord would give up His sikha, Gadadhara felt as though he had been struck in the head by a thunderbolt.

Text 171

antare duhkhita hai' bale gadadhara//CB, Madhya 26.171//

TRANSLATION

“yateka adbhuta prabhu, tomara uttara

COMMENTARY

In distress, Gadadhara said, “O Lord, Your statement is quite puzzling.

Text 172

sikha-sutra ghucailei se krsna pai

grhastha tomara mate vaisnava ki nai?//CB, Madhya 26.172//

TRANSLATION

“Are You saying that a grhastha cannot be a Vaisnava and that one attains Krsna by giving up his sikha and brahmana thread?

Text 173

matha mudaile prabhu, kiba karma haya

tomara se mata, e vedera mata naya//CB, Madhya 26.173//

TRANSLATION

“O Lord, is this the benefit of shaving one's head? This is just Your opinion, it is not the opinion of the Vedas.

COMMENTARY

Sri Gadadhara said, “If one is a householder, is he unable to perform devotional service to Visnu? Is this the purport of the Vedas? So can one become advanced simply by giving up one's sikha and brahmana thread like the impersonalists do to make a show of devotional service to Hari? If one remains as a householder and worships Hari, then his mother is pleased. All his friends and relatives also become happy.”

Sri Gaurasundara gave up the company of His envious friends and companions to teach that unfavorable family life must be given up.

Another purpose of Sri Gaurasundara was to teach everyone to become free from the prakrta-sahajiya principles based on illicit household life that have nowadays spread throughout India. It is the duty of every human being to always worship Hari in whatever asrama one is situated. If people considering household life as favorable engage in mundane activities like offering oblations to the forefathers under the direction of smarta principles that are unfavorable to devotional service, or if people who are averse to the Supreme Lord are offered respect to satisfy the public, then the devotees of the Lord lose respect in the eyes of ignorant people—to demonstrate this, Sri Gaurasundara enacted the pastime of accepting sannyasa according to proper regulations.

Text 174

anathini, mayere va ke-mate chadibe

prathamei janani-vadhera bhagi habe//CB, Madhya 26.174//

TRANSLATION

“How will You leave Your widowed mother? You will from the outset become responsible for Your mother's death.

Text 175

tumi gele sarvatha jivana nahi tana

sabe avasista acha tumi tanra prana//CB, Madhya 26.175//

TRANSLATION

“She will certainly not survive if You leave, for You are the only one she has left, and You are her life and soul.

Text 176

gharete thakile ki isvarera prita naya

grhastha se sabara pritera sthali haya//CB, Madhya 26.176//

TRANSLATION

“Is the Supreme Lord not pleased if one stays at home? A householder is liked by everyone.

Text 177

tathapi o matha mundaile svasthya pao

ye tomara iccha tai kari' cali' yao”//CB, Madhya 26.177//

TRANSLATION

“Still, if You are pleased by shaving Your head, then leave if that is what You desire.”

Text 178

ei mata apta-vaisnavera sthane sthane

`sikha-sutra ghucaimu' balila apane//CB, Madhya 26.178//

TRANSLATION

In this way the Lord personally informed His intimate devotees, “I will give up My sikha and brahmana thread.”

Text 179

sabei suniyasri-sikhara antardhana

murcchita padaye karu nahi dehe jnana//CB, Madhya 26.179//

TRANSLATION

Those who heard that He would shave His sikha fell unconscious and lost all perception of their bodies.

Text 180

karibena mahaprabhu sikhara mundana

sri-sikha sanariya kande sarva-bhakta-gana//CB, Madhya 26.180//

TRANSLATION

When the devotees thought about the Lord shaving off His sikha, they all cried.

Text 181

keha bale,—“se sundara cancara cikure

ara mala ganthiya ki diva ta'-upare”//CB, Madhya 26.181//

TRANSLATION

Someone said, “How will I again make a flower garland to decorate His beautiful curly hair?”

Text 182

keha bale,—“na dekhiya se kesa-bandhana

ke-mate rahibe ei papistha jivana”//CB, Madhya 26.182//

TRANSLATION

Another said, “How will I maintain this sinful life without seeing His nicely bound hair?”

Text 183

“se kesera divya gandha na laiba ara”

eta bali' sire kara hanaye apara//CB, Madhya 26.183//

TRANSLATION

Someone slapped his head while saying, “I will no longer smell the divine fragrance of His hair!”

Text 184

keha bale,—“se sundara kese ara bara

amalaka diya ki va kariba samskara”//CB, Madhya 26.184//

TRANSLATION

Someone else said, “How will I again wash His beautiful hair with amalaki?”

Text 185

`hari hari' bali' keha kande uccaihsvare

dubilena bhakta-gana duhkhera sagare//CB, Madhya 26.185//

TRANSLATION

Others cried loudly while exclaiming, “Hari! Hari!” In this way the devotees drown in an ocean of distress.

Text 186

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 26.181//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-six, entitled, “Descriptions of the Mercy Bestowed on Suklambara and Vijay and the Lord's Desire to Accept Sannyasa.”

Chapter 27 The Lord Pacifies Feelings of Separation Awaken

This chapter describes the Lord's solacing words to the devotees who were afflicted with feelings of separation, mother Saci's lamentation, and the Lord's solacing words to her.

After hearing that the Lord would take sannyasa and fearing that they would lose the Lord's association, the devotees were in constant anxiety and had no appetite for food or water. The Lord, who is affectionate to His devotees, was unable to tolerate His devotees' distress. He therefore revealed to the devotees the confidential facts that they were the Lord's eternal associates, that the Lord does not perform any pastime without them, and that birth after birth they incarnate to assist the Lord in His pastimes. Being pacified by the Lord's words, the devotees returned to their respective homes.

Gradually the news of the Lord's plan to take sannyasa reached mother Saci. She then repeatedly lost consciousness in great distress. When she eventually saw Mahaprabhu in a relaxed mood, she came before the Lord and expressed her grief in various heartfelt words. Mahaprabhu then solaced mother Saci by describing the confidential facts about Himself and the actual identity of mother Saci, and mother Saci became somewhat pacified.

Text 1

jaya jaya visvambhara sri-sacinandana

jaya jaya gaurasimha patita-pavana//CB, Madhya 27.001//

TRANSLATION

All glories to Visvambhara, Sri Sacinandana! All glories to the lionlike Gauranga, the deliverer of the fallen!

Text 2

ei mata anyo'nye sarva-bhakta-gana

prabhura virahe sabe karena krandana//CB, Madhya 27.002//

TRANSLATION

In this way the devotees cried among themselves with feelings of separation from the Lord.

Text 3

“kotha yaibena prabhu sannyasa kariya

kotha va amara saba dekhibana giya//CB, Madhya 27.003//

TRANSLATION

“Where will the Lord go after taking sannyasa, and where will we go to see Him?

Text 4

sannyasa karile grame na asibe ara

kon dike yayena va kariya vicara”//CB, Madhya 27.004//

TRANSLATION

“If He takes sannyasa, He will not return to the village. Who knows which direction He will decide to go?”

Text 5

ei mata bhakta-gana bhave nirantare

anna pani karo nahi rocaye sarire//CB, Madhya 27.005//

TRANSLATION

As the devotees continuously thought in this way, they lost all appetite for food and water.

Text 6

sevakera duhkha prabhu sahite na pare

prasanna haiya prabhu prabodhe sabare//CB, Madhya 27.006//

TRANSLATION

The Lord could not tolerate His servants' distress, so He pleasingly solaced everyone.

Text 7

prabhu bale,—“tomara cintaha ki karana

tumi saba yatha, tatha ami sarva-ksana//CB, Madhya 27.007//

TRANSLATION

The Lord said, “Why are you all worried? Wherever you are, I am always there.

Text 8

tomara va bhava `ami sannyasa kariya

calibana ami toma'-sabare chadiya'//CB, Madhya 27.008//

TRANSLATION

“You are all thinking that I will leave you after taking sannyasa.

Text 9

sarvatha tomara iha na bhaviha mane

toma'-saba' ami na chadiba kona ksane//CB, Madhya 27.009//

TRANSLATION

“Do not ever think like this. I will never leave you.

Text 10

sarva-kala tomara-sakala mora sanga

ei janma hena na janiba-janma janma//CB, Madhya 27.010//

TRANSLATION

“You are My constant associates, birth after birth. Do not think that we are together only in this birth.

Texts 11-12

ei janme tumi saba yena ama'-sange

niravadhi acha sankirtana-sukha-range

yuge yuge aneka amara avatara

se sakala sangi sabe ha'yecha amara//CB, Madhya 27.011-12//

TRANSLATION

“As you are always enjoying the happiness of sankirtana with Me in this

birth, you were all My associates in My various incarnations in the different yugas.

Text 13

ei mata aro ache dui avatara

`kirtana' `ananda' rupe haibe amara//CB, Madhya 27.013//

TRANSLATION

“In this way I will incarnate in the two other forms of kirtana and ananda.

COMMENTARY

Sri Gaurasundara said, “Like this I will incarnate two more times. I incarnate along with the kirtana of the Lord's holy names, and I incarnate in the ananda form of the Deity to display My sac-cid-ananda form to those who worship Me.”

On the pretext that Sri Gaurasundara has two other incarnations, envious, atheistic people establish wretched people as incarnations of Lord Sri Gaurasundara rather than accept the Deity form of Sri Gaurasundara. Since pure devotees of the Lord have accepted the two incarnations of Lord Sri Gaurasundara as avesa-avataras, or empowered incarnations, sinful people attempt to apply “apotheosis” on living entities who are forced to accept the fruits of their karma and who daily pass through three states of life. (See Caitanya-bhagavata, CB Adi-khanda 14.85.) Such people cannot accept that the Deity and the holy name are the two forms of the Lord. Since such nava-gauranga philosophy has appeared in various places, the path of spiritual life has become greatly obstructed and damaged.

Text 14

tahate o tumi saba ei mata range

kirtana kariba maha-sukhe ama'-sange//CB, Madhya 27.014//

TRANSLATION

“With those two incarnations, you will also joyfully perform kirtana in My association.

Text 15

loka-siksa-nimitta se amara sannyasa

eteke tomara saba cinta kara nasa”//CB, Madhya 27.015//

TRANSLATION

“My sannyasa is meant to teach people, so you should all give up your anxiety.”

COMMENTARY

Sri Gaurasundara accepted sannyasa to instruct people. By taking sannyasa, He enacted the pastime of taking the opportunity to see how and where Lord Krsna was performing His pastimes with various people in various parts of India. Unless so-called “Gaudiya Vaisnavas” who lack sufficient knowledge take sannyasa from the current of formidable offensive thought that flows among them, they will never achieve any auspiciousness. The principal teaching for people in general is to give up everything that is unfavorable to devotional service. One can never realize the essential nature of devotional service if one sees the material world with a spirit of enjoyment. In this kingdom of anxiety the concept of sambhoga-vada, the philosophy of enjoyment, transforms into the prakrta-sahajiya philosophy.

Text 16

eteka baliya prabhu dhariya sabare

prema-alingana sukhe punah punah kare//CB, Madhya 27.016//

TRANSLATION

After speaking in this way, the Lord repeatedly embraced everyone with

love.

Text 17

prabhu-vakye bhakta-saba kichu sthira hai

lasaba' prabodhiya prabhu nija vase gela//CB, Madhya 27.017//

TRANSLATION

After the devotees became somewhat pacified by the Lord's words, the Lord returned to His home.

Text 18

parampara e sakala yateka akhyana

suniyasacira dehe nahi rahe prana//CB, Madhya 27.018//

TRANSLATION

As this news spread from person to person and eventually reached Saci, she became practically lifeless.

Text 19

prabhura sannyasa suni' saci-jagan-mata

hena duhkha janmila na jane ache kotha//CB, Madhya 27.019//

TRANSLATION

On hearing that the Lord would take sannyasa, Saci, the mother of the universe, became so distressed that she forgot where she was.

Text 20

murcchita haiya ksane pade prthivite

niravadhi dhara vahe, na pare rakhite//CB, Madhya 27.020//

TRANSLATION

She repeatedly fell unconscious to the ground and was unable to control the incessant flow of tears from her eyes.

Text 21

vasiya achena prabhu kamala-locana

kahite lagilasaci kariya krandana//CB, Madhya 27.021//

TRANSLATION

One day as the lotus-eyed Lord was sitting at home, mother Saci began to speak to Him with tears in her eyes.

Text 22

“na yaiya na yaiya bapa, mayere chadiya

papa jiu ache tora sri-mukha cahiya//CB, Madhya 27.022//

TRANSLATION

“My dear son, do not leave. Do not leave Your mother. This sinful person is surviving only by looking at Your face.

Texts 23-24

kamala-nayana tora sri-candra-vadana

adhara suranga, kunda-mukuta-dasana

amiya varikhe yena sundara vacana

na dekhi vanciba ki se gajendra-gamana//CB, Madhya 27.023-24//

TRANSLATION

“How will I survive without seeing Your lotus eyes, Your moonlike face, Your reddish lips, Your pearly teeth resembling kunda flowers, or Your elephantlike gait? And how will I survive without hearing Your words that shower nectar?

COMMENTARY

The face of Sri Gaurahari has been compared to the moon, His teeth have been compared to kunda flowers or pearls, and His every step has been compared to the walking of the elephant.

Text 25-26

advaita-srivasa-adi tora anucara

nityananda ache tora pranera dosara

parama bandhava gadadhara-adi-sange

grhe rahi' sankirtana kara tumi range//CB, Madhya 27.025-26//

TRANSLATION

“Stay at home and happily perform sankirtana in the company of Your followers headed by Advaita and Srivasa, Your intimate companion, Nityananda, and Your dear friends like Gadadhara.

Text 27

dharma bujhaite bapa, tora avatara

janani chadiba e kon dharmera vicara?//CB, Madhya 27.027//

TRANSLATION

“You incarnate to preach religious principles, but what kind of religious principle is it to leave Your mother?

Text 28

tumi dharma-maya yadi janani chadi

bake-mate jagate tumi dharma bujhaiba?”//CB, Madhya 27.028//

TRANSLATION

“You are the personification of religious principles, yet You will leave Your mother? How then will You teach religious principles in this world?”

COMMENTARY

Sri Gaurasundara was a preacher of religious principles and the personification of religious principles, so Sacidevi wanted to know how He would protect religious principles by abandoning the service of His mother. This question came to the mouth of mother Saci for the purpose of teaching the Bhagavata principle: sa vai pumsam paro dharmo—“The supreme occupation [dharma] for all humanity.” Service to the Supreme Lord is more important than temporary worldly dharmas.

Text 29

prema-soke kahe saci, sune visvambhara

premete rodhita kantha, na kare uttara//CB, Madhya 27.029//

TRANSLATION

Saci was grief-stricken with love as she spoke. As Visvambhara listened, His throat became choked, and He was unable to answer.

Text 30

“tomara agraja ama' chadiya calilavai

kunthe tomara bapa gamana karila//CB, Madhya 27.030//

TRANSLATION

“Your elder brother has left me, and Your father has gone to Vaikuntha.

Text 31

toma' dekhi' sakala santapa pasarilun

tumi gele prana muni sarvatha chadimu//CB, Madhya 27.031//

TRANSLATION

“Yet I forgot all grief by looking at Your face. If You leave me, I will certainly die.

Text 32

pranera gauranga hera bapa,

anathini chadite na yuyaya//CB, Madhya 27.032//

TRANSLATION

“My dear Gauranga, it is not proper for You to leave Your widowed mother.

Text 33

saba' lana kara' nija-angane kirtana,

nityananda achaye sahaya//CB, Madhya 27.033//

TRANSLATION

“Perform kirtana with the devotees in Your own house. Nityananda is there to assist You.

Text 34

prema-maya dui ankhi, dirgha dui bhuja dekhi,

vacanete amiya varise

vina-dipe ghara mora, tora angete ujora,

ranga paye kata madhu varise”//CB, Madhya 27.034//

TRANSLATION

“I look at Your two eyes filled with love and Your two long arms. Your words shower nectar. Without a lamp, my house is illuminated by the effulgence of Your body. How much nectar emanates from Your reddish lotus feet?”

Text 35

prema-soke kahe saci, visvambhara sune vasi',

(yena) raghunathe kausalya bujhaya

sri-caitanya nityananda, sukhadata sadananda,

vrndavana dasa rasa gaya//CB, Madhya 27.035//

TRANSLATION

As Saci became grief-stricken with love while speaking, Visvambhara sat and listened. It appeared as though Kausalya was instructing Ramacandra. Sri Caitanya and Nityananda bestow happiness and are always filled with ecstasy. Thus Vrndavana dasa sings Their blissful glories.

Text 36

ei-mata vilapa karaye saci-matamukha

tuli' thakura na kahe kona katha//CB, Madhya 27.036//

TRANSLATION

As mother Saci lamented in this way, the Lord neither raised His head nor spoke a word.

Text 37

vivarna hailasaci-asthi-carma-sara

sokakula devi kichu na kare ahara//CB, Madhya 27.037//

TRANSLATION

Saci became pale and appeared like skin and bones. She was overcome with lamentation and had stopped eating.

Text 38

prabhu dekhi' jananira jivana na rahe

nibhrte vasiya kichu gopya katha kahe//CB, Madhya 27.038//

TRANSLATION

Realizing that His mother would not survive, the Lord took her to a solitary place and spoke some confidential words to her.

Text 39

prabhu bale,—“mata, tumi sthira kara mana

suna yata janma ami tomara nandana//CB, Madhya 27.039//

TRANSLATION

The Lord said, “O mother, pacify your mind and hear how many lifetimes I have been your son.

Text 40

citta diyasunaha apana guna-grama

kona kale achila tomara `prsni' nama//CB, Madhya 27.040//

TRANSLATION

“Hear attentively about your own glories. Sometime in the past your name was Prsni.

Text 41

tathaya achila tumi amara jananitabe

tumi svarge haile `aditi' apani//CB, Madhya 27.041//

TRANSLATION

“At that time you were My mother. Later you were in heaven as Aditi.

Text 42

tabe ami hailun vamana-avatara

tathao achila tumi jananiamara//CB, Madhya 27.042//

TRANSLATION

“At that time I incarnated as Vamana, and you were My mother.

Text 43

tabe tumi `devahuti' haila ara bara

tathao kapila ami nandana tomara//CB, Madhya 27.043//

TRANSLATION

“Later you became Devahuti, and I again became your son as Kapila.

Text 44

tabe ta' `kausalya' haila ara bara tumi

tathao tomara putra ramacandra ami//CB, Madhya 27.044//

TRANSLATION

“Then you became Kausalya, and I again became your son as Ramacandra.

Text 45

tabe tumi mathuraya `devaki' haila

kamsasura-antahpure bandhane achila//CB, Madhya 27.045//

TRANSLATION

“Then you became Devaki in Mathura, and you were locked up within the prison of the demon Kamsa.

Text 46

tathao amara tumi achila janani

tumi sei devaki, tomara putra ami//CB, Madhya 27.046//

TRANSLATION

“At that time you were also My mother. You are that same Devaki, and I am your son.

Text 47

aro dui janma ei sankirtanarambhe

haiba tomara putra ami avilambe//CB, Madhya 27.047//

TRANSLATION

“While inaugurating this sankirtana movement, I will soon take two more births as your son.

COMMENTARY

The Deity form of the Lord is made of substances like clay, while the name of the Lord consists of sound vibration. So there are two incarnations of Sacinandana—the Deity incarnation and the holy name incarnation. In Caitanya-caritamrta (Adi 17.22) it is stated: kali-kale nama-rupe krsna-avatara—“In this Age of Kali, the holy name of the Lord, the Hare Krsna maha-mantra, is the incarnation of Lord Krsna.” This is the statement of Gaurasundara. The Deity form of the Lord is nondifferent from the Lord Himself and the holy names. In Caitanya-caritamrta (Madhya 17.131) it is stated:

`nama', `vigraha', `svarupa'—tina eka-rupa

tine `bheda' nahi,—tina `cid-ananda-rupa'

“The Lord's holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendentally blissful.”

Text 48

`mora arca murti' mata tumi se dharani

`jihva-rupa' tumi mata namera janani//CB, Madhya 27.048//

TRANSLATION

“In My form as the Deity, you are My mother as the earth. In My form as the holy names, you are My mother as the tongue.

Text 49

ei mata tumi amara mata janme janme

tomara amara kabhu tyaga nahi marme//CB, Madhya 27.049//

TRANSLATION

“In this way You are My mother birth after birth. There is never any separation between you and Me.

Text 50

amayaya ei saba kahilana katha

ara tumi manoduhkha na kara sarvatha”//CB, Madhya 27.050//

TRANSLATION

“I have sincerely disclosed this to you so that you should not feel any more grief.”

Text 51

kahilena prabhu ati rahasya-kathana

suniyasacira kichu sthira haila mana//CB, Madhya 27.051//

TRANSLATION

After the Lord spoke these most confidential topics, Saci became somewhat pacified.

Text 52

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 27.052//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-seven, entitled, “The Lord Pacifies Feelings of Separation.”

Chapter 28 The Lord's Pastime of Accepting Sannyasa

This chapter describes Sriman Mahaprabhu's disclosure to Nityananda of His desire to accept sannyasa from Sri Kesava Bharati and His instruction to inform five other persons headed by mother Saci, the Lord's engagement the entire day before taking sannyasa in the ecstasy of kirtana with the devotees, His instruction to everyone to worship Krsna, His order to mother Saci to cook a preparation with the bottle-gourd given by Sridhara and some milk given by one fortunate person and His eating that preparation, Sacimata's sitting at the doorway prior to the Lord's departure from home, the Lord's solacing of mother Saci and leaving home after taking dust from her feet, Sacimata's state of inertia, the devotees' crying on hearing about the Lord's departure, the atheistic blasphemers' lamentation, the Lord's imparting the sannyasa mantra into Kesava Bharati's ear, and Kesava Bharati's awarding the Lord His sannyasa name.

Before accepting sannyasa, Sri Sri Gaurahari called Sri Nityananda Prabhu to a solitary place and informed Him that He would take sannyasa from Kesava Bharati. He also ordered Nityananda to inform five other persons headed by Sacimata. The day before taking sannyasa, the Lord spent the entire day with everyone in the ecstasy of sankirtana. After giving them the remnants of His flower garland, He instructed them to constantly chant the names of Krsna and worship Krsna; this would greatly please Him.

After instructing everyone in this way, the Lord returned home. Shortly thereafter Sridhara came there with a lau, or bottle-gourd, in his hand. The Lord, desiring to eat the item offered by His devotee, ordered His mother to cook it. At that time one fortunate person gave some milk to the Lord, who then instructed His mother to cook a preparation with the

bottle-gourd and milk. In great pleasure, mother Saci cooked that preparation. After sending everyone home, the Lord took His meal and then rested for a while in yoga-nidra, or mystic sleep. Gadadhara and Haridasa took rest by His side. Mother Saci, however, was unable to sleep. She cried continuously.

When Mahaprabhu realized that less than two hours of the night remained and prepared to leave home, Gadadhara expressed his desire to accompany Him, but the Lord told him that He would go alone. Mother Saci understood that the time for the Lord's departure had come and sat down in the doorway. Sri Sri Gaurasundara solaced mother Saci in various ways and then departed after taking the dust from her feet. Mother Saci remained sitting there in a state of inertia, and when the devotees came to offer obeisances to the Lord in the morning, they found mother Saci still sitting in the doorway. When Srivasa asked why she was sitting there like that, mother Saci could not reply and simply shed tears. Eventually she said with indifference that the devotees were eligible for Visnu's items, so they could take whatever they wanted and she would go wherever she pleased. On hearing her words and realizing that the Lord had left home, the devotees fell unconscious to the ground. After crying for some time, the devotees sat down around mother Saci. News that the Lord had left home spread throughout Nadia. When the blasphemous atheists heard this news, even they began to cry and repent that they had failed previously to recognize the Lord.

After crossing the Ganges, Sriman Mahaprabhu went to Kataka-nagara (Katwa). Those who were instructed to join Him also came one by one and met Him there. As the Lord approached Kesava Bharati, he immediately stood up with reverence on seeing the effulgence of the Lord's body. The Lord then offered prayers to Kesava Bharati and asked him for his mercy. Mukunda and the other devotees began to perform kirtana, and the Lord danced in ecstasy. Many people came there and became struck with wonder on seeing the Lord's beauty. When Kesava Bharati saw the Lord's devotional mood, he noted that He was the Supreme Lord and spiritual master of the entire world and that He had descended for the purpose of instructing people. Candrasekhara Acarya engaged in performing the required rituals according to regulation. When the barber sat down to shave the Lord's head, he began to cry. The devotees headed by Nityananda also began to cry, and the demigods,

who remained unseen, also began to shed tears. When at the end of the day the head shaving was somehow completed, Gaurasundara, the instructing spiritual master of all, pretentiously whispered the sannyasa-mantra into the ear of Kesava Bharati and asked him whether it was the proper sannyasa-mantra. On the order of the Lord, Kesava Bharati then whispered that same mantra into the Lord's ear. The Lord looked extraordinarily attractive when He was dressed in saffron cloth. When Kesava Bharati desired to give the Lord His sannyasa name, Suddha Sarasvati appeared on his tongue and said that since the Lord was bringing the people of the world back to caitanya, or consciousness, by preaching krsna-kirtana, His name was “Sri Krsna Caitanya.” On hearing this, the vibration of “Jaya! Jaya!” arose in the four directions and a shower of flowers fell from the sky.

Text 1

jaya jaya sri-gauranga visnupriya-natha

jiva-gana-prati kara subha drsti-pata//CB, Madhya 28.001//

TRANSLATION

All glories to Sri Gauranga, the Lord of Visnupriya! Please bestow Your auspicious glance on the living entities.

Text 2

ei-mate achena thakura visvambhara

sankirtana-ananda karena nirantara//CB, Madhya 28.002//

TRANSLATION

In this way Sri Visvambhara continuously passed His time in the ecstasy of sankirtana.

Text 3

svecchamaya mahesvara kakhane ki kare

isvarera marma keha bujhaite na pare//CB, Madhya 28.003//

TRANSLATION

No one could understand the activities of the Supreme Lord, who is the fully independent Lord of all.

Text 4

niravadhi parananda sankirtana-range

harise thakena sarva-vaisnavera sange//CB, Madhya 28.004//

TRANSLATION

The Lord always enjoyed transcendental happiness while performing kirtana with His devotees.

Text 5

paranande vihvala sakala bhakta-gana

pasari' rahila sabe prabhura gamana//CB, Madhya 28.005//

TRANSLATION

All the devotees were so overwhelmed in transcendental ecstasy that they forgot that the Lord was going to leave.

Text 6

sarva vede bhavena ye prabhure dekhite

krida kare bhakta-gana se-prabhu-sahite//CB, Madhya 28.006//

TRANSLATION

The devotees enjoyed pastimes with the Supreme Lord, whom the Vedas personified desire to see.

COMMENTARY

The personified Vedas simply meditate on the form of the Supreme Lord, who is their goal of life, but the devotees of the Lord directly enjoy pastimes with the Supreme Lord.

Text 7

ye-dina caliba prabhu sannyasa karite

nityananda-sthane taha kahila nibhrte//CB, Madhya 28.007//

TRANSLATION

On the day that the Lord was going to leave home to take sannyasa, He privately spoke to Nityananda.

Text 8

“suna suna nityananda-svarupa gosani!

e katha bhangibe sabe panca-jana thani//CB, Madhya 28.008//

TRANSLATION

“O Nityananda Svarupa, please listen! You should tell only five persons what I am about to say.

Text 9

ei sankramana-uttarayana-divase

niscaya caliba ami karite sannyase//CB, Madhya 28.009//

TRANSLATION

“On the coming Makara-sankranti day [January 14 or 15], I will certainly leave home and take sannyasa.

COMMENTARY

The planets traverse through the wheel of the zodiac. This wheel of the zodiac is divided into twelve equal portions. The portions are each one-twelfth of the zodiac wheel and each are further divided into thirty parts. The twelve portions of the zodiac are Mesa (Aries), Vrsa (Taurus), Mithuna (Gemini), Karkata (Cancer), Simha, (Leo), Kanya (Virgo), Tula (Libra), Vrscika (Scorpio), Dhanu (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Mina (Pisces). The people of earth see the sun traverse through the wheel of the zodiac. The movement of the sun through the rasis is called ravi-samkramana. The entrance of the sun into the Karkata-rasi is called Daksinayana, the southern way, and its entrance into the Makara-rasi is called Uttarayana, the northern way. In every solar year there is one Daksinayana and one Uttarayana. Makara-sankramana, or the entrance of the sun into Makara-rasi from Dhanuh-rasi, is called Uttarayana sankramana. The stationary wheel of the rasis is calculated from the naksatras. The increment between the beginning of the stationary [Nirayana] and moveable [Sayana] zodiacs is the measurement known as the ayanamsa. Lord Sri Gaurasundara appeared in this world before this measurement was calculated by Srinivasa of Radha-desa. It is recorded that the Lord disappeared in 1455 of the Saka Era (A.D. 1534), and Srinivasa introduced his astrological calculations from 1489 Saka (A.D. 1568). Later, smarta Sri Raghunandana of Bengal took Srinivasa's astrological calculation and presented it as the book Ganana-vidhi. Then, in 1513 and 1521 Saka, Sri Raghavananda published two books—Siddhanta-rahasya and Dina-candrika. The present day panjikas in Bengal are calculated according to books like Dina-candrika and the later Dina-kaumudi. Calculations in Bengal during the time of Sriman Mahaprabhu were based on the Nirayana system. That is why the author has referred herein to the Nirayana Makara-sankranti.

Text 10

`indrani' nikate katona-name grama

tatha ache kesava bharatisuddha nama//CB, Madhya 28.010//

TRANSLATION

“There is a village named Katwa near Indrani. At that place lives the pure soul, Kesava Bharati.

COMMENTARY

Indrani was a famous place at that time. The subdivision of Indrani was situated near the present day Katwa.

Katwa (Katoya) is a subdivision situated in the district of Burdwan. There is a railway station of this name on the Bandel-Barharwa line. This place is still situated on the bank of the Ganges.

Kesava Bharati was a sannyasi. He performed the duties of a sannyasa guru. There are one hundred eight sannyasa names current in the ancient sampradaya of Visnusvami. Later on, Sri Sankaracarya, who propounded the philosophy of impersonalism, took ten of those sannyasa names and introduced them in his sampradaya. Bharati is one of those names. It is said that in Srngeri, South India, the three classes among the ten sannyasis are known as Sarasvati, Bharati, and Puri. Sarasvati is considered first class, Bharati second class, and Puri third class. Bharati was the name of his class, and Kesava was his name. Even today many people identify themselves as descendants of Kesava Bharati. These topics have been elaborately described in the book named Vaisnava-manjusa-samahrti.

Texts 11-12

tana sthane amara sannyasa suniscita

ei panca jane matra kariba vidita

amara janani, gadadhara, brahmananda

sri-candrasekharacarya, apara mukunda” //CB, Madhya 28.011-12//

TRANSLATION

“I will certainly take sannyasa from him. The five persons You may tell are My mother, Gadadhara, Brahmananda Bharati, Sri Candrasekhara Acarya, and Mukunda.”

Text 13

ei katha nityananda-svarupera sthane

kahilena prabhu, iha keha nahi jane//CB, Madhya 28.013//

TRANSLATION

The Lord said this to Nityananda Svarupa in private, so no one else knew.

Text 14

panca-jana-sthane matra e saba kathana

kahilena nityananda prabhura gamana//CB, Madhya 28.014//

TRANSLATION

Thereafter Nityananda Prabhu told those five persons about the Lord's coming departure.

Text 15

sei dina prabhu sarva-vaisnavera sange

sarva dina gonaila sankirtana-range//CB, Madhya 28.015//

TRANSLATION

The Lord passed that day joyfully engaged in sankirtana along with the Vaisnavas.

Text 16

parama-anande prabhu kariya bhojana

sandhyaya karila ganga dekhite gamana//CB, Madhya 28.016//

TRANSLATION

After happily taking His noon meal, the Lord went to see the Ganges in the evening.

Text 17

ganga namaskariya vasila ganga-tire

ksaneka thakiya punahailena ghare//CB, Madhya 28.017//

TRANSLATION

He offered obeisances to the Ganges, sat on the bank for some time, and then returned home.

Text 18

asiya vasila grhe sri-gaurasundara

catur-dike vasilena saba anucara//CB, Madhya 28.018//

TRANSLATION

Sri Gaurasundara then sat at home surrounded by His followers.

Text 19

se-dine caliba prabhu keha nahi jane

kautuke achena sabe thakurera sane//CB, Madhya 28.019//

TRANSLATION

No one knew that the Lord would leave home that day, therefore everyone happily enjoyed His company.

Text 20

vasiya achena prabhu kamala-locana

sarvange sobhita mala sugandi candana//CB, Madhya 28.020//

TRANSLATION

The lotus-eyed Lord sat there with His limbs decorated with a beautiful flower garland and scented sandalwood pulp.

Text 21

yateka vaisnava aisena dekhibare

sabei candana mala lai' dui kare//CB, Madhya 28.021//

TRANSLATION

Every Vaisnava who came to see Him brought along sandalwood pulp and a flower garland.

Text 22

hena akarsana prabhu karila apani

keba kon diga haite aise nahi jani//CB, Madhya 28.022//

TRANSLATION

The Lord attracted so many people that no one knew where they had all come from.

Text 23

kateka va nagariya aise dekhete

brahmadira sakti iha nahika likhite//CB, Madhya 28.023//

TRANSLATION

Even Lord Brahma was unable to count the number of persons who came to see the Lord.

Text 24

danda-paranama hana pade sarva-jana

eka drste sabei cahena sri-vadana//CB, Madhya 28.024//

TRANSLATION

Everyone who came offered obeisances by falling down flat. They then gazed continuously at the Lord's beautiful face.

Text 25

apana galara mala sabakare diya

ajna kare prabhu sabe—“krsna gao giya//CB, Madhya 28.025//

TRANSLATION

The Lord then gave each of them a garland from His neck and instructed them, “Sing the glories of Krsna.

COMMENTARY

As He was accustomed, the Lord gave every resident of Sri Mayapur village of Nadia a flower garland and at the same time He entrusted them with a responsibility or “commission.”

The word sabakare refers to men and women without distinction, to all varnas and asramas without distinction, and to the religious and irreligious without distinction. He authorized only that person who follows the order of the Lord to sing the glories of Krsna. One who duplicitously

associates with women instead of serving Krsna by following the order of the Lord can never become an order-carrying servant of Mahaprabhu. The neck of such a person will never be adorned with Mahaprabhu's garland. The flower garlands of Sri Caitanyacandra have now been placed around the necks of those who engage in singing the glories of Krsna in the Sri Caitanya Matha of Sridhama Mayapur, for they sing the glories of Krsna. The recent prediction made by Sri Bhagavata Janananda Brahmacari Mahasaya in a healthy state fifteen days or a month before his disappearance has been published in our Gaudiya magazine. In the Sri Caitanya Matha of Sridhama Mayapur the flower garland of Sri Gaurasundara is given to everyone, and they can all sing the glories of Krsna, because they follow the teachings and order of Sri Gaurasundara, they are initiated into SriSiksastaka, and they are nourished by Sri Rupapada's Upadesamrta. The glorification of Krsna inaugurated by Gaura takes place in the academy of spiritual education. The topics of Krsna have been elaborated described by Sri Jiva Gosvami Prabhu, who was a follower of Sri Rupa, in his book Sri Krsna-sandarbha, and he further described those topics in his commentary on Sri Brahma-samhita.

In Srimad Bhagavatam the purusa-avataras of Krsna have been classified as plenary portions (amsas) and portions of the plenary portions (kalas). Krsna is svayam bhagavan, or the primeval Lord. The naimittika-avataras—Matsya, Kurma, Varaha, Nrsimha, Vamana, Parasurama, Dasarathi Rama, Rohini's son Rama, Buddha, and Kalki—the purusa-avataras—Karanarnavasayi, Garbhodakasayi, and Ksirodakasayi—the catur-vyuha, or quadrupal manifestations, and the manifestations in the spiritual sky are all svayam-rupa Krsna's amsa and kala vaibhava-avataras, manvantara-avataras, yuga-avataras, or guna-avataras, who are in charge of the material creation. The avesa-avataras are separate from the tad-ekatma incarnations of the Lord. Svayam-rupa Krsna is the original source of all those who descend from Vaikuntha into the material universe among the living entities or the demigods.

Sri Krsna is akhila-rasamrta-murti, the reservoir of all pleasure. Sri Krsna is sac-cid-ananda-vigraha, the form of eternity, knowledge, and bliss. Sri Krsna is the creator, maintainer, and destroyer of time. The purusa-avatara is an amsa of Krsna's prakasa-vigraha. Maya is the portion of the purusa-avatara's ingredient cause. The three material qualities are the

portion of that portion. The insignificant portion of those three material qualities creates, maintains, and annihilates this material world. Manifestations of the Absolute Truth like Narayana are identified as Krsna's specific limbs. Krsna is the basis of ananda and is full of knowledge. He wanders on the bank of the Yamuna, He is found in the grazing pastures, He is the maintainer of the cows and cowherds, and He is feared by even death personified. He is self-manifested and the manifester of others, and He is the supreme object of love. There is no difference between His body and self. He appears differently according to the vision of different people. He is Mahendra, the King of kings. From the go, or cows, of Goloka, all sacrifices emanate; from go, all the demigods are manifest; and from go, all the Vedas, consisting of six limbs, are born. He is Govinda, the Lord of that Goloka. He is the Supreme Lord, the cause of all causes, the director of all cause and effect, and the beloved of the eternally liberated gopis. He is svayam-rupa, and His name is nondifferent from Himself.

Text 26

bala krsna, bhaja krsna, gao krsna-nama

krsna vinu keha kichu na bhaviha ana//CB, Madhya 28.026//

TRANSLATION

“Glorify Krsna, worship Krsna, and chant the name of Krsna. Do not think of anything other than Krsna.

COMMENTARY

By chanting the name of Krsna, one loses the qualification to speak on topics that are not related to Krsna. If one sings the name of Krsna, his eternal happiness and that of all others increases. By worshiping the name of Krsna, one worships Krsna Himself. “Krsna” is separate from objects that are seen through covered vision as superior (?) to Krsna, therefore one must chant “Krsna,” one must describe “Krsna,” and one must worship “Krsna.” One need not remember any word or name other than “Krsna,” for since all others are more or less separate from Krsna, they provide no opportunity for a living entity to achieve the complete

auspiciousness of attaining Krsna. The concept of something superior to Krsna is a covered form of Krsna realization and simply separates Krsna from Krsna's reservoir of pleasure. Attempting to increase the perfection of Krsna's reservoir of pleasure on the pretext of adding rasas that are not related to Krsna results in a disgusting mixture of rasas. Svayam-rupa Krsna is the fountainhead of all manifestations of the Lord, therefore if one does not remember Krsna, one is guilty of the faults of either imperfection, impurity, impermanence, or confinement. If one tries to deny Krsna's position as anadi, or having no creator, and adi, or the origin of all, by separating Him from His sac-cid-ananda form, then one is attacked by the spirit of material enjoyment. The bhu-vacaka, or attractiveness indicated, in the verbal root krs refers to complete eternal existence or complete eternal knowledge, and na refers to spiritual pleasure. In qualities and objects not related to Krsna there is a possibility of difference between the cause and the effect, but since krs and na are both the attractors and the attracted, there is no possibility of any difference between the cause and the effect in their qualities and objects. The philosophy of impersonalism is associated with the dependent nature of the material world. The extraordinary concept of an object that is spiritual, transcendental to the senses, and beyond the range of experimental knowledge is found in the yoga-rudhi vrtti [The yoga-rudhi vrtti of a word is the connotation derived by combining two or more words, in this case krsand na.] of the name “Krsna.” The fact that He is nondifferent from His names, He is nondifferent from His forms, He is nondifferent from His qualities, and He is nondifferent from His pastimes is not obstructed in the yoga-rudhi vrtti.

Text 27

yadi ama'-prati sneha thake sabakara

tabe krsna-vyatirikta na gaibe ara//CB, Madhya 28.027//

TRANSLATION

“If you have any affection for Me, then don't speak about any topics other than Krsna.

COMMENTARY

Contrary characteristics are manifest by the vidvad-rudhi and the avidvad-rudhi of sound vibrations. There is a separate understanding in the difference established between one word and another. The faculty of a word that establishes unity in diversity is the strength of a word's vidvad-rudhi, or the conventional meaning of words according to enlightened persons. Therefore in the vidvad-rudhi of the word “Krsna,” there is no attribution of any sentiment for enjoying objects other than Krsna. If there is such attribution, then it will be understood that diversity has come to disturb advaya-jnana, the Absolute Truth—this is subordination to maya. The discrimination arising from acceptance that liberated personalities' chanting of Krsna's names through vidvad-rudhi is an irresolute, diverse, many branched process is full of defects. Therefore, while teaching topics of spiritual knowledge to both the students under the guidance of Gangadasa Pandita as well as the students and teachers of the mundane schools of Navadvipa, Sri Gaurasundara composed the first verse of Siksastaka. In the second verse of Siksastaka there is an elaboration of the first, and in the third verse the Lord reveals to the world the method of properly serving the first verse. In the fourth verse He describes the process for giving up desires that are not related to Krsna. In the fifth verse He describes giving up realization of the Supreme Lord's opulences while worshiping the supremely blissful Absolute Truth and chanting the holy names as an eternal servant. The reactions of the body, mind, and speech as one progresses in chanting the holy names are described in the sixth verse. According to the consideration in the seventh verse that the holy names and the Lord are nondifferent, a practitioner achieves perfection by attaining the state of apana-dasa, realization of one's original constitutional position. He taught the eighth verse so that the same practitioner could become decorated with all symptoms of complete surrender by freeing himself from the bad association of aversion to Hari while giving up the concept of enjoyment in the course of chanting the holy names and thus attain krsna-prema. Other than this, He forbade all of His beloved devotees from discussing any topics indirectly related to Krsna. The living entities bereft of Sri Krsna Caitanyacandra's affection do not accept the Supreme Lord, who is full of transcendental rasa, as their beloved, because their hearts are dry and hard. No one other than svayam-rupa Krsna is bold enough to impart such instruction.

Text 28

ki sayane, ki bhojane, kiba jagarane

aharnisa cinta krsna, balaha vadane"//CB, Madhya 28.028//

TRANSLATION

"Whether you are sleeping, eating, or waking, day and night think of Krsna and chant His name."

COMMENTARY

For one who has heard the kirtana inaugurated by Gaura, there is no instruction to stop remembering the topics of Krsna or to give up chanting the names of Krsna twenty-four hours every day, even while eating, sleeping, or waking.

Text 29

ei mata subha-drsti kari' sabakare

upadesa kahi' sabe bale,—"yao ghare"//CB, Madhya 28.029//

TRANSLATION

In this way the Lord cast His merciful glance on everyone who came, and after instructing them, He said, "Now go home."

Text 30

ei mata kata yaya, kata va aise

keha kare nahi cine, anandete vase//CB, Madhya 28.030//

TRANSLATION

In this way many people came and went. They floated in such ecstasy that they did not recognize one another.

Text 31

purna haila sri-vigraha candana-malaya

candre va kateka sobha kahane na yaya//CB, Madhya 28.031//

TRANSLATION

The beautiful body of the Lord, decorated with sandalwood pulp and flower garlands, could not be compared to the insignificant beauty of the full moon.

COMMENTARY

Since the Krsna body of Sri Gaurasundara was covered with sandalwood paste and flower garlands offered by His devotees, His supreme beauty was fully manifested. The extraordinary beauty that manifest in the body of Sri Gauracandra because of those decorations cannot be compared with the brightly shining full moon.

Text 32

prasada paiya sabe harasita han

aucca hari-dhvani sabe yayena kariya//CB, Madhya 28.032//

TRANSLATION

After receiving the Lord's mercy, all the people became ecstatic and left loudly chanting, “Hari! Hari!”

Text 33

eka lau hate kari' sukrti sridhara

henai samaye asi' haila gocara//CB, Madhya 28.033//

TRANSLATION

At that time the pious Sridhara came there with a bottle-gourd in his hand.

Text 34

lau-bheta dekhi' hase sri-gaurasundare//CB, Madhya 28.034//

TRANSLATION

“kothaya paila?”prabhu jijnase tahare

COMMENTARY

Seeing the bottle-gourd, Sri Gaurasundara asked him, “Where did you get that?”

Text 35

nija-mane jane prabhu “kali calibana

ei lau bhojana karite narilana//CB, Madhya 28.035//

TRANSLATION

The Lord, however, thought, “Tomorrow I will leave, therefore I'll not be able to eat this.

Text 36

sridharera padartha ki haibe anyatha

e lau bhojana aji kariba sarvatha”//CB, Madhya 28.036//

TRANSLATION

“Yet whatever is brought by Sridhara cannot be wasted, so I must eat it today.”

Text 37

eteka cintiya bhakta-vatsalya rakhite

jananire balilena randhana karite//CB, Madhya 28.037//

TRANSLATION

Thinking like this, to maintain His affection for His devotees, He requested His mother to cook the bottle-gourd.

Text 38

henai samaye ara kona bhagyavan

dugdha-bheta aniya dilena vidyamana//CB, Madhya 28.038//

TRANSLATION

At that time one fortunate person came and offered a pot of milk.

Text 39

hasiyathakura bale,—"bada bhala bhala

dugdha lau paka giya karaha sakala"//CB, Madhya 28.039//

TRANSLATION

The Lord smiled and told His mother, "This is very nice. Please cook these together."

Text 40

santose calilasaci karite randhana

hena bhakta-vatsala sri-sacira nandana//CB, Madhya 28.040//

TRANSLATION

Mother Saci immediately went to cook in great satisfaction. In this way the son of Saci is so affectionate to His devotees.

Text 41

ei mate mahanande vaikuntha-isvara

kautuke achena ratri dvitiya prahara//CB, Madhya 28.041//

TRANSLATION

The Lord of Vaikuntha thus happily passed the evening in great ecstasy.

Text 42

sabare vidaya diya prabhu visvambhara

bhojane vasila asi' tridasa-isvara//CB, Madhya 28.042//

TRANSLATION

After seeing everyone off, Lord Visvambhara, the Lord of Tridasa, sat down to take His dinner.

Text 43

bhojana kariya prabhu mukha-suddhi kari'

calilasayana-ghare gauranga-sri-hari//CB, Madhya 28.043//

TRANSLATION

When He finished eating, Lord Gauranga washed His mouth and went to His bedroom.

Text 44

yoga-nidra-prati drsti karilaisvara

nikate suila haridasa gadadhara//CB, Madhya 28.044//

TRANSLATION

There He rested under the influence of yoga-nidra, or mystic sleep, while Gadadhara and Haridasa slept nearby.

COMMENTARY

Sri Sacidevi cooked a preparation with the bottle-gourd and milk offered by Sridhara and another fortunate soul. After taking that preparation, Gaurasundara went to His bedroom later in the night. As He slept, Gadadhara Pandita was also sleeping nearby. They all slept under the influence of yoga-nidra.

Text 45

ai jane aji prabhu karibe gamana

aira nahika nidra, kande anuksana//CB, Madhya 28.045//

TRANSLATION

Knowing that the Lord would depart, mother Saci was unable to sleep and remained awake weeping.

Text 46

`danda cari ratri ache' thakura janiyau

thilena calibare nasa-ghrana laiya//CB, Madhya 28.046//

TRANSLATION

The Lord woke for leaving during the brahma-muhurta. He understood that the auspicious time for His departure had come by observing the passage of air through His nose.

COMMENTARY

During the brahma-muhurta, Sri Gaurasundara observed the movement of His breath through His nose and decided that the auspicious time for

His departure had come.

Text 47

gadadhara haridasa uthilena jani'

gadadhara balena,—“caliba sange ami”//CB, Madhya 28.047//

TRANSLATION

Gadadhara and Haridasa also woke, and Gadadhara told the Lord, “I will accompany You.”

Text 48

prabhu bale,—“amara nahika karu sanga

eka advitiya se amara sarva ranga”//CB, Madhya 28.048//

TRANSLATION

The Lord, however, replied, “I am fully independent, one without a second. This is My pastime.”

Text 49

ai janilena matra prabhura gamana

duyare vasiya rahilena tata-ksana//CB, Madhya 28.049//

TRANSLATION

When mother Saci realized that it was time for the Lord to depart, she came and sat in the doorway.

Text 50

jananire dekhi' prabhu dhari' tana kara

vasiya kahena bahu prabodha-uttara//CB, Madhya 28.050//

TRANSLATION

Seeing His mother, the Lord held her hands and solaced her in various ways.

Text 51

“vistara karila tumi amara palana

padilana, sunilana tomara karana//CB, Madhya 28.051//

TRANSLATION

“You have maintained Me very nicely. Because of you, I have studied and learned.

Text 52

apanara tilarddheko na laila sukha

ajanma amara tumi badaila bhoga//CB, Madhya 28.052//

TRANSLATION

“Without caring a bit for your personal happiness, you have increased My pleasure throughout My life.

Text 53

dande dande yata sneha karila amare

ami koti-kalpe o nariba sodhibare//CB, Madhya 28.053//

TRANSLATION

“The amount of affection you have shown Me at every moment is more than I can repay in millions of kalpas.

COMMENTARY

At the time of departure Sri Gaurasundara said to His mother, “Apart from serving Me, you have not done anything for your own happiness. Therefore I will not be able to repay My debt to you even in millions of kalpas.”

The eternal Sri Gaurasundara never leaves His eternal mother. That is why Sri Sacidevi, who the shelter of transcendental vatsalya-rasa, is the shelter of Sri Gaurasundara's vatsalya-rasa in His eternal unmanifest pastimes. She never leaves His association for even a moment.

Text 54

tomara prasade se tahara pratikara

ami punah janma janma rni se tomara//CB, Madhya 28.054//

TRANSLATION

“Only by your mercy will I be relieved of My debt. Yet I will remain indebted to you life after life.

Text 55

suna mata, isvarera adhina samsara

svatantra haite sakti nahika kahara//CB, Madhya 28.055//

TRANSLATION

“Please listen, dear mother, this entire creation is under the control of the Supreme Lord. No one has the power to be independent.

Text 56

samyoga-viyoga yata kare sei natha

tana iccha bujhibare sakti ache ka'ta//CB, Madhya 28.056//

TRANSLATION

“Who can understand the Supreme Lord's will, by which living entities sometimes meet and sometimes separate?

COMMENTARY

Since creation, maintenance, and annihilation are found in the material world, there is distress in separation and there is enjoyment in meeting. The people of this material world, who are averse to the service of the Lord, are by the will of the Supreme Lord under the control of the Lord. Those who maintain desires that conflict with the desires of the Supreme Lord while remaining averse to the Supreme Lord will eventually understand their own weakness and surrender to the Lord. People who are averse to the service of the Lord are unable to understand Krsna's energies.

Text 57

dasa dinantare va ki ekhane ami

calile o kona cinta na kariha tumi//CB, Madhya 28.057//

TRANSLATION

“Whether I leave now or after ten days, you should not lament.

Text 58

vyavahara-paramartha yateka tomara

sakala amate lage, saba mora bhara”//CB, Madhya 28.058//

TRANSLATION

“I take full responsibility for both your worldly and spiritual needs.”

Text 59

buke hata diya prabhu bale bara bara//CB, Madhya 28.059//

TRANSLATION

“tomara sakala bhara amara amara”

COMMENTARY

Placing His hand on mother Saci's chest, the Lord repeatedly solaced her, saying, “I will take full care of you.”

Sri Gaurasundara said to Sri Sacidevi, the shelter of eternal vatsalya-rasa, “In your worldly dealings, I am your son, and in spiritual dealings, I am the object of your service. Therefore I take full responsibility for you.”

Text 60

yata kichu bale prabhu, saci saba sune

uttara na kare, kande ajhora nayane//CB, Madhya 28.060//

TRANSLATION

Mother Saci quietly listened to what the Lord said. She made no reply but simply shed incessant tears.

Text 61

prthivi-svarupa hailasaci jagan-matake

bujhibe krsnera acintya-lila-katha//CB, Madhya 28.061//

TRANSLATION

Thus Saci, the mother of the universe, became as grave and quiet as mother earth. Who can understand the inconceivable pastimes of Krsna?

COMMENTARY

Becoming like the earth, Sri Sacidevi became the upadana-karana, or ingredient cause, of Sri Gaurasundara's Deity form. The asraya-vigrahas of santa, dasya, sakhya, and vatsalya rasas keep a distance from the visaya-vigraha, but the asraya-vigrahas of madhura-rasa sit on the same seat with the visaya-vigraha.

Text 62

jananira pada-dhuli lai' prabhu sire

pradaksina kari' tane calila satvare//CB, Madhya 28.062//

TRANSLATION

The Lord then took the dust of His mother's feet on His head, and after circumambulating her, He immediately departed.

Text 63

calilena vaikuntha-nayaka grha haite

sannyasa kariya sarva jiva uddharite//CB, Madhya 28.063//

TRANSLATION

The Lord, who is the hero of Vaikuntha, thus left home to take sannyasa for the deliverance of the fallen souls.

Text 64

suna suna are bhai, prabhura sannyasa

ye kathasunile sarva-bandha haya nasa//CB, Madhya 28.064//

TRANSLATION

O brothers, listen to the story of the Lord's acceptance of sannyasa. By

hearing this narration, all one's material bondage will be destroyed.

Text 65

prabhu calilena matra saci jagan-mata

jada-praya rahilena, nahi sphure katha//CB, Madhya 28.065//

TRANSLATION

When the Lord left, the universal mother, Saci, became almost inert and unable to speak.

Text 66

bhakta-saba na janena e saba vrttanta

usah-kale snana kari' yateka mahanta//CB, Madhya 28.066//

TRANSLATION

When the devotees took their morning bath, they were unaware of the Lord's departure.

Text 67

prabhu namaskarite aila prabhu-ghare

asi' sabe dekhe ai bahira-duyare//CB, Madhya 28.067//

TRANSLATION

When they went to offer obeisances to the Lord, they found mother Saci sitting outside the doorway.

Text 68

prathamei balilena srivasa-udara//CB, Madhya 28.068//

TRANSLATION

“ai kena rahiyache bahira-duyara”

COMMENTARY

The magnanimous Srivasa was the first to inquire, “O mother, why are you sitting at the doorway?”

Text 69

jada-praya ai, kichu na sphure uttara

nayanera dhara matra vahe nirantara//CB, Madhya 28.069//

TRANSLATION

Mother Saci was almost inert. She was unable to reply, except for the incessant flow of tears from her eyes.

Text 70

ksaneke balila ai—“suna, bapa saba!

visnura dravyera bhagi sakala vaisnava//CB, Madhya 28.070//

TRANSLATION

After some time she said, “Please listen all of you! The Vaisnavas are eligible to share the Lord's property.

Texts 71-72

eteke ye kichu dravya achaye tahara

toma'-sabakara haya sastra-paracara”

eteke tomara sabe apane miliyayena

iccha tena kara, mo yana caliya” //CB, Madhya 28.071-72//

TRANSLATION

“You may all distribute the items He has left among yourselves. The sastras declare that those items belong to you. So be satisfied, do as you please, and let me go from here.”

Sri Sacidevi said to the devotees, “The devotees are the rightful owners of the Lord's items, therefore you all have the right to Gaurahari's possessions. This is the verdict of the scriptures. So take away these items and let me go away.”

Text 73

suni' matra bhakta-gana prabhura gamana

bhumite padila sabe hai' acetana//CB, Madhya 28.073//

TRANSLATION

On hearing about the Lord's departure, all the devotees immediately fell unconscious to the ground.

Text 74

ki haila se vaisnava-ganera visada

kandite lagila sabe kari' arta-nada//CB, Madhya 28.074//

TRANSLATION

What lamentation the Vaisnavas felt! They all began to cry loudly in distress.

Text 75

anyonye sabei sabara dhari' gala

vividha vilapa sabe karite lagila//CB, Madhya 28.075//

TRANSLATION

Placing their arms around one another's necks, they all lamented in various ways.

Text 76

“ki daruna nisi pohaila gopinatha”

baliya kandena sabe sire diya hata//CB, Madhya 28.076//

TRANSLATION

They cried out, “O Gopinatha, what a terrible night we have passed!” as they held their heads and wept.

Text 77

“na dekhi' se canda-mukha vanciba kemane

kiba karya e va ara papistha jivane//CB, Madhya 28.077//

TRANSLATION

“How will we live without seeing that moonlike face? What is the use of this sinful life?”

Text 78

acambite kene hena haila vajrapata”

gadagadi' yaya keha kare atmaghata//CB, Madhya 28.078//

TRANSLATION

“Why has this thunderbolt suddenly struck?” Speaking in this way, some of them rolled on the ground, and some of them beat their chests.

Text 79

samvarana nahe bhakta-ganera krandana

haila krandana-maya prabhura bhavana//CB, Madhya 28.079//

TRANSLATION

The Lord's house resounded with the devotees uncontrolled weeping.

Text 80

ye bhakta aise prabhu dekhibara tare

sei-i asi' dube maha-viraha-sagare//CB, Madhya 28.080//

TRANSLATION

All the devotees that came to see the Lord were drown in an ocean of separation.

Text 81

kande saba bhakta-gana bhumite padiya//CB, Madhya 28.081//

TRANSLATION

“sannyasa karite prabhu gelena caliya

COMMENTARY

The devotees incessantly wept and fell to the ground, exclaiming, “The Lord has left us to take sannyasa!

Text 82

anathera natha prabhu gelena caliya ama

'-sabe viraha-samudre phelaiya"//CB, Madhya 28.082//

TRANSLATION

"The Lord of the forlorn has left and thrown us in an ocean of lamentation."

Text 83

kande saba bhakta-gana, haiya acetana,

`hari hari' bali' uccaihsvare

ki va mora dhana-jana, ki va mora jivana,

prabhu chadi' gela sabakare//CB, Madhya 28.083//

TRANSLATION

All the devotees cried and fell unconscious. They loudly exclaimed, "Hari! Hari! What is the use of our wealth, our families, or even our lives, when the Lord has left?"

Text 84

mathaya diya hata, buke mare nirghata,

`hari hari' prabhu visvambhara

sannyasa karite gela, ama'-saba' na balila,

kande bhakta dhulaya dhusara//CB, Madhya 28.084//

TRANSLATION

As they held their heads and beat their chests, they exclaimed, "O Hari! O Lord Visvambhara! You have left to take sannyasa without telling us!" The devotees were covered with dust and they cried.

Text 85

prabhura angane padi', kande mukunda-murari,

sridhara, gadadhara, gangadasa

srivasera gana yata, tara kande avirata,

sri-acarya kande haridasa//CB, Madhya 28.085//

TRANSLATION

As the devotees fell to the ground in the Lord's courtyard, Mukunda, Murari, Sridhara, Gadadhara, Gangadasa, Srivasa and his family, Candrasekhara, and Haridasa all continuously cried.

Text 86

suniya krandana-rava, nadiyara loka-saba,

dekhite aise saba dhanana dekhi' prabhura mukha,

sabe paya maha-soka,

kande sabe mathe hata diya//CB, Madhya 28.086//

TRANSLATION

Hearing the crying of the devotees, the people of Nadia rushed to see what had happened. When they did not see the Lord's face, they were also stricken with grief and began to cry while holding their heads.

Text 87

nagariya yata bhakta, tara kande avirata,

bala-vrddha nahika vicara

kande saba stri-puruse, pasandi-gana hase,

`nimaire na dekhimu ara'//CB, Madhya 28.087//

TRANSLATION

Both young and old, man and woman—all the devotees who came from the town cried incessantly. The atheists, however, laughed and said, “Now we'll not see Nimai again.”

Text 88

kata-ksane bhakta-gana hai' kichu santa

saci-devi vedi saba vasila mahanta//CB, Madhya 28.088//

TRANSLATION

After some time the devotees became somewhat pacified and sat around mother Saci.

Text 89

kata-ksane sarva-navadvipe haila dhvani

sannyasa karite calilena dvija-mani//CB, Madhya 28.089//

TRANSLATION

Meanwhile, news that the crest jewel of the brahmanas had left to take sannyasa soon spread throughout Navadvipa.

Text 90

suni' sarva-lokera lagila camatkara

dhaiya aila sarva-loka nadiyara//CB, Madhya 28.090//

TRANSLATION

On hearing this news, people were struck with wonder and went to the

Lord's house.

Text 91

asi' sarva-loka dekhe prabhura badite

sunya badi sabe lagiyachena kandite//CB, Madhya 28.091//

TRANSLATION

When they saw that the Lord's house was empty, they also began to cry.

Text 92

takhane se `haya haya' kare sarva-loka

parama nindaka pasandi o paya soka//CB, Madhya 28.092//

TRANSLATION

Even the offenders and atheists became aggrieved while hearing the people lament.

Text 93

“papistha amara na cinila hela jana”

anutapa kari' sabe karena rodana//CB, Madhya 28.093//

TRANSLATION

“We are very sinful, therefore we could not recognize Him.” As they repented in this way, they also began to cry.

Text 94

bhumite padiya kande nagariya-gana//CB, Madhya 28.094//

TRANSLATION

“ara na dekhiba tanra se candra-vadana”

COMMENTARY

The people of the town cried and rolled on the ground, lamenting, “We will not see His moonlike face again!”

Text 95

keha bale,—“cala ghare dvare agni diya

kane pari' kundala caliba yogi hana//CB, Madhya 28.095//

TRANSLATION

Someone said, “Let us burn our homes and leave this place. We can become mendicant yogis and accept the sign of a mendicant by wearing an ivory earring.

COMMENTARY

Realizing that Sri Gaurasundara has taken sannyasa, some people decided that they would set fire to their houses and leave that place to become kanphat-yogis. Kanphat-yogis prevent external sound vibrations from entering their ears by piercing their ears and putting pegs in those two holes to cover their eardrums.

Text 96

hena prabhu navadvipa chadila yakhana

ara kene ache ama'-sabara jivana”//CB, Madhya 28.096//

TRANSLATION

“When the Lord has left Navadvipa, why should we continue living?”

Text 97

ki stri purusa ye sunila nadiyara

sabei visada bai na bhavaye ara//CB, Madhya 28.097//

TRANSLATION

In this way all the men and women of Nadia simply lamented. They could not think of anything else.

Text 98

prabhu se janaye yare tariba ye mate

sarva-jiva uddhara kariba hena mate//CB, Madhya 28.098//

TRANSLATION

The independent Lord, however, knew when and how to deliver the fallen living entities.

Text 99

ninda-dvesa-adi yara manete achila

prabhura viraha-sarpa pasande damsila//CB, Madhya 28.099//

TRANSLATION

Those who were filled with offenses and envy were also bitten by the snake of the Lord's separation.

Text 100

sarva-jiva-natha gauracandra jaya jaya

bhala range sabe uddharile daya-maya//CB, Madhya 28.100//

TRANSLATION

All glories to the merciful Lord Gaurasundara, the Lord of all! He expertly delivered everyone.

Text 101

suna suna are bhai, prabhura sannyasa

ye kathasunile karma-bandha yaya nasa//CB, Madhya 28.101//

TRANSLATION

Please listen to this description of the Lord's acceptance of sannyasa. Hearing this narration will destroy one's bondage resulting from fruitive activities.

Text 102

ganga para haiyasri-gauranga-sundara

sei dine ailena kantaka-nagara//CB, Madhya 28.102//

TRANSLATION

After crossing the Ganges, Sri Gauranga arrived that day at Kantaka-nagara (Katwa).

Texts 103-104

yare yare ajna prabhu purve karichila

tahara o alpe alpe asiya milila

sri-avadhutacandra, gadadhara, mukunda

sri-candrasekharacarya, ara brahmananda//CB, Madhya 28.103-104//

TRANSLATION

As instructed previously by the Lord, Nityananda Prabhu, Gadadhara,

Mukunda, Candrasekhara Acarya, and Brahmananda Bharati each gradually arrived there.

COMMENTARY

Sri Gaurasundara planned His acceptance of sannyasa at the house of Sri Candrasekhara Acarya. Sri Nityananda, Gadadhara, Mukunda, and Brahmananda Bharati were present there at the time. We have now established Sri Caitanya Matha there.

Text 105

ailena prabhu yatha kesava bharati

matta-simha-praya priya-vargera samhati//CB, Madhya 28.105//

TRANSLATION

Along with His intimate associates, the Lord, like a maddened lion, arrived there to meet Kesava Bharati.

Text 106

adbhuta dehera jyotih dekhiya tahana

uthilena kesava-bharati punyavan//CB, Madhya 28.106//

TRANSLATION

Upon seeing the Lord's wonderful bodily effulgence, the pious Kesava Bharati stood up.

Text 107

dandavat-pranama kariya prabhu tane

kara-yoda kari' stuti karena apane//CB, Madhya 28.107//

TRANSLATION

The Lord fell flat offering obeisances. Then, with folded hands, He offered prayers.

Text 108

“anugraha tumi more kara mahasaya!

patita-pavana-tumi maha-krpa-maya//CB, Madhya 28.108//

TRANSLATION

“O master, please be merciful to Me! You are the most compassionate deliverer of the fallen.

Text 109

tumi se dibare para krsna prana-natha

niravadhi krsnacandra vasaye toma'ta//CB, Madhya 28.109//

TRANSLATION

“Lord Krsna always sits in your heart, therefore you are qualified to give Me Krsna, My life and soul.

Text 110

krsna-dasya vinu mora nahe kichu ana

hena upadesa tumi more deha' dana”//CB, Madhya 28.110//

TRANSLATION

“I have no desire other than the service of Krsna. Please instruct Me accordingly.”

COMMENTARY

Some people consider Sri Kesava Bharati as a disciple of Srila

Madhavendra Puri. Sri Gaurasundara said to Kesava Bharati, “You have accepted Krsnacandra as your beloved Lord within your heart. I do not want anything else. I desire only that Krsna will accept My service. Please bestow such mercy on Me.”

Text 111

prema-jale anga bhase prabhura kahite

hunkara kariyasese lagila nacite//CB, Madhya 28.111//

TRANSLATION

The Lord's body seemed to float in waves of ecstatic love. The Lord then began to dance and cry out loudly.

Text 112

gaite lagila mukundadi bhakta-gana

nijavese matta nace sri-sacinandana//CB, Madhya 28.112//

TRANSLATION

Mukunda and the other devotees began to sing as the son of Saci danced in His own ecstatic mood.

Text 113

arbuda arbuda loka suni' sei-ksane

asiya milila nahi jani kotha hane//CB, Madhya 28.113//

TRANSLATION

Millions and millions of people gathered there. No one knew where they came from.

Text 114

dekhiya prabhura rupa parama sundara

eka drste pana sabe kare nirantara//CB, Madhya 28.114//

TRANSLATION

With unblinking eyes, they all continually drank the exquisite beauty of the Lord's form.

Text 115

akathya adbhuta dhara prabhura nayane

taha na kahite pare `ananta' vadane//CB, Madhya 28.115//

TRANSLATION

The indescribable wonderful flow of tears from the Lord's eyes could not be described by even Lord Ananta.

Text 116

paka diya nrtya karite ye chute jala

tahatei loka snana karila sakala//CB, Madhya 28.116//

TRANSLATION

As the Lord danced in a circle, His tears bathed everyone gathered around Him.

Text 117

sarva loka titila prabhura prema-jale

stri-puruse bala-vrddhe `hari hari' bale//CB, Madhya 28.117//

TRANSLATION

Thus soaked in the waters of love of God, everyone—man and woman, young and old—all chanted, “Hari! Hari!”

Text 118

ksane kampa, ksane sveda, ksane murccha yaya

achada dekhite sarva loke paya bhaya//CB, Madhya 28.118//

TRANSLATION

One moment the Lord shivered, another moment He perspired, and the next moment He fell unconscious. All the people there became frightened on seeing the Lord fall to the ground.

Text 119

ananta-brahmanda-natha nija-dasya-bhave

dante trna kari' saba'-sthane dasya mage//CB, Madhya 28.119//

TRANSLATION

Then the Lord of unlimited universes, in the mood of His own servant, took a straw between His teeth and begged everyone for the service of Lord Krsna.

COMMENTARY

Despite being nondifferent from Sri Vrajendra-nandana, or svayam-rupa Krsna, the Lord of the fourteen worlds, the Lord most submissively and humbly prayed for the service of Krsna and the devotees for the purpose of teaching people.

Text 120

se karunya dekhiya kandaye sarva-loka

sannyasa suniya sabe bhave maha-soka//CB, Madhya 28.120//

TRANSLATION

On seeing the Lord's humility and on hearing that He was about to take sannyasa, everyone cried in grief.

Text 121

“kemane dhariba prana ihara janani

aji tane pohaila ki kala-rajani//CB, Madhya 28.121//

TRANSLATION

“How will His mother survive? What a terrible night she must have passed!

Text 122

kon punyavati hena paileka nidhi

kon va daruna dose harileka vidhi//CB, Madhya 28.122//

TRANSLATION

“What pious activity has His wife performed to obtain Him as her husband, and by what misfortune has she lost Him?

COMMENTARY

Referring to Visnupriya, thoughtful people noted that she had achieved great fortune by attaining Sri Gaurasundara as her husband. But when they came to know that Gaurasundara was about to take sannyasa, they wondered what kind of offense Visnupriya-devi had committed so that providence was taking away her achieved treasure.

Text 123

ama'-sabakara prana vidare sunite

bharya va jananani prana dhariba ke-mate"//CB, Madhya 28.123//

TRANSLATION

"How will His mother and wife survive when even our hearts are broken?"

Text 124

ei-mata nari-gana duhkha bhavi' kande

padi' kande sarva jiva caitanyera phande//CB, Madhya 28.124//

TRANSLATION

In this way the ladies cried in distress. All the living entities fallen in the trap of Sri Caitanya cried piteously.

Text 125

ksaneka samvari' nrtya vaise visvambhara

vasilena catur-dike saba anucara//CB, Madhya 28.125//

TRANSLATION

After some time Sri Visvambhara controlled Himself and sat down surrounded by His associates.

Text 126

dekhiya prabhura bhakti kesava bharati

ananda sagare magna hai' kare stuti//CB, Madhya 28.126//

TRANSLATION

Kesava Bharati was absorbed in an ocean of bliss on seeing the devotional sentiments displayed by the Lord. He therefore offered his prayers to the Lord.

Text 127

“ye bhakti tomara ami dekhila nayane

e sakti anyera nahe isvarera vine//CB, Madhya 28.127//

TRANSLATION

“The devotion that I have seen today with my eyes is not found in anyone other than the Lord Himself.

Text 128

tumi se jagad-guru janila niscaya

tomara gurura yogya keha kabhu naya//CB, Madhya 28.128//

TRANSLATION

“I have clearly understood that You are the spiritual master of the entire world, therefore no one is qualified to become Your guru.

COMMENTARY

The spiritual master with a number of disciples and the spiritual master with one disciple both accept disciples after carefully testing their respective qualifications and completely rejecting fallen souls like us. But one who sees the Supreme Lord within all living entities and who therefore considers himself the disciple of everyone can become jagad-guru, the spiritual master of the entire world. Sri Gaurasundara's bhajana-pranali, or method of worship, includes constantly worshiping Krsna while becoming more humble than the straw in the street, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. Since He taught such internally and externally nonduplicitous worship, He is certainly the all-worshipable Vrajendra-

nandana and the actual jagad-guru. Those who are servants of Sri Caitanya are also jagad-gurus, because one of them has even accepted a most fallen atheistic person like me as his servant and given me the opportunity to serve him, and I am not outside of this world. Unless one possesses actual humility befitting a Vaisnava, one can never act as a guru. Kesava Bharati was decorated with qualities befitting a Vaisnava.

Text 129

tabe tumi loka-siksa-nimitta-karane

kariba amare guru hena laya mane"//CB, Madhya 28.129//

TRANSLATION

"Yet I think that to teach people in general, You will accept me as Your guru."

COMMENTARY

Kesava Bharati said to Mahaprabhu, "I can understand that You are honoring the process of accepting a guru to teach people." In reply to this, Mahaprabhu said, "Please do not deceive Me by your illusory words. Take away the reactions of My pious and impious activities by awarding Me transcendental knowledge so that I may become a servant of Krsna."

Text 130

prabhu bale,—"maya more na kara prakasa

hena diksa deha' yena hana krsna-dasa"//CB, Madhya 28.130//

TRANSLATION

The Lord said, "Please do not deceive Me. Give Me initiation so that I may become a servant of Lord Krsna."

Text 131

ei-mata krsna-katha-ananda-prasange

vancilena se nisathakura saba'-sange//CB, Madhya 28.131//

TRANSLATION

Speaking in this way, the Lord passed that night with everyone engaged in the happiness of krsna-katha.

Text 132

prabhate uthiya sarva bhuvanera pati

ajna karilena candrasekharera prati//CB, Madhya 28.132//

TRANSLATION

Early the next morning, the Lord of all planets rose and instructed Candrasekhara.

Text 133

“vidhi-yogya yata karma saba kara' tumi

tomarei pratinidhi karilana ami”//CB, Madhya 28.133//

TRANSLATION

“You are qualified in the performance of all Vedic rituals, therefore I appoint you as My representative.”

Text 134

prabhura ajnaya candrasekhara-acarya

karite lagila sarva-vidhi-yogya karya//CB, Madhya 28.134//

TRANSLATION

On the order of the Lord, Candrasekhara Acarya began to perform the required Vedic rituals.

COMMENTARY

Sri Gaurasundara appointed Candrasekhara Acarya as His representative and ordered him to perform the formalities of the sannyasa ceremony. Mahaprabhu did not personally perform any of the activities required to be performed by sannyasis.

Text 135

nana grama haite se nana upayana

asite lagila ati akathya-kathana//CB, Madhya 28.135//

TRANSLATION

The variety of ingredients that people from the surrounding villages brought cannot be described.

Text 136

dadhi, dugdha, ghrta, mudga, tambula, candana

puspa, yajna-sutra, vastra ane sarva-jana//CB, Madhya 28.136//

TRANSLATION

They brought milk, yogurt, butter, mung dhal, betel, sandalwood, flowers, sacred threads, and cloth.

Text 137

nana-vidha bhaksya dravya lagila asite

hena nahi jani ke anaye kon bhite//CB, Madhya 28.137//

TRANSLATION

No one knew where the varieties of eatables that poured in came from or who brought them.

Text 138

parama anande sabe kare hari-dhvani

`hari' vina loka-mukhe ara nahi suni//CB, Madhya 28.138//

TRANSLATION

Everyone who came chanted the holy names in ecstasy. Indeed, the chanting of “Hari! Hari!” was the only sound that could be heard.

Text 139

tabe mahaprabhu sarva jagatera prana

vasila karite sri-sikhara antardhana//CB, Madhya 28.139//

TRANSLATION

Then Caitanya Mahaprabhu, the life of all, sat down to have His head shaved, including the sikha.

COMMENTARY

To gain knowledge, one requires to undergo the caura-samskara, or the purificatory process of shaving the head, before a fire sacrifice. Unless one keeps the sikha, one is not awarded the qualification to study kalpa, vyakarana, nirukta, chanda, Vedic literatures like astrology, or literatures in pursuance of the Vedas. When the desire to gain knowledge for the purpose of material enjoyment is destroyed, there is an arrangement for giving up the sikha. According to worldly consideration, giving up the sikha is the symptom of renouncing formal obligations. But for the service of the Supreme Lord, the tridandi devotees of the Lord do not give up the sikha and brahmana thread under the influence of material conceptions. Rather, they can remain situated in the principles of paramahamsas in spite of keeping the sikha and brahmana thread by considering them as

related to Hari. Since the performance of fruitive activities was prominent in North India during the time of Sri Gaurasundara, Sri Gaurasundara gave up His sikha and brahmana thread according to the prescriptions of ekadanda-sannyasa. But His servants accepted the dress of paramahamsas and followed the principles of tridanda-sannyasa by keeping the sikha and brahmana thread.

Text 140

napita vasila asi sammukhe yakhane

krandanera kalarava uthila takhane//CB, Madhya 28.140//

TRANSLATION

When the barber came to shave the Lord, a tumultuous sound of weeping arose.

Text 141

ksura dite napita se cancara-cikure

mathe hata na deya, krandana-matra kare//CB, Madhya 28.141//

TRANSLATION

The barber hesitated to shave the Lord's curly hair. Before he even touched the Lord's head, he began to cry.

Text 142

nityananda-adi kari' yata bhakta-gana

bhumite padiya sabe karena krandana//CB, Madhya 28.142//

TRANSLATION

The devotees headed by Nityananda all started weeping and rolling on

the ground.

Text 143

bhaktera ki daya, yata vyavahari-loka

tahara o kandite lagila kari' soka//CB, Madhya 28.143//

TRANSLATION

What to speak of the devotees, even the people in general all began to cry in lamentation.

Text 144

keha bale,—“kon vidhi srjila sannyasa?”

eta bali' nari-gana chade maha-svasa//CB, Madhya 28.144//

TRANSLATION

One woman said, “Who has invented this system of sannyasa?” Speaking like this, the ladies all sighed deeply.

Text 145

agocare thaki' saba kande deva-gana

ananta brahmanda-maya haila krandana//CB, Madhya 28.145//

TRANSLATION

Hidden from view, all the demigods also cried. In this way the entire universe was filled with the sound of crying.

Text 146

hena se karunya-rasa gauracandra kare

suska-kastha-pasanadi dravaye antare//CB, Madhya 28.146//

TRANSLATION

Such compassion was shown by Sri Gauracandra that even dry wood and stone melted.

Text 147

e sakala lila jiva-uddhara-karana

ei tara saksi dekha kande sarva-jana//CB, Madhya 28.147//

TRANSLATION

This pastime of the Lord was displayed for the deliverance of the living entities, and everyone's weeping was evidence of this.

Text 148

prema-rase parama cancala gauracandra

sthira nahe niravadhi bhava asru kampa//CB, Madhya 28.148//

TRANSLATION

Sri Gauracandra was greatly agitated by the mellows of ecstatic love. He constantly shed tears and His body trembled.

Text 149

`bola' `bola' kari' prabhu uthe visvambhara

gayena mukunda, prabhu nace nirantara//CB, Madhya 28.149//

TRANSLATION

Visvambhara got up and exclaimed, “Chant! Chant!” As Mukunda began to sing, the Lord continuously danced.

Text 150

vasile o prabhu sthira haite na pare

prema-rase maha-kampa, vahe asrudhare//CB, Madhya 28.150//

TRANSLATION

Even when the Lord sat, He was unable to remain steady. He trembled and tears flowed from His eyes out of ecstatic love.

Text 151

`bola bola' kari' prabhu karaye hunkara

ksaura-karma napita na pare karibara//CB, Madhya 28.151//

TRANSLATION

In this way the Lord constantly roared, “Hari bol!” The barber was therefore unable to perform his task.

Text 152

katham-katham api sarva-dina-avasese

ksaura-karma nirbaha haila prema-rase//CB, Madhya 28.152//

TRANSLATION

Somehow or other, in the mellows of ecstatic love, the Lord's head was finally shaved by the end of the day.

COMMENTARY

The hands of the barber did not move as he prepared to shave the

beautiful hair and sikha of Sri Gaurasundara. The entire day passed as various thoughts delayed the act of shaving. Eventually the act of shaving required for a sannyasi was completed.

Text 153

tabe sarva-loka-natha kari' ganga-snana

asiya vasila yatha sannyasera sthana//CB, Madhya 28.153//

TRANSLATION

Thereafter the Lord of all took His bath in the Ganges and sat for His sannyasa ceremony.

Text 154

`sarva-siksa-guru gauracandra' vede bale

kesava-bharati-sthane taha kahe chale//CB, Madhya 28.154//

TRANSLATION

The Vedas declare that Sri Gauracandra is the spiritual master of everyone. The Lord, on some pretext, then spoke something to Kesava Bharati.

Text 155

prabhu kahe,—“svapne more kona-mahajana

karne sannyasera mantra karila kathana//CB, Madhya 28.155//

TRANSLATION

The Lord said, “In a dream some mahajana appeared to Me and spoke some sannyasa mantra in My ear.

Text 156

bujha dekhi taha tumi kiba haya nahe”

eta bali' prabhu tan'ra karne mantra kahe//CB, Madhya 28.156//

TRANSLATION

“Please examine whether it is appropriate or not.” Speaking in this way, the Lord spoke the mantra into Kesava Bharati's ear.

Text 157

chale prabhu krpa kari' tanre sisya kaila

bharatira citte maha-vismaya janmila//CB, Madhya 28.157//

TRANSLATION

Thus the Lord by trickery made Kesava Bharati His disciple, and Kesava Bharati was struck with great wonder.

COMMENTARY

Lord Sri Gaurasundara is the covered fountainhead of all incarnations. He does not reveal Himself to ordinary people. He first initiated Kesava Bharati with the sannyasa mantra, and then to teach people He accepted the same mantra from him as a disciple.

Text 158

bharati balena,—“ei maha-mantra-vara

krsnera prasade ki tomara agocara”//CB, Madhya 28.158//

TRANSLATION

Kesava Bharati said, “This is the best of all mantras. By the mercy of Lord Krsna, what is unknown to You?”

Text 159

prabhura ajnaya tabe kesava bharati

sei mantra prabhure kahila mahamati//CB, Madhya 28.159//

TRANSLATION

According to the instructions of the Lord, the broad-minded Kesava Bharati then spoke that very mantra into the ear of the Lord.

Text 160

catur-dike hari-nama sumangala-dhvani

sannyasa karila vaikunthera cudamani//CB, Madhya 28.160//

TRANSLATION

The auspicious sound of the holy names was heard in the four directions as the jewel of Vaikuntha accepted the order of sannyasa.

Text 161

parilena aruna vasana manohara

tahate haila koti-kandarpa-sundara//CB, Madhya 28.161//

TRANSLATION

When the Lord put on the enchanting saffron dress, He appeared as beautiful as millions of Cupids.

Text 162

sarva anga sri-mastaka candane lepita

malaya purnita sri-vigraha susobhita//CB, Madhya 28.162//

TRANSLATION

His beautiful body and head were decorated with sandalwood pulp and flower garlands.

Text 163

danda-kamandalu dui sri-haste ujjvala

niravadhi nija-preme anande vihvala//CB, Madhya 28.163//

TRANSLATION

Holding His danda and kamandalu in His hands, the Lord was overwhelmed in ecstatic love.

Text 164

koti koti candra jini' sobhe sri-vadana

prema-dhare purna dui kamala-nayana//CB, Madhya 28.164//

TRANSLATION

The beautiful face of the Lord was more attractive than millions of moons, and His two eyes were filled with tears of love.

Text 165

kiba se sannyasi-rupa haila prakasa

purna kari' taha varnibena vedavyasa//CB, Madhya 28.165//

TRANSLATION

That wonderful sannyasi form of the Lord will be elaborately described by Vedavyasa.

Text 166

`sahasra-name' te ye kahila vedavyasa

`kona avatare prabhu karena sannyasa'//CB, Madhya 28.166//

TRANSLATION

Sri Vedavyasa has described in his Visnu-sahasra-nama that the Lord appears in one of His incarnations as a sannyasi.

Text 167

ei taha satya karilena dvijaraja

e marma janaye saba-vaisnava-samaja//CB, Madhya 28.167//

TRANSLATION

Now this statement has been fulfilled by the best of the brahmanas. This secret is well-known to the society of Vaisnavas.

Text 168

In the Mahabharata, Dana-dharma, Visnu-sahasra-nama-stotra, it is stated:

sannyasa-krc chamahsanto nistha-santi-parayanah//CB, Madhya 28.168//

TRANSLATION

“[That Lord Visnu] accepts sannyasa, is detached from sense gratification, is fully surrendered to Krsna, is fully determined to engage in the sacrifice of chanting the holy name of Krsna, and is fully absorbed in mahabhava, which ridicules the peaceful state attained by the nondevotee impersonalists.

COMMENTARY

The names of the Lord mentioned in this regard in the Visnu-sahasra-

nama are Sannyasa-krt (He who takes sannyasa), Sama-santa (He who is detached from material enjoyment), and Bhagavan-nistha (He who is attached to the Supreme Lord). Sri Gaurasundara fulfilled the meaning of these names.

Text 169

tabe nama thuibare kesava bharati

mane mane cintite lagila mahamati//CB, Madhya 28.169//

TRANSLATION

The magnanimous Kesava Bharati then began to think of a name to give the Lord.

Text 170

“caturdasa-bhuvanete e-mata vaisnava

amara nayane nahi haya anubhava//CB, Madhya 28.170//

TRANSLATION

“I cannot find such a Vaisnava in the fourteen worlds. This is my conviction.

Text 171

ataeva kothao na thake yei nama

hena nama thuile mora purna haya kama//CB, Madhya 28.171//

TRANSLATION

“Therefore I will give a name that is not found anywhere, then my desire will be fulfilled.

Text 172

mule bharatira sisya `bharati' se haye

ihane ta' taha thuibare yogya nahe”//CB, Madhya 28.172//

TRANSLATION

“Although the disciple of a Bharati should be named Bharati, that name is not appropriate for Him.”

Text 173

bhagyavan nyasibara eteka cintite

suddha sarasvati tana aila jihvate//CB, Madhya 28.173//

TRANSLATION

As that fortunate, topmost sannyasi was thinking like this, Suddha Sarasvati, the transcendental goddess of learning, appeared on his tongue.

COMMENTARY

The titles used by each class of person within a sampradaya (community) are accepted along with the person's name in that sampradaya, but in this case Sri Gaurasundara did not accept the title of Bharati from Kesava Bharati. By the influence of pure devotional service, the goddess of transcendental knowledge appeared on the tongue of Bharati during Mahaprabhu's name-giving ceremony.

Text 174

paiya ucita nama kesava-bharati

prabhu-vakse hasta diya bale suddha-mati//CB, Madhya 28.174//

TRANSLATION

Selecting the suitable name, the pure-hearted Kesava Bharati placed his hand on the chest of the Lord and spoke.

COMMENTARY

The goddess of material knowledge is known as Dusta Sarasvati. When statements that inspire service to the Supreme Lord are spoken, the goddess of learning remains engaged in the service of the Lord.

Text 175

“yata jagatera tumi `krsna' bolai

yakaraila caitanya—kirtana prakasiya//CB, Madhya 28.175//

TRANSLATION

“You have induced the people of the world to chant the name of Krsna, and by inaugurating the movement of sankirtana, You have awakened people's consciousness.

COMMENTARY

Since the Lord made the arrangement for chanting the names of Krsna while introducing the materially intoxicated people of the world to Krsna, Kesava Bharati awarded Him the name “Sri Krsna Caitanya.” The consciousness of people throughout the entire world of sense gratification was awakened. Previously they had been indifferent to the Supreme Lord. Sri Krsna Caitanya personally awarded all living entities the qualification to hear the fact that Sri Krsna Himself is Sri Caitanya.

Text 176

eteke tomara nama sri-krsna-caitanya

sarva-loka toma' haite yate haila dhanya”//CB, Madhya 28.176//

TRANSLATION

“Therefore Your name will be Sri Krsna Caitanya. Because of You, everyone will become fortunate.”

Text 177

eta yadi nyasibara balila vacana

jaya-dhvani puspa-vrsti haila takhana//CB, Madhya 28.177//

TRANSLATION

When that best of the sannyasis spoke this, everyone chanted, “Jaya! Jaya!” and flowers were showered down on them.

Text 178

catur-dike maha-hari-dhvani-kolahala

kariya anande bhase vaisnava-sakala//CB, Madhya 28.178//

TRANSLATION

The Vaisnavas floated in waves of transcendental happiness as the tumultuous vibration of “Hari! Hari!” filled the four directions.

Text 179

bharatire sarva bhakta karila pranama

prabhu o haila tusta labhi' nija nama//CB, Madhya 28.179//

TRANSLATION

The devotees then offered obeisances to Kesava Bharati, and even the Lord felt satisfaction on receiving His name.

Text 180

`sri-krsna-caitanya' nama haila prakasa

dandavat haiya padila saba dasa//CB, Madhya 28.180//

TRANSLATION

In this way, all the devotees fell flat offering obeisances as the holy name of Sri Krsna Caitanya manifest.

Text 181

hena mate sannyasa kariya prabhu dhanya

prakasila atma-nama `sri-krsna-caitanya'//CB, Madhya 28.181//

TRANSLATION

By accepting sannyasa, the glorious Lord thus became famous as Sri Krsna Caitanya.

Text 182

sarva-kala caitanya sakala lila kare

yanhare yakhana krpa, dekhayena tanre//CB, Madhya 28.182//

TRANSLATION

Lord Sri Caitanya eternally performs His pastimes, which are seen by those who have received His mercy.

Text 183

ara kata lila-rasa haila sei sthane

nityananda-svarupe se saba tattva jane//CB, Madhya 28.183//

TRANSLATION

Only Nityananda Svarupa knows all the many other pastimes that took place there.

Text 184

tanhara ajnaya ami krpa-anurupe

kichu-matra sutra ami likhila pustake//CB, Madhya 28.184//

TRANSLATION

By His merciful instructions I have written just a brief description in this book.

Text 185

sarva-vaisnavera paye mora namaskara

ithe aparadha kichu na labe amara//CB, Madhya 28.185//

TRANSLATION

I offer my respectful obeisances unto all the Vaisnavas so that they may disregard my offenses.

Text 186

vede iha koti koti muni vedavyase

varnibena nana mate asesa-visese//CB, Madhya 28.186//

TRANSLATION

Millions of Vedavyasas will elaborately describe these pastimes of the Lord in the Vedas.

Text 187

ei mate madhya-khande prabhura sannyasa

ye kathasunile haya caitanyera dasa//CB, Madhya 28.187//

TRANSLATION

Thus the Lord's acceptance of sannyasa is described in this Madhya-khanda. Whoever hears this pastime will certainly become a servant of Sri Caitanya.

Text 188

madhya-khande isvarera sannyasa-grahana

ihara sravane mile krsna-prema-dhana//CB, Madhya 28.188//

TRANSLATION

By hearing this pastime of the Lord's acceptance of sannyasa in this Madhya-khanda, one will achieve the wealth of krsna-prema.

Text 189

sri-krsna-caitanya nityananda dui prabhu

ei vancha iha yena na pasari kabhu//CB, Madhya 28.189//

TRANSLATION

O Sri Krsna Caitanya and Nityananda Prabhu, my only desire is that I should never forget You.

Text 190

hena dina haibe ki caitanya-nityananda

dekhiba vestita catur-dike bhakta-vrnda//CB, Madhya 28.190//

TRANSLATION

Will that day ever come when I will see Lord Caitanya and Lord Nityananda surrounded by Their devotees?

Text 191

amara prabhura prabhu sri-gaurasundara

e bada bharasa citte dhari nirantara//CB, Madhya 28.191//

TRANSLATION

Sri Gaurasundara is the Lord of my Lord, therefore this great hope is there in my heart.

Text 192

mukheha ye jana bale `nityananda-dasa'

se avasya dekhibeka caitanya-prakasa//CB, Madhya 28.192//

TRANSLATION

Whoever says, “I am the servant of Nityananda,” will certainly attain Lord Caitanya's darsana.

COMMENTARY

Even if one has not realized that he is a servant of Nityananda, who is the original spiritual master, if one externally accepts himself as servant of the spiritual master, then he will certainly attain the darsana of Sri Caitanya.

Text 193

caitanyera priyatama nityananda-raya

prabhu-bhrtya-sanga yena na chade amaya//CB, Madhya 28.193//

TRANSLATION

Lord Nityananda is most dear to Sri Caitanya. May I never become bereft of association with the Lord's servant.

COMMENTARY

May I never engage in any activity other than the service of my Gurudeva, Sri Nityananda Prabhu.

Text 194

jagatera prema-data hena nityananda

tana hana yena bhajon prabhu-gauracandra//CB, Madhya 28.194//

TRANSLATION

Lord Nityananda is the bestower of love to the entire universe, therefore let me worship Sri Gauracandra through Him.

Text 195

samsarera para hai' bhaktira sagare

ye dubibe se bhajuka nitai-candere//CB, Madhya 28.195//

TRANSLATION

Anyone who wants to cross the ocean of birth and death and drown in the ocean of devotional service should worship Lord Nityananda.

Text 196

kasthera putali yena kuhake nacaya

ei-mata gauracandra more ye bolaya//CB, Madhya 28.196//

TRANSLATION

Lord Gauracandra is making me speak just as a puppet master makes his puppets dance.

Text 197

paksi yena akasera anta nahi paya

yata sakti thake, tata dura udi' yaya//CB, Madhya 28.197//

TRANSLATION

A bird cannot reach the end of the sky, but flies only as far as its strength allows.

Text 198

ei-mata caitanya-kathara anta nai

yara yata-dura sakti sabe tata gai//CB, Madhya 28.198//

TRANSLATION

In the same way there is no end to the topics of Lord Caitanya. One can narrate them only as far as his strength allows.

Text 199

sri-krsna-caitanya-nityananda-canda jana

vrndavana-dasa tachu pada-yuge gana//CB, Madhya 28.199//

TRANSLATION

Accepting Sri Krsna Caitanya and Nityananda Prabhu as my life and soul, I, Vrndavana dasa, sing the glories of Their lotus feet.

Text 200

ananda-lila-maya-vigrahaya

hemabha-divyac-chavi-sundaraya

tasmai maha-prema-rasa-pradaya

caitanya-candraya namo namas te//CB, Madhya 28.200//

TRANSLATION

O Sri Caitanya-candra, I offer You my repeated obeisances. You are the personification of Krsna's blissful pastimes, and You are extraordinarily beautiful, having a dazzling golden luster. You have awarded to the people of the world the topmost mellows of ecstatic love for Krsna.

COMMENTARY

Thus ends the English translation of the Gaudiya-bhasya commentary on Sri Caitanya-bhagavata, Madhya-khanda, Chapter Twenty-eight, entitled, “The Lord's Pastime of Accepting Sannyasa.”

End of Madhya-khanda